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JOURNAL

OF THE

Life and Religious Labours

OF

JOHN COMLY,

LATE OF

BYBERRY, PENNSYLVANIA.

PUBLISHED BY HIS CHILDREN.

PHILADELPHIA:
T. ELLWOOD CHAPMAN, No. 1 S. FIFTH STREET.
1853.

23-10037

STEREOTYPED BY L. JOHNSON & CO.
PHILADELPHIA.
PRINTED BY T. K. & P. G. COLLINS.

938.96
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CONTENTS.

Page

TO THE READER vii

INTRODUCTION ix

CHAPTER I.

Parentage and tender impressions of early childhood—The family library—Early school-days—Fondness for reading and study—Instructive seasons during thunder-storms—Employment on the farm—Remarks—Illness of his father—Renewed visitations of Divine love—Simplicity of habits in dress—Maternal influence—Concern to attend week-day meetings—Mechanical operations and literary pursuits favourable to improvement of mind—Inclination for the amusement of gunning—Convictions therefor, and remarks on the subject—Difficulties of first attempts at composition—Convictions of the duty of making a silent pause at table, before and after meals—Further manifestations, requiring the morning sacrifice and evening oblation—A strict self-examination on the use of "idle words"—Frequent reading the Scriptures 3

CHAPTER II.

Trials of his fidelity to the dictates of Truth—Scruples in regard to using West India produce—Grateful mention of his aged aunt Grace Townsend—Letter to four young friends on attending week-day meetings—Association of young men for mutual improvement in literature, &c.—Attends Latin school—Intercourse with students of other religious denominations—Exercises in sustaining Friends' principles—Walk to week-day meeting—Instances of tenderness toward inferior animals—Reflections—Return home from Latin school—Retrospect of the time spent there—Commenced teaching school—Reflections on the important trust 35

CHAPTER III.

Trials of opening manhood—Remarks on political privileges—Taking and reading newspapers—Views thereon—Death of his grandmother,

Page

and some account of her—Increasing interest in the concerns of society—Attendance of Yearly Meeting, 1797—Death of an amiable pupil—Importance of numbering our blessings—Yellow fever in Philadelphia, 1798—Attendance of the Yearly Meeting same year, and notes of its proceedings—Death of a younger brother—Solemn impressions thereon—Instance of reconciling a difference—Journey to Chester county, and visit to West-town Boarding-School—Memorandums... 53

CHAPTER IV.

Diary—Religious exercises—Prospect of going to West-town as teacher—Diary continued—Journey to West-town—Settled prospect of removing there—Attendance of his brother's marriage—Continuation of diary 69

CHAPTER V.

Removal to West-town—Reflections thereon—Diary—Visit to his family and return to the school—Diary continued—Visit to his relations—Exercises of mind—Appearance in the ministry at a funeral—Return to West-town, and diary continued—Visit to his friends at home—Diary continued—Release from West-town, and return to Byberry—Prospect of marriage..... 94

CHAPTER VI.

Diary continued—Exercise of mind in regard to a place of settlement—Visit to West-town—Requests a certificate on account of marriage—Much occupied with building, &c.—Marriage, and review of several years—Visits to families of coloured people, and appointed meetings for others..... 133

CHAPTER VII.

Journey to New York and New England—Meetings on Staten Island—New York Yearly Meeting—Meetings on Long Island—Attends meetings in New York State—Travels in New England—Visits to Comfort Collins and other aged Friends—Return home..... 150

CHAPTER VIII.

Memorandums—Death of Margaret Porter—Death of M. Adams—Visit to S. Watson—Her death—Attends and appoints meetings in Bucks county—Has appointed meetings within his own quarter—Records the death of several Friends, and other striking events—Attendance of funerals, &c..... 211

CHAPTER IX.

Page

Journey to New England—Encounters trials and discouragements—Arrives at Lynn—Proceeds to attend meetings—Deep exercises of mind—Visits meetings in Maine—Quarterly meeting at Dover—Meets with many dear friends—Conversation with a Methodist—Visit to T. Vose—Also T. Wolcott—Exercise of mind while at Boston—Burning of the Exchange—Visit to Noah Worcester and others—Sympathy with those who endure hardships and privations—Visit to Moses Brown, &c.—Takes passage for New York, and reaches home..... 229

CHAPTER X.

Travels in Chester county—Obtains a minute to appoint meetings—Attends Cropwell meeting—Appoints meetings in Bucks county—Visits meetings in Chester county, Abington quarter, &c..... 289

CHAPTER XI.

Sketch of the state of Society—Attends quarterly meeting in Philadelphia—Exercises of mind—Travels—Yearly Meeting..... 302

CHAPTER XII.

Attends neighbouring meetings—Abington quarter—Attends Southern quarter—Conference at Green-street—Illness—Review of religious labours—Yearly Meeting in tenth month—Visits meetings in New Jersey—Yearly Meeting—Difficulties and privations encountered in newly-settled countries—Attends various neighbouring meetings, &c... 333

CHAPTER XIII.

Journey to New York—Meetings at Pottsville—Effect of prejudice—Trials and exercises—Meets with Friends from Bucks county—Reflections on pride, superfluity, state of society, civil and religious—Visit to an intimate friend—Remarkably gloomy day—Exercises and trying circumstances—Conversation on "remission of sins"—Views of the origin of evil in man—Concern for the spreading of publications tending to enlighten the mind on the vitality of religion—Exercised on the subject of returning westward—Released therefrom—Conversation on the subject of miracles—Returns home—Retrospect of the journey..... 367

CHAPTER XIV.

Attends New York Yearly Meeting—Exercises—Attends meetings of Westbury quarter—Returns home on account of his wife's illness—Visits the meetings of Purchase quarter—Retrospective remarks—Attends Concord and Caln quarterly meetings—Journey to parts of Maryland and Virginia..... 432

CHAPTER XV.

Page

Travels with Yearly Meeting's committee—Visits Southern and Western quarters—Travels over the mountains—Attends meetings in Bucks county—Visits meetings of Salem quarter—Attends Bucks quarter—Yearly Meeting—Exercises—Attends Philadelphia and Shrewsbury quarters, and other meetings—Obtains a minute, and attends meetings in various places—Death of his wife—Extracts from private memoirs concerning her..... 460

CHAPTER XVI.

Visits meetings in various parts of the Yearly Meeting—Journey to Ohio—Journey, and attendance of Genesee Yearly Meeting—Closing account of his life..... 521

Reflections or Essays, and Miscellaneous Memorandums..... 559

Appendix..... 627

TO THE READER.

In preparing this volume from the materials left by our beloved father, we have desired scrupulously to give his religious experience in his own language; inserting such paragraphs only as were deemed requisite for connecting links in the narrative.

It may be proper to state, it was his wish that his manuscript Essays, Journals, Narratives, Memorandums, &c. should be carefully preserved; and if any of them should be deemed suitable for publication, as being likely to promote the precious cause of Truth and Righteousness, they should be examined by judicious, well-qualified Friends, previously to being offered to the public.

This has been done, and the general approval of those to whom the manuscripts were submitted, has encouraged us in their publication. The care and responsibility of which having devolved chiefly on the children of the deceased, we have endeavoured to perform with fidelity the duty which filial affection has required at our hands; and we trust the critical reader will make due allowance for any defects resulting from our inexperience.

INTRODUCTION.

The author of the following Journal has left, in his writings, such ample means to inform the reader of his character and conduct as a member and minister of the religious Society of Friends, as to render unnecessary any extended notice of them in this place. Having, during the arduous struggle which terminated in a division of that society taken an active part, his conduct was the subject of much animadversion; and through the warmth of party feeling, common to such events, was greatly misrepresented. In referring to this subject, it is not the desire of those to whom has been committed the care of his manuscripts, to revive on either side of the question any unpleasant feelings. It would be far more agreeable to them, and to his friends generally, by a kind and forbearing course, to soften asperities, and prepare the way for a more Christian and brotherly communion; and we believe, if the part taken by John Comly, and the great body of those who acted with him on that occasion, could be viewed in its true light, it would go far, very far, to produce these happy effects. We are not without some hope that the publication of his writings will ultimately have this tendency. The purity of his motives in all his movements, during the eventful period alluded to, will, we confidently believe, be satisfactorily demonstrated. None who knew him well, will doubt his integrity. Meekness, patience, and forbearance, were prominent traits in his character; and through countless occasions of irritation and close trial, we believe they never failed to preserve him in a truly Christian demeanor.

But while either our motives to action, or our religious principles, are deemed unsound or corrupt, no approximation to religious fellowship with those who thus judge, can reasonably be expected. The cause of division, whatever that cause may be, must be removed before the effect can cease. There is, and ought to be, in every

honest mind, a repugnance to hold religious communion with those whose sentiments and conduct are inimical to gospel truth. Toward those who are in error, Christian charity enjoins forbearance, kindness, and benevolence, but not unity and fellowship. While we sincerely regard either individuals or societies as alien to the Christian state, we cannot unite with them as members of the Christian church.

Under this view of the subject, every movement tending to correct error or remove prejudice, will be hailed with joy by all the lovers of truth and concord. So far as these ends shall be attained, obstructions to a Christian intercourse among Friends will disappear, and the day be hastened, when all who desire the prosperity of Truth, as understood and preached by our *primitive* Friends, may join hand to hand, and shoulder to shoulder, in the support and promotion of the all-important testimonies, which *they* were called upon to hold up to the world.

Notwithstanding all that has been said, and, we doubt not, sincerely believed by many, John Comly and the body of Friends with whom he acted, never had the remotest intention to reject any of the views of Christian Truth, which were preached and explained by George Fox and his fellow-labourers. These views were considered by us, and continue so to be considered, as identical with the doctrines of Christ and his apostles. The corruptions which had crept into the church, as predicted in the clearest terms by several of the Scripture writers, had been accumulating therein from the earliest periods of evangelical history. They had marred the beautiful simplicity of the gospel, and loaded it with lifeless forms and pompous ceremonies, eminently calculated to captivate the senses, and lure away the soul from the contemplation and feeling of Divine Truth. We unite with George Fox, and all our faithful brethren in his day, and in every generation since his day, in believing that he was raised up and called of God to point out the corruptions then in the church; to declare its apostacy in faith and practice, in doctrine and worship; and to preach this infinitely important truth, that under the *gospel dispensation* Christ has come *in spirit*, according to his own express promise, to teach his people himself, and to gather a church and establish it "a glorious church, not having spot or wrinkle, or any such thing, but that it should be without blemish." (Eph. v. 27.)

Neither John Comly, nor the society to which he belonged, ever attempted or desired to invalidate any of the doctrines of our early

Friends in relation to the Holy Scriptures; believing, without any hesitation or reserve, and, in entire accordance with our brethren from the beginning, that "holy men of God spake as they were moved by the Holy Spirit;" that the Scriptures contain a full and ample testimony to all the chief principles and doctrines of the Christian faith; that whatsoever any do, contrary to the Scriptures, under a pretence of being led by the Holy Spirit, they are under a delusion. They believed with Robert Barclay, that "from the revelations of the Spirit of God to the saints, have proceeded the Scriptures of Truth;" and that, "we do therefore receive and believe the Scriptures because they proceeded from the Spirit." No higher testimony to their authenticity and Divine authority was maintained by George Fox and our primitive Friends than by John Comly. By his ministry, in his conversation and through the press, he promulgated these views with an earnestness which evinced his sincerity, and with a perseverance which showed they were dear to his heart.

To him, the separation of the Society of Friends into two parts, was a subject of *painful* contemplation. He laboured earnestly and faithfully to prevent it; and, it was not until its *members* were *essentially* divided by differences of opinion in a variety of cases, that he was willing to entertain the subject. He did not become an advocate for dividing the society, until it became evident to him, that the consequences of remaining to act as one body, under the discordant views and hostile feelings of both parties, would be *far worse to the whole than a quiet separation.*

In relation to his own feelings and conduct on that occasion, he has left a manuscript account, evidently intended to show his innocency of charges made against him about that time, and to manifest his integrity in the part he took, in conjunction with the body to which he adhered. In reference to the charge of promoting a division in the Society of Friends, as it related to the period of separation in 1827, he says: "Society was already divided in sentiment, in feeling, and in its views. Condescension was lost; tenaciousness of opinion was maintained; and no business that had any bearing on the subjects of controversy, could be done in unity and harmony. Jarring and contention had increased, wherever such subjects had been discussed in meetings for discipline. Divisions were spreading, parties increasing in numbers, manifesting more harshness and warmth of opposition: and, as no hope of reconciliation remained, common prudence demanded that a separation of the contending parties

should be made. I saw with sorrow the waste of brotherly feeling, the prostration of those principles from which flow meekness, gentleness, forbearance, and condescension, virtues which had long been the cement of religious society. Instead of these, I beheld strife, shyness, coldness, and reserve; and, finally, a disposition to judge and condemn one another. Under the influence of such feelings, I perceived, in my dear friends, an increasing difficulty of perception and understanding, a confusion of language, so that, even those who desired to be governed by right motives, could not understand one another's speech. The eye became diseased, so that it could not see clearly; the ear could not hear for the noise of the passions; and the feelings of brotherly love and charity were palsied. This diseased state of the body, with its fruits, I saw spreading, and the sight grieved my heart. The unity, harmony, and peace of a society, professing, above most others, the necessity of loving one another, were prostrated, broken, and destroyed; while yet the jarring parts remained *nominally* united.

"In this state of things, many of the prominent active members on both sides, acknowledged that it would be expedient and more reputable to separate. It was said that Abraham and Lot did so, without criminating each other; but, acknowledging they were brethren, they separated *as such*, and peace was restored between them. Friends might have done so likewise, had they possessed a like conciliating disposition. If they had come to an understanding in the coolness of their spirits, they might, after due and quiet reflection, have discovered the true cause of the difficulty, and, like Abraham and Lot, remembering that they were brethren, might soon have come again together. But, alas! the spirit of reconciliation was wanting, as facts have since demonstrated.

"Was I the cause of this division? Did I promote this state of society? To the Searcher of hearts I can appeal for my innocency. I can appeal to those who have known me from my childhood, to those who have had the most ample opportunity to judge of my temper, to estimate my character by my conduct in the private walks of life, as well as in the narrow sphere of my more public labours, whether strife and division have been my pleasure or my pursuit. However short I may have been in coming up to the standard of a faithful Christian, I have ever loved peace, and delighted in promoting unity, harmony, and brotherly love among my fellow-creatures. Peace has been my delight, my joy, my happiness. I have no consciousness thus far in

my life, that I ever delighted in contention and strife. To me they have always been painful. Even the conflicts of the lower animals have been distressing to my feelings."

The foregoing is part of the above-mentioned manuscript account, which, it is evident, he originally intended for publication, in order to clear his character from some charges against him, which had appeared in print. In a note appended to the writing, he says, "I had intended to reply to the *several* unfounded and untrue charges, and insinuations, preferred against me, in that pamphlet, in order to clear my character of them, and attest my innocency. But pausing a little, I remembered that when he, whom I have called my Lord and master, our great pattern, was accused by the chief priests and elders, 'he answered nothing;' and therefore, why should I attempt a defence of my innocency, when, heaven is my witness, that I am not guilty of what was laid to my charge. So I laid down my pen, and committed my cause to Him who judgeth righteously, and is a refuge to the oppressed."

He survived this period more than twenty years, whereby large opportunity was afforded to his friends, and to the world, to make a just estimate of his character, both as a man and a Christian. In the domestic department, he was amiable and affectionate; and there, as well as in the more extensive circle of his acquaintance, he was greatly beloved. It has been the lot of few to have so large a number of *warmly* attached friends, as John Comly. His manners were gentle, and his movements without hurry, indicating deliberation and quietude of mind. In all his concerns he was governed by order, and a close attention to the objects he had in view; by which, without any bustle or appearance of haste, he was able to accomplish a great amount of business, which, toward the close of life, was principally either of a literary or benevolent character.

He had long seen and regretted the want of suitable books for the religious instruction of Friends' children; books which, while they would interest and improve the understanding, might lead to serious reflection, and prepare the fresh ground of the heart for the seed of the heavenly kingdom; which appeared to him the great object of a religious education. He lamented, and sometimes expressed his concern, to find in Friends' families, much light, unprofitable literature, and some that was pernicious, comparable to the fowls of the air "which devoured the good seed." In a letter to a friend, dated about three years before his death, he says, "I am very apprehensive,

if strict inquiry were instituted among us, it would be found that young Friends, both in city and country, where children and youth are rising up to years of thoughtful inquiry, have few Friends' books in their families. True, in cities, and in the country too, we may see their centre-tables, and other parts of their houses, displaying gilded volumes and a variety of pamphlets; but no such works as Penn's 'No Cross, no Crown,' 'Barclay's Apology,' or 'Woolman's Journal.' Thou, and a few of our elder members, have an extensive collection of Friends' books; but where shall we find a young Friend, who has even a moderate library of them? This subject lies near my heart. It is producing a silent, but deteriorating effect upon society."

Under a concern to remedy, as far as it was in his power, this defect, and knowing the attractive character of biographical literature, especially for young people, he turned his attention to the collection and publication of manuscript accounts of deceased Friends, who had been distinguished in their day for piety and usefulness. His brother, the late Isaac Comly, uniting with him in this concern, by their joint labours, beginning in the year 1831, and ending in 1839, they compiled and published twelve volumes of a work called "Friends' Miscellany," which contains sketches of the lives and religious services of a great number of the most valuable ministers of the Gospel, and other distinguished Friends of America, who lived in the last and present centuries. It also contains posthumous letters and essays of an interesting character, not elsewhere to be found in print. This work will not only delight and instruct the present generation, but will go down for the benefit of posterity, and long remain a noble and useful monument to the piety and devotion of its publishers.

He was during many years a serviceable member of the Meeting for Sufferings, where he was eminently useful, in the various weighty concerns claiming the attention of that body. On its book-committee he cheerfully devoted much of his time in examining, arranging, and preparing original works for the press. His large experience and sound judgment, on such occasions, rendered his labours very valuable. In other departments of society he was equally useful. In fine, wherever his services were called for, he was found to be a faithful, laborious, devoted servant of the church.

As a minister of the Gospel, he was truly exemplary. His deportment in our meetings for divine worship was retired and reverent; and when called to public service, the solemnizing effect of his ministry gave evidence that he was concerned to "minister in the ability which

God giveth," well understanding the truth of that solemn declaration, "Without me ye can do nothing." His manner in the exercise of his gift was weighty and dignified, becoming the awful station of an ambassador for Christ; his language plain, clear, and comprehensive; his voice harmonious, though he avoided all affected tones and gestures. As a labourer in the Lord's vineyard, we believe it may truly be said of him, that he was "a workman that needed not to be ashamed, rightly dividing the word of truth." (2 Tim. ii. 15.)

Toward the close of life, he suffered much from a neuralgic affection of his limbs, which made it difficult to walk, and sometimes confined him to his bed. This, and other heavy afflictions, he bore with quiet resignation to the Divine will. His confidence in the wisdom and goodness of God never failed; but in all, and through all, he was sustained by the Divine arm; and, in that faith which is "the substance of things hoped for," he was enabled to endure all his afflictions "as seeing Him who is invisible." (Heb. xi. 27.)

Having a desire, if practicable, to get to his quarterly meeting, held at Gwynedd in the eighth month, 1850, he was favoured to accomplish it, though through much bodily suffering, as he informed his children after his return. In the meeting of ministers and elders, held on the 7th of the month, he appeared in the ministry, in a very tender and affecting manner, and also in the general quarterly meeting, held the following day, where his labours were peculiarly solemn and impressive.

After his return home, there was no remarkable change in his health, until the morning of the 17th, when he was attacked by a severe pain in the breast, attended with great difficulty of breathing. Toward the middle of the day he was greatly relieved, and passed some hours without much uneasiness; but in the afternoon, the pain returned with so much violence as soon to put a period to his sufferings and his life. He died about ten o'clock in the evening, and was buried in Friends' graveyard at Byberry, on the 20th of the eighth month, 1850, aged about 77 years.

Thus passed away from this probationary state, our beloved Friend John Comly. With natural powers which might have made him conspicuous in any station, he studiously avoided popularity. Modest and retiring, he never sought to put himself forward, either in public assemblies or the social circle; choosing rather to walk in the footsteps of our holy pattern, who, when the multitude would have promoted him to worldly honour, immediately retired from the crowd,

and "went into a mountain, himself alone." (John vi. 15.) His passage through the world, in all its stages, was marked by industry, and the useful employment of time; and few men have left behind them more numerous, or more durable evidences of a well-spent life. His mental faculties remained bright in old age, showing to the last no signs of weakness or decay. As he drew nearer the end of his journey his mind seemed to be clothed with love, manifested by increasing tenderness and affection toward his friends, and others with whom he had intercourse—his path resembling that of the just man, "that shineth more and more unto the perfect day." Though his last illness was of short duration, and his death apparently sudden, yet it came not upon him unawares, but as unto one who, with oil in his vessel, his lamp trimmed, and his light burning, was quietly awaiting the coming of his Lord.

3*d Month* 10*th*, 1853.

JOURNAL OF JOHN COMLY.

JOURNAL.

CHAPTER I.

NARRATIVE OF SOME OF THE EARLY PARTS OF MY LIFE, AND THE VISITATIONS OF DIVINE GOODNESS TO MY SOUL.

ACCORDING to the account given by my parents, I was born the 19th day of the 11th month, 1773, in Byberry township, Philadelphia county, Pennsylvania. My parents' names were Isaac and Asenath Comly, members of the religious society of Friends. They were plain, frugal, and industrious people. Having but little of this world's treasure, in their setting out in life, with the cares of a family, they found it needful to be very economical in their expenses; and therefore their children were brought up with much simplicity, and in habits of plainness and industry. I had one sister, older, and several brothers younger than myself. For the first two or three years of my life, the opening wonders of the world around me left no traces on my memory that remained long. A season of extreme illness, with fever, during my infancy, as related by my parents, passed also into oblivion as respected my recollection of it.

Thus the pleasures and pains of childhood were alike forgotten, till, I suppose, I attained my third or fourth year. In those days, first-day afternoon meetings were held at Byberry meeting-house twice a month. These meetings furnished opportunities for children and young people to attend, and for parents to take their little ones to meeting. I also, among others, was taken by my concerned mother, who placed me by her side, and taught me to sit still. The novelty and solemnity of the scene might at first have attracted my atten-

tion; but there was also a feeling of the influence of good, which arrested my childish mind. I well remember the sensations and desires of my heart, though I was then unconscious whence they were derived. I have since known the gradual opening of the fountain whence they flowed into my innocent soul. The love of goodness, and the desire to become a good man, were seriously impressed on my childish understanding. I wished, if I lived to grow up, that I might be a good man and a preacher; for I thought preachers were the best men. At that period, James Thornton was a member of Byberry meeting, and an eminent minister of the gospel; and I now think it probable that even little children were baptized into an indescribable feeling of something good, under his ministry. But the impressions above alluded to, according to the best of my recollection, were made, and often renewed, in *silent* meetings. I loved to go and sit by the side of my dear mother, whose care and example, as well as her prayers, I have cause to believe have been a great blessing to me.

The incalculable advantages of taking little children to meetings, and of habituating them early to the discipline of stillness, can never be fully appreciated. It may be the means of laying a foundation, very early in life, for the most exalted virtues. The seeds of Divine goodness thus planted, or that germinate in good wishes and good desires, when the infant mind is thus retired, may take deep root and bring forth early fruits of genuine religion—of love and obedience to parents—of sincere affection toward brothers and sisters and relatives. Under these solemnizing, tender feelings, the pure, innocent, uncontaminated infant mind worships in spirit and in truth. It learns to love such opportunities—it delights to feel such a calmness and quietude—and it enjoys a heaven within.

May parents, who have the important charge of leading on the rising generation, seriously and rightly consider their duty toward their tender children, even in the first dawn of their opening minds. Teach them stillness and subjection of their wills—prepare the way, and all Gracious goodness will bless them with the impressions of his love, and lead them on

in the paths of truth and peace. Your reward, O ye tenderly concerned parents, will be multiplied, in the satisfaction and comfort resulting to yourselves from this early care and discipline, and the obedience and affection of your tender offspring. To them, the yoke will soon become easy and the burden light; in them a soil will be thus prepared, like a garden enclosed, for bringing forth fruits to the praise of the great Husbandman, and the ample reward of all your toils, your watchings, your cares and your prayers.

I think it was about the fourth or fifth year of my age that an incident occurred, which was the occasion of bringing my mind to an acquaintance with the divine law of mercy, gentleness, and tender heartedness. I found it to be a law of prohibition against cruelty, wantonness, and inconsideration —for I was now old enough to think; but not considering that animals could feel as well as children, and, while in the innocent exercise of throwing sticks, chips and stones, the thought inadvertently occurred, to try whether I could hit a chicken that was not far from me. After various efforts in this trial of muscular strength and skill, I succeeded in hitting the innocent chicken with a stone. It fell—it stretched back its head in agony, and appeared to be dying. Horror and sorrow seized my infant soul, under a sense of the cruelty I had committed. I retired into the house and shed many tears. My sympathy was keenly awakened toward the sufferings of an innocent little animal, and my remorse was poignant, as being myself the cause thereof. When inquired of concerning the occasion of my weeping, I was afraid or ashamed to confess the real reason, and therefore complained of being unwell. Indeed, it was not well with me; but the conscious mind was sick, more than the body. The tree of knowledge of evil was now clearly shown me, and the divine prohibition of eating thereof, in future, was plainly and intelligibly sounded in the ear of my soul. I saw that wantonness and cruelty were evil—even wicked. My heart then learned to feel tenderness towards every living thing that could feel pain, and in all my childish sports and plays, to avoid wanton cruelty.

This divine law, thus early written on the tablet of my heart, has been of incalculable advantage to me. During my

youthful days, it preserved me from many evils—it kept me from joining in many sports and pastimes that inconsiderate boys are apt to indulge in. Many a bird's nest has been left unmolested—many an innocent butterfly, or other insect, has been spared, through the prevalence of this tender feeling in my heart—and yet the prejudices and antipathies of others older than myself, men, women, and children, often operated to prevent the free and full exercise of this heaven-born principle of mercy and tenderness. Certain birds were considered noxious and cruel—certain insects and reptiles were said to be poisonous and dangerous—and therefore, it was said, they ought to be annoyed and destroyed. Among the feathered tribes, kingbirds and blackbirds, and their nests and eggs, were often sacrificed to popular prejudices, regardless of the laws of mercy, gentleness and compassion. Their mournful cries were disregarded, when wanton plunder deprived them of the sweet enjoyment of heaven's gifts, their nests, their eggs and their young. Many a supposed poisonous insect or reptile was destroyed, without remorse, because the example and opinions of men, overbalanced for a time the gentle impressions of tender heartedness and mercy. Again, the ardour of youthful inclination for pastime and amusement, encouraged by example and common custom, often led to violations of this heavenly law of tender feeling and compassion toward the animal creation. Hence, many a fish has been drawn by the barbed hook, from its native watery element, when no necessity for food could be urged as the cause for it. Ah! how little are the precepts and example of mankind, and the common customs of what is called civilized society, in accordance with, or calculated to impress that plain lesson of mercy and tenderness contained in these words:

> "Take not in sport that life you cannot give,
> For all things have an equal right to live."

Thus, though early impressed with the rectitude of this tender feeling for sensitive animal beings, yet my youthful days were marked with defects and aberrations from the uniform exercise of this divine law. But the seeds thus early

sown have never been extirpated; they have often found room to grow—and in their growth and expansion have prevailed over many youthful inclinations and popular prejudices—as, in due time, may be noticed, if this narrative of my life, and of the tender dealings of Infinite goodness and mercy with my soul, shall be continued.

In review of the subject, it may be inferred that an impartial heavenly Father visits all his rational children with the manifestation of his will and law, and that often at a very early period of life the tender sensibilities of infant innocence revolt at acts of wanton cruelty.

How vastly important to the happiness of individuals and the community at large, as well as to the order and harmony of the creation, that parents and instructors of children, as well as the elder members of families and of society, should, by example and precept, be able and willing to aid the infant mind in conforming to this heavenly principle of mercy, tender-heartedness, kindness and compassion:—for if tenderness toward animals were early cultivated, brotherly kindness in the human family could hardly fail of being among the fruits of this attribute of the Divine nature.

The war of the American Revolution occurred during my infant days, and left some impressions on my memory; but the opportunity of seeing or hearing much about it, to me was very limited. The sight of soldiers was awful; and the companies that came to seize and carry off wheat and other grain, occasioned unpleasant sensations. Collectors of fines and taxes, who used high and boisterous words, as well as seized property, were considered as fierce, warlike characters, that inspired terror and abhorrence in my infant mind. Yet, when none of these molested us, my days passed on in innocent or childish amusements, as I understood little of the bustle and confusion of the times. I remember that when a little boy, the son of a neighbour, on seeing an army or company of soldiers passing along, cried out, "Hurrah! for King George," it was considered very naughty, and left the impression on my mind, that little children had nothing to do with wars. I infer from this, that my parents must have inculcated this lesson upon my mind; and it would be well if

the wisdom of such instructions were more obvious in the education of children. They would not so early be taught to admire the parade of military men; but when they were seen, a feeling of horror would be induced, by associating the idea of cruelty, violence and death with the military character.

I believe the first book put into my hands was Woolman's or Benezet's primer. Both these excellent men inculcated the principles and practice of tenderness, kindness, mercy, and compassion toward animals, and peace and love among the human family. I was early taught to read, and found much pleasure and satisfaction in acquiring a knowledge of letters. When sent to school, at a very early age, and during the time of the American Revolution, some difficulties occurred from the circumstances of the times. One day the schoolmaster was taken from his school, on account of military fines, and we all had to go home sad and sorrowful. During what was called the hard winter of 1780, I was frequently carried to school by a large boy, or young man, who lived with my father. When the Gilbert family was taken captive by the Indians, from the frontiers of Pennsylvania, in the spring following, the alarm and sorrow occasioned thereby among their near relatives in Byberry, produced some very awful sensations in my mind. Much was said about the cruelty of the Indians; many stories were in circulation, and imagination painted the horrors and distress of a state of captivity among them. The Indian character was considered as associated with all that was barbarous, inhuman, ferocious and cruel. Hence, a deep-rooted prejudice against this people took early possession of my mind. Nor was it removed, or even softened, till after the lapse of many years, when a better state of feeling was induced by more correct information, and by the exercise of Christian philanthropy, and weighing things in a more even balance.

Nor was I exposed only to a prejudice against the Indian character; but being subject to the hearing of strange stories about supposed witches, apparitions and marvellous things, my youthful mind was injured by fears, imaginations and terrors arising from these sources of injudicious exposure.

How great the need of unremitting care in parents, to preserve the sensitive minds of children from prejudices and imaginary fears, that may imbitter their after lives, or produce a morbid state of their mental and even physical powers! How much toil, anxiety, and care may be requisite to extirpate the evils of such exposure, none can know! A single tale of ghosts, witches, and romance, may make impressions of terror on the memory, that imagination may apply to innumerable objects and incidents in after life, so as to produce unhappiness, anxiety and trouble, where but for such a prejudice no evil or alarm might have resulted.

Another fruitful source of contamination and corruption to the innocent youthful mind, is the introduction or association of domestics, such as apprentice boys or girls, or hired men or women, who are of loose habits and principles, or given to vulgar, obscene, idle, or profane language. Although, comparatively, mine was a situation much exempt from these pernicious influences; yet not wholly so, the examples, habits and language of some of these members of my father's family, produced a baneful and degrading influence on my thoughts, wishes, words, and actions. I consider it a special interposition of an overruling, watchful Providence, that preserved me from the snares and exposures to which I was liable, and which might have been the foundation of gross and enormous evils. The watchful care of my dear parents, their precepts and admonitions, as well as prohibitions and restraints, were undoubtedly instrumental to my preservation. While I look back with awfulness at the dangers and difficulties I was near falling into, I acknowledge with emotions of thankfulness and gratitude, the tender care of my dear parents, and the guardianship, protection, and preservation of the Friend of innocent little children. The visitations of his goodness and the manifestations of his light and law, were not withheld from my sensitive and susceptible mind. I was preserved from all gross evils, from profane language, from telling falsehoods, from much disobedience to parents, teachers, &c. Nevertheless, in these days of my early youth, the seeds of many vanities began to germinate and bring forth fruits. Jesting and laughter, vain and idle words, and a fondness for play

and sport beyond due bounds, seemed to be gaining an ascendency over me. These, however, were somewhat checked by my love of learning, and my inclination for some mechanical imitations as soon as I was old enough to use a penknife, a saw, and a hammer, and could gain access to them.

After I had learned to read with tolerable facility, the acquisition of such a means of information, and the privilege of using it, were not allowed to lie dormant or unoccupied, except from lack of books that might be as food to the inquisitive young mind. Had suitable publications been put into my hands at that early and inquiring age, I should doubtless have fed on knowledge congenial to the expandings of my mind, and the fund of useful information then acquired might have been of lasting benefit; but, alas! *suitable books* were not then to be had. The age did not furnish a hundredth part even of what are now reckoned proper to place before children, of an innocent and useful character. My father having but little taste for literature, or his pecuniary circumstances not allowing of the purchase of books, or the great difficulty of obtaining them, was probably the cause that we had but a small store of them. His library, if such it may be called, consisted of a common school Bible, much worn, Edinburgh edition, printed by Alexander Kincaid; three treatises, by William Penn, Robert Barclay, and Joseph Pike, bought in the year 1771, and in which some leaves of white paper had been sewed, for the purpose of recording his children's names, births, &c., (this valuable work is yet in my possession;) Richard Davies' Journal; John Churchman's Journal; John Griffith's Journal; a borrowed Young Man's Companion; some pamphlets, one on slavery, and some old almanacs; also part of a copy of Watts' Hymns. These formed the family library prior to 1783, when my mother added Mary Mollineux's Poems, printed by Joseph Crukshank in 1776. Afterward, about the year 1790, Sewell's History was purchased at a vendue.

This small collection of books was generally kept on a shelf in the common room in which we lived, so high from the floor that I had no access to it but by climbing on to the top of a door that opened back under the library shelf. This I effected

by availing myself of a bed that was near, or a chair or stool, and thus frequently sat on the door to examine the books, or get one to read. Richard Davies' Journal and the Young Man's Companion were mostly chosen, as containing some things that I could comprehend. My father frequently read on first-days, and sometimes on winter evenings, (more especially after he obtained Sewell's History,) provided there were no shoes to be mended, which he did himself, or no other business or company to prevent. But his tone, or tune, peculiar to those days, was a kind of sing-song, more adapted to inspire sleep, than interest his hearers in the subjects thus read; and of evenings the exercise very often terminated, as to him and us, in a comfortable repose. My mother had much more of a literary turn of mind; her reading was more frequent and more interesting. She also wrote or copied considerably, and was our principal patron to encourage a taste for literary improvement.

As to myself, this scarcity of mental food, gathered from reading, produced an imprudent eagerness for any book that was new to me. The old small library on the shelf had so often been resorted to, that I wanted something fresh, and better adapted to my childish understanding. Hence, at school, among the children, I sometimes met with such as Tom Thumb's Folio, Goody Two Shoes, fable or riddle books. But when any of these were borrowed and taken home to read, they were apt to be condemned by my parents as "pernicious books," against which the discipline of Society advised; and they were consequently sent back to their owners without my being allowed to read them.

My first schoolmaster was Benjamin Kite, a young man who had lived in the Mason family, and was introduced into Friends' school at Byberry, through the means of Thomas Walmsley and Agnes, his wife, (who was a Mason.) I suppose my aptness for learning, while so small in growth, attracted his attention, and he showed marks of particular kindness to me. I also became very much attached to him, and thus a foundation was early laid for a friendship of long continuance. The practice in school then was to learn to spell in four or five syllables before learning to read, and to

read tolerably well in the Testament before learning to write. When I had attained thus far, I well remember my anxiety for improvement in this important elementary branch of education. Not content with the lessons given me at school, I importuned my parents for pen, ink and paper, on first-days and other times, at home. In this I was sometimes indulged, though paper was very scarce; and thus, at length, acquired the art of "joining hand" and of copying pieces from books. My first "piece-book" was a sheet of foolscap paper, folded in octavo and covered with a piece of newspaper, and was commenced in the fall, when about the age of eight years. It was filled with poetic pieces from "Watts' Hymns," "An Alarm to the Wise and Foolish Virgins," and some other pieces. Shortly after arriving at eight years old, I was put to ciphering, in which I made good proficiency, and was much delighted with the exercise of combining numbers.

When about nine years old, a small printed book, called a History of the Bible, was obtained of one of my schoolmates, who asked ninepence for it. I wanted to become the owner of it, and for that purpose took it home to consult my parents. It would have taken nearly all my money, that had been accumulated by pennies, mostly given me by relations; nevertheless I was anxious to buy the book, at perhaps three times its real worth. But my parents persuaded me to save my money; and, as I could then write a tolerably plain hand, advised me to copy the book, it being in a kind of poetry with short lines. A sheet of paper was then folded into sixteen leaves, as a book, in which I copied this kind of poetic history, and which is still in my library—though a poor production, fraught with Calvinistic and trinitarian notions. The labour of copying was nevertheless useful to me. Another work, called "The Babes in the Wood," was copied in like manner, and saved the expense of a purchase—although money, of which my stock was then very small, was esteemed of far less value to me than books, if I could have obtained them.

If children and young people, on reading this narrative, should draw a comparison between the difficulties attending my youthful desire for improvement by reading, and their

abundant opportunities of acquiring useful knowledge by means of books, may gratitude to Heaven inspire them with desires to make a right use of their privileges, and to commiserate the condition of thousands, even in this day of abundance of publications, who yet are probably kept in greater ignorance and privations than I was.

In 1784, my eleventh year, I obtained the "Economy of Human Life." This was my first purchase, and the beginning of my library. It had recently been reprinted in America, as were a number of other works, soon after the Revolutionary War had subsided and peace was restored. Books were also imported, and opportunities for reading increased, though but few of these fell to my lot, unless I could obtain a loan from others. John Fry's poetic history of Elijah and Elisha was thus borrowed of one of my schoolfellows, and read with great interest. The Bible was read through, and most of the New Testament, in about six weeks. In 1787, Miscellanies, in prose and verse, by Martha Moore, (though without her name,) were published with the approbation of Benjamin Franklin, then called one of the best judges of books. This was added to my library, as a second volume, highly prized, in the 12th month, 1788. The third was Pilgrim's Progress, in 1789; Woolman's Journal, in 1792; and the Life of Sarah Grubb, in 1793. Such was my beginning of a library.

A circumstance occurred in my early youth, 1784, that tended powerfully to check the growth of evil propensities, and to produce a profitable and serious consideration of the manner of my life, and the tendency of my actions and conduct. In the time of a severe thunder-storm, a vivid flash of lightning, with a tremendous peal of thunder, in quick succession, had such an effect on an aunt, who lived with us, that she fell to the floor and screamed with the fright. We children supposed she had been struck with the thunder and was killed. Several other hard claps of thunder succeeded. Awful alarm and terror pervaded our minds; and it was with some difficulty we could be pacified. Our dear father at length prevailed on us, by referring to the Almighty power

that could preserve, and telling us that all the men in the world could not hinder or control the lightning.

The awfulness of instantaneous death and a sudden transition to our final reckoning, a consequent state of fixedness in the world to come—were subjects that absorbed the considerations of my youthful heart. My aunt, though somewhat stunned by the shock, was not hurt, and soon recovered; being more affected by the sudden fright than by actual contact with the lightning, which struck a tree perhaps twenty or thirty rods distant. But the effect of this awful season was not soon lost or forgotten. I was induced, through fear of the thunder and through the visitations of Divine goodness, to take heed to my ways, and to endeavour so to live, as to be prepared to die—even if my death should be by means of the awful lightning.

The thoughts of death and judgment and eternity were often renewed during the summer season, when thunder was heard or lightning seen, even at a distance; and when near, awfulness, solemnity and deep searching of heart pervaded my feelings. But my terror on these occasions, for several years, amounted almost to agony, and especially in the night season, or when out of doors—so much so as to be afraid to go to sleep, or be in the dark, or remain out of the house. Many an instructive and profitable season of solemn silence has been passed during thunder-storms. Much tenderness, docility and susceptibility of heart have been witnessed at such times. Nor was Divine goodness wanting to show the path of duty, and to point out the errors, omissions, and iniquities of my life. I now look back with thankfulness for his fatherly chastisements, and the visitations of his love, manifested in seasons when under the influence of fear from these operations of the elements.

In the course of life, some periods may seem to be more remarkable than others. In my juvenile days, I should mark the year 1784 as one of these. I had gone to school steadily for four or five years previous to this, to Benjamin Kite, before named. I had become much attached to him and to some of my schoolmates; but in the spring of this year, he removed to Frankford, and the school was conducted by Chris-

topher Smith, an Englishman. I ceased going during the summer, being kept at home to work on the farm; and after harvest, my father built a large stone barn, to aid about which, my business was to haul water from the creek, for making mortar. A kind of new era seemed to open for boyish amusements; the imitation of tools, cut out of wood—building, hauling and mechanical operations. But this was favourable to mental improvement, because more rational and elevated than preceding childish sports and pastimes.

During the latter part of the summer, 1784, I was put to the plough, though not yet eleven years of age. Being of small growth for a ploughboy, the labour at first was very toilsome; but possessing some emulation, I soon became delighted with the employment, and made such proficiency in the business, that in the ensuing year, with a little of my father's aid and care, I became principal ploughman. The soil being free from stones, level and loose, and having a good Dutch plough, with gentle horses, I not only improved rapidly in this branch of husbandry, but it also became a delightful employment in relation to the state of my mind. In clear weather, the silence and quietude of the business was favourable to calm meditation. Heavenly goodness, light and love, often visited my youthful heart while following the plough, and I enjoyed seasons of Divine comfort and refreshment, unknown before, and not often found in the bustle of life. Many opportunities occurred for improvement in my thoughts, words and actions, as the retrospect of my life passed in review at some of these seasons of favour.

My dread of thunder, or of being out in a thunder-gust, however, often marred the satisfaction of being engaged in this employment in the fields. I often watched the clouds—and the sound of distant thunder renewed my anxiety and fears; under the influence of which, I sometimes unhitched the horses and returned home prematurely, or when no thunder-gust was near. My father once took me back into the field, on such an occasion, and reproved me for my conduct. At another time, he came to me when I was gazing at the clouds, and listening to the sound of distant thunder, so as to interrupt my ploughing, and asked me if I remembered read-

ing, that "he that observeth the wind, shall not sow, and he that regardeth the clouds, shall not reap."

In the winter season, when neither ploughing, nor thunder-gusts furnished times of serious meditation, or opportunities for such frequent searchings of heart, I often relaxed in watchfulness, and relapsed in my spiritual state.

After I had passed my tenth year, I had the opportunity of going to school only in the winter season—yet even then, mixing with sprightly boys, and being fond of play at noon-times,—my virtuous, sober habits became alienated, and my watchful state of mind often much dissipated. My fondness for studies and reading, however, acted as a kind of counter-balance, so that the long winter evenings and first-day afternoons were generally employed with my books or my studies. In the summer, likewise, my noon-times and rainy days were often devoted to the pursuit of some literary study or mechanical employment. And these inclinations or rational amusements being encouraged by my parents, were favourable, under the Divine superintendency and blessing, for my growth in virtuous habits and dispositions.

On first-days, we were not allowed to stroll about the neighbourhood; but the inclination for boyish rambles after nuts, birds' nests, squirrels, and setting of traps, &c. now began to produce strong desires for such amusements—and these were increased by the examples and persuasions of boys taken as apprentices in the family. my Father's farm of about one hundred and fifty acres was considered our boundary; yet even on this, we sometimes were prompted to ramble out of his sight in pursuit of forbidden amusements. It might be a lesson of caution to parents concerned for the preservation of their children in innocency and propriety of conduct, to beware of leaving them exposed to the influence of unprincipled domestics, or undisciplined apprentices or bound boys, while they indulge themselves in social visits to their neighbours on first-day afternoons—did they know the liberties taken at such times, and the examples set, or the misconduct exhibited to the tender innocent minds of their offspring.

On one of these occasions of exposure to temptation, in company with a boy who lived in our family, I and several

of my brothers took a ramble in the fields, remote from the house, on first-day afternoon, and were incited to make much noise by attempts to imitate singing, as practised by vulgar or profane persons. Our unbecoming noise was heard by my father, who met us on our return, and reproved us in such a manner as made a lasting impression on my mind; nor was a like occasion ever after given for wounding the sensibilities of a tender parent.

The thoughts of children in early life are very much occupied with visible things. Their innocent amusements absorb their attention. But they love variety—they change from one play to another, and their attention is soon turned to new objects. But they have intervals of deeper thoughtfulness than seems necessary for their puerile diversions. Serious accidents and uncommon occurrences that arrest their reflecting powers, are often the means to turn their minds to more important considerations. The death of a neighbour, a playfellow, or a near relative, excites a train of serious thoughts even in the mind of a child. In the recollections of the events of my childhood, one that caused much alarm and serious consideration, was the occurrence of an earthquake. Although asleep at the time, and unconscious of the shock, yet the accounts of those who were awake and felt it, together with the remarks on the awfulness of earthquakes in other parts of the world—such as swallowing up whole cities and burying people alive—made deep impressions on my infant mind that were of long continuance, and disposed me to serious considerations on death—sudden and awful death. These thoughts were undoubtedly profitable, as tending to check the excess of childish vivacity, and the ardour of youthful amusements.

In the latter part of the summer of 1786, an uncle, (the half-brother to my father,) who lived on a farm adjoining, was taken sick. In a few days, his disorder proved to be the small-pox. As neither my father nor any of his children had ever had that disease, it produced great anxiety in the family. At length, it was concluded that I and my next younger brother, should go to our uncle's and be inoculated, with our mother to nurse us and assist in our uncle's family;

all of his children being in the same case. We accordingly went, and were there several weeks; had the small-pox favourably, and at length my father concluded also to be inoculated, with some of the younger children, and we returned home.

For some months, we had no hired man or boy about the house. My brother and I had the charge of the stock, foddering, feeding, cutting stove-wood, going to mill, and other things, during the severe winter of '86–87. Father, although inoculated, and having dieted himself for many weeks previous, had the small-pox very severely; insomuch that his life was despaired of for some time; and even when he began to recover, it was very slowly, so that he was confined to his chamber almost till spring. During his extreme illness, my mind was awfully impressed with the idea of his being taken from us by death. I began to feel and anticipate what trouble was—I looked to the Lord, in my distress, and cried unto the mighty God of Jacob. He heard my prayers, and sealed deep instruction on my mind, through this season of affliction and trial. I had been much exempt from care and responsibility about our farming concerns; but now, being eldest, and in some respects without a father's directions, my mind renewedly felt the need of guardian care, and of greater watchfulness and circumspection, as well as concern to fill up my duty faithfully. They were days not soon forgotten: it was a season, husbanded by Heaven for my good—and it became good for me to be thus afflicted and tried. My ear was thereby more and more opened to discipline. My covenant with my God in the day of my distress was remembered afterward to my profit—and he was mindful of me.

In a letter to a beloved aunt, written 4th month 1st, 1787, being one of my earliest attempts at letter-writing, I find the following account:—"Dear Aunt—As I said something about my troubles (in my last) I shall now add. One evening thee came to the door and called me. When I came, thee told me my father was very ill, and that if the doctor did not lower his fever, thee was afraid it would be too many for him. At which I was troubled, and thought what should we do if he died. I went away and cried, for I believe a quarter of an hour. I prayed to the Lord to restore him to health, and I

believe he heard my prayers. About this time, I had many trials, and when in such troubles, I often thought of this sentence, 'Many are the troubles of the righteous, yet the Lord delivereth out of them all,' and would be a little comforted. One evening, I came in from work and sat down by the fire—when I silently praised the Lord for his mercy toward me. I also prayed in secret to him, to deliver me from all my troubles. The longer I prayed, the more the tears ran down my face like water, and I blessed him who delivered me. Many more such like seasons I have had, but must conclude.

"'O Lord, thou hast delivered me; therefore will I praise thee, who alone art worthy.'

"'The dead, O Lord, cannot thee praise,
But 'tis the living, they
Whom thou hast quicken'd, and dost raise
To walk thy holy way.'

"JOHN COMLY."

My mind being thus humbled and drawn into a channel of serious thoughtfulness, the visitations of Divine goodness were often renewed, and my capacity for understanding the impressions of his love was enlarged. I kept steadily to meetings on first-days, and the afternoons of that day were generally devoted to reading and quietness. This course appeared to meet the approbation of my tenderly concerned parents. The evenings, also, during the fall and winter season, were generally spent in writing, reading, or some such exercise. A plain, round pine table served for a stand, in the middle of which a tin lamp, filled with hog's lard, was lighted, and thus some four or five of us children were seated around it, with our books, while our industrious mother occupied a place with her work. She occasionally dictated pieces from the storehouse of her memory, for us to write down, and otherwise furnished us with many useful and instructive lessons in our learning, and also of a moral and religious character. She was an excellent mother, in every sense, and every duty of her station. My father being a hard-working man, and having less taste for literary pursuits, often passed a part of the evenings in a comfortable sleep, as he lay across two chairs by the stove.

Our dress was all homespun, except that we were annually, as cold weather approached, furnished with a leather apron, and, when needful, new leather breeches, made of tanned sheepskins, and sometimes buckskin. This picture of our domestic habits obtained till about my seventeenth or eighteenth year. It should nevertheless be noted, that we had "first-day suits," of some finer texture, such as cotton or worsted stuffs in summer; but these lasted so long, that they descended to some two, three or four brothers in succession, as they were outgrown by the elder.

These external things, here brought into view as history, had much of a tendency to keep our youthful minds from aspiring after finery in dress. They also tended to check the seeds of pride and selfishness, and were undoubtedly auxiliary to the concern of our parents for our guarded education, in the plainness and simplicity of truth.

In those early days of which I have been speaking, it was customary for quite small boys to have what would now be called long-tailed coats as their first-day dress. On my parents furnishing me with an opportunity of having a coat of this description of homemade cloth, they gave me the choice of having it made plain, or with cross pockets, such as my father always wore. I chose to have it made plain; and never had one made otherwise. Whatever principle it was that then determined my election, I believe it has many times since been a blessing to me, as a monitor to remind me of a plainness of conduct corresponding with the cut of my coat.

In reviewing my early life, I am constantly induced to recur to the influence of a mother's concern for my welfare. She had secured my affections by her kindness and assiduity; she therefore, without austerity, and even without much persuasion, could exert her tender care for my good in many little incidents that might appear trifling in themselves, but which, in their bearings and effects, were important in determining my path through life. Oh! for a more general prevalence of such maternal religious concern and solicitude. Oh! for an increase of watchful care in mothers, over the opening inclinations, passions and propensities of children, to

train and turn them into right channels of discipline, under the influence of affection sanctified by Divine love!

That I had inclinations and incitements to vanity and folly, not a few; that I had temptations to deviate from the discipline of parental restraint—I must admit. Yet merciful Goodness forsook me not in the slippery paths of youth. The visitations of my fourteenth year had left a deep impression on my mind. I had become acquainted with trouble, and the consolations of looking up to heaven for support in seasons of trial. Hence, when deep conviction and remorse ensued, on my deviating from the path of rectitude, I found my peace consisted in returning as a penitent to implore mercy and forgiveness of my heavenly Father. Nor was he wanting in the manifestation of judgments and mercies to my soul. When I rebelled, he chastised me with his rod of correction; and when I turned at his reproof, he healed my wounds, and gave me to feel of his mercy and forgiveness, and the renewings of his love.

I think it was during the fourteenth or fifteenth year of my age, that I felt a concern to attend week-day meetings; for, although my mother was a diligent attender of meetings twice a week, my father generally omitted those on fourth-days, especially in the busy season of the year, and I was kept at home to work also. But as this desire increased in me to go to week-day meetings, I at length asked liberty to attend, and he gave me permission. This request had to be repeated several times afterward, before he understood that I considered it a settled duty to be diligent in going to meeting on week-days as well as first-days. Although it was a task to my diffident mind to ask permission, yet I do not remember ever being refused. And at length it appeared to have this effect on my father's mind, that he went more frequently himself, and in a while became a diligent attender on fourth as well as first-days.

Long before, as well as after this event, my seeking, inquiring mind had often earnestly wished to understand the nature of silent spiritual worship; or, in Scripture language, the "worship in spirit and in truth," that is acceptable to God. This was a profitable exercise, and was gradually opened to my understanding as I was able to bear it.

In the year 1788, James Thornton left us to go to England. His ministry had often been baptizing to my mind, and his farewell sermon was peculiarly so. Many other powerful testimonies had a reaching and instructive effect on my mental feelings. Often also, when at plough, my mind was livingly visited with the illuminations of Divine Truth, and the things which belong to my everlasting peace opened to my view. I saw at times, that if I stood faithful to the discoveries and manifestations of Truth, I should some time be called to the work of the ministry; and at times, I felt a living flow of pure love passing through my soul, that seemed as if it would gather all into its holy influence.

But these days were succeeded by the trials of opening manhood, when the passions and propensities of animal nature more and more appear, and produce sore conflict in the sincere enlightened mind. "The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other." Yet, O thou fellow-probationer, who mayest read these lines and trace them in thy own experience, be not thou discouraged. He who has shown thee the narrow way that leads to eternal life, is able, and will, as thou seekest him and reliest upon his own power, assuredly give thee the victory over all the lusts of the flesh, the lust of the eye, and the pride of life, which is not of, or under the government of the Father, but of thy earthly or animal nature. Be thou faithful unto the death of the cross, and self-denial to all these as they arise and usurp dominion, or demand gratification in thee, and thou wilt assuredly in due time receive a crown of life.

About the time of my conflicts and trials arising from an inclination to mix in the circle of vain young people, I obtained a loan of the Journal of John Woolman for perusal. This opened a new and enlarged field of view to my mind; nor can I set forth the goodness of the heavenly Parent, in thus furnishing a living experimental testimony to the operation of his power and goodness, in the example of that humble, self-denying follower of the Lamb.

In the review of my youthful days—the period in which my course of life received the main bent of its direction, as to the improvement of mind—I think proper to notice some

occurrences and amusements which had an influence on my habits of thinking, and on some of the conduct and manners of my life, at that, as well as subsequent periods. Among those amusements, the permission and encouragement given by my parents to the pursuit of mechanical operations, as well as literary attainments, during noon-times, when at plough, and rainy days, as well as other intervals from manual labour on the farm, claim a share of proper consideration. They certainly were a stimulus to voluntary industry—they drew forth the energies of juvenile intellect:—habits of useful employment were thereby promoted, and the temptations and mischiefs of idleness, or listless indolence, and also vain pastimes and sports, to a great degree were prevented.

From the operations of a pocket-knife in carving out the imitation of spades and shovels, of axes and wagons, carts, wheelbarrows, ploughs, &c., these amusements extended to the construction of mills to be propelled by wind and water; the latter—principally in imitation of an oil-mill—was brought to greatest perfection. This led to collecting the seeds of different kinds of weeds and grasses, which were substituted for flaxseed, buckwheat and other grain. In the pursuit and accomplishment of these mechanical imitations, we were much assisted by a turning-lathe which my father purchased at a vendue, and, in learning to use it with effect, a much wider range of useful productions occupied our leisure hours.

Near the site of our oil-mill, located on a small stream of water, there happened to be a space of vacant ground, unenclosed, as large as a small garden spot. This was fixed on as a place for a nursery of apple-trees, and fenced in with pieces of old rails and stakes. The apple-seeds contained in a cider-cheese, after it was thoroughly pressed, being spread over the ground in a field, at the time of sowing wheat in the fall, and harrowed in with the grain, produced a plentiful supply of young apple-plants in the ensuing spring and the summer following. These being transplanted into our nursery, grew beneath our careful cultivation—attended with the operations of the hoe and the pruning-knife—and as they attained sufficient size, became a source not only of pleasing amusement, but of pecuniary profit, to a small amount.

But over and above all this, these employments of my small leisure time, together with my books and literary studies, were a means of keeping my mind as well as my body at home. They acted as a restraint to boyish propensities for rambling abroad. In my rural, retired situation and innocent occupations, as well as when following the plough, Divine goodness often visited my soul, and gradually opened my understanding. The soil of my heart was thereby, like a garden enclosed, better fitted for the germination of those seeds of the heavenly Father's right-hand planting, which in their growth produce the fruits of righteousness and peace by which he is glorified.

I view the situation of my childhood and youth, and the employments of my juvenile years, secluded as they were from many temptations to youthful vanities and follies, and in a great degree from the influence of evil examples and vicious companions, as the mercies of a gracious Providence that demand my unceasing gratitude and love.

But though, in the slippery paths of youth I was thus shielded from many exposures to evil, I was not exempt from the trials and conflicts of the cross, in the subjugation of my animal propensities. I ventured, sometimes, in my father's absence, to get his gun and exercise myself, first in shooting at a mark, and then sometimes in trying to shoot birds. It was well that no serious accident occurred; but I was no less culpable because there did not. I wanted to learn to shoot with a gun, but I ought to have consulted an experienced father, who, no doubt, at a proper time, as he had done in teaching me to swim, would have given me instructions how to use such a dangerous weapon of death. In this unjustifiable, clandestine way, I amused myself for some time in learning to load and fire a gun. This increased my desire to have one of my own, especially as my father's was a very heavy one. With the moneys raised by trapping muskrats and partridges, gathering chestnuts and raising tobacco, as also the little perquisites arising from the turning-lathe in making spools, &c., I contemplated the purchase of a gun, that I might have one of my own. While I was waiting for the accumulation of my funds, I procured a cow or bullock's

horn from one of the tan-yards in the Northern Liberties of Philadelphia. This was boiled and scraped, and finished off for the purpose of a powder-horn, to which a shot-bag was appended of my own fabrication. Nothing now was wanting, but the amount of money equal to the price of a new gun; unless, indeed, we except a mental feeling, which, the nearer I approached the completion of my project, the keener and clearer were my convictions of the cruelty of gunning, and shooting innocent animals for amusement.

During the time of privately using my father's fowling-piece in his absence, after my task of work which he had assigned me was fully accomplished, I sometimes spent an afternoon, or part of one, in traversing the woods, the fields and hedges, to seek for game; and at times, with powder and shot, destroyed some innocent lives. But when I took a retrospect of my conduct, and seriously meditated on the time thus misspent, the reflections became increasingly painful, and I often thought how much better the time might have been occupied among my books, or useful studies and innocent employments. These convictions and frequent considerations, attended or produced by the illuminating influence of the Light of truth, mercy and goodness, so operated on my mind that I totally relinquished the sanguine, though boyishly pleasing desire, and never purchased nor owned a gun in my life.

The same kind of views and feelings, as they increased and enlarged in my mind, induced me to decline the use of that weapon, so often the instrument of wanton destruction, misery and death. I rejoice in the retrospect of my deliverance from this temptation to violate the tender sensibilities of truth and compassion in my soul; and I feel the sacred obligation of gratitude to the God of mercy and kindness, who redeemed me from the fancied pleasures of this delusive amusement, in the days when the ardour of youthful propensities was strong in my animal nature. I ascribe it to his grace and good Spirit, as a fruit of that seed of gentleness and compassion, early unfolded in my infant heart, in a tender sympathy toward innocent, unoffending animals.

I fully believe the administration of the Divine laws is

wisely adapted to the circumstances and situation of his rational, intelligent creatures. Hence, a few remarks on the subject under review may be needful. I was located where the plea of hunting what is called "wild game" for food, is generally unnecessary. Necessity therefore cannot be urged as a justification of the practice of gunning, or shooting birds and wild animals. Had I been brought up in a wilderness, or newly settled country where provisions were scarce, the use of the gun for procuring food might not have been forbidden me. Hunting, even with dogs and gun, might have been necessary, not for sport and pastime, but for subsistence. Circumstanced as I then was, and as thousands now are in many places, it was to me, and it is now, but wanton sport—it is cruel—it is an unjustifiable amusement—it is a misspending of precious time—and it often introduces to idle and wicked company, and leads to dissipated and intemperate habits and actions; it also induces hardness of heart, in the infliction of unnecessary pain, misery and suffering upon many harmless animals.

In a properly guarded education of youth, the *amusement* of gunning cannot be admitted, nor the use of a gun, on any other substantial ground than necessity; and this necessity must be determined by the pure dictates of Divine truth impressed upon the mind, or otherwise by the experience of those who act as delegates for God, in disciplining the wayward youthful mind to submit to correct principles, in order to form correct habits. For want of this guardian care and disciplinary restraint in parents and care-takers,

> "The spring-time of our years
> Is soon dishonour'd, and defiled in most
> By budding ills that need a prudent hand
> To check them; but, alas! none sooner shoots,
> If unrestrain'd, into luxuriant growth,
> Than *cruelty*, most dev'lish of them all.
> Ye therefore who love mercy, teach your sons
> To love it too."

And that for the awful reason—

> "Mercy, to him that shows it, is the rule
> And righteous limitation of its act,

> By which Heaven moves in pardoning guilty man;
> And he that shows none, being ripe in years,
> And conscious of the outrage he commits,
> Will seek it, and not find it in his turn."

In accordance with that prayer, "Forgive us our trespasses as we forgive them that trespass against us," we hope for mercy when we show mercy to others; and "blessed are the merciful, for they shall obtain mercy."

While calling to remembrance some of the transactions of my early life that appear to have contributed to my mental improvement, or that were economized by Heaven for my good, I may note the incident of my keeping a regular account of the snows that fell during several winters. Considered in itself, it was of small moment to be able to tell how many times snow fell during a winter. But the exercise led to habits of observing other passing events, and of fixing my attention on what was valuable or important; and I now see that even this little work of making memorandums of the weather, in my youth, was an introduction to a profitable practice of observation and keeping notes of memorable circumstances.

It was among the defects of the then existing course of exercises at schools, that composition, or learning to arrange thoughts and describe occurrences on paper, was not at all attended to. Hence the use and application of learning to write was of little benefit beyond copying, till necessity or inclination prompted the attempt to compose a letter or indite an essay. My first attempts at composition were laborious and awkward, I might say, in the extreme. Having never been put to this useful exercise at school, under the eye and assistance of a teacher, and being too diffident to ask aid of others, yet desirous of acquiring the art of composition, I laboured at it by myself for several years, with very little improvement. I had become fond of reading and of copying poetry, and felt quite desirous of being able to compose poetic pieces. Some laboured attempts at this were made about the age of fifteen, sixteen and eighteen. They gave evidence of religious feeling and thoughtfulness, but were only imitations of Mary Mollineux, John Fry, or almanac essays. Yet the

exercise and labour of thinking and arranging ideas on paper had some utility in relation to mental improvement. Had my first efforts been to acquire an easy style of prose composition, on the scale of simple narrative, it would doubtless have facilitated my attainment of this practical application of the art of writing; but having no prompter or instructor, I had to find out the obscure path alone.

Another memorable era in my life occurred soon after I had completed my sixteenth year. The operation of various external circumstances, some of which I have adverted to, had a tendency to prepare my mind for receiving further illuminations of Divine truth, by which the mists of ignorance and prejudice were gradually removed. New views were opened and new duties discovered, in relation to the obligations of gratitude and love to my supreme Benefactor, and respecting the regulation and improvement of my own mind.

The visit of Job Scott to our meeting, in the 1st month, 1790, and his powerful testimony delivered there, had a reaching and convincing effect on my mind. Never before had I any recollection of such an instrumental visitation of Divine love. His ministry had a baptizing influence that immersed my soul into a holy feeling of good. The savour and sweetness thereof rested with me for a number of days. It was the gospel of Christ and glad tidings to the poor in spirit. It was the power of the Highest overshadowing my visited mind. The seeds of the kingdom of God were watered in my heart, and encouragement administered to advance forward in the work of renovation.

In my father's family, and so far as my limited observations extended among Friends and neighbours, the practice of making a solemn pause on sitting down at table to partake of the bounties of Providence, was unknown to me. In Dilworth's spelling-book, I had read the church forms of what is called "Grace before and after meat;" but I had never witnessed the form nor the substance, as a practice, among Friends. In the spring of the year 1790, being the seventeenth of my age, this subject closely arrested my attention; and one day as I was following the plough, the powerful overshadowings of Divine love were renewedly extended to my

soul. Under this precious feeling, it was given me to see the necessity and duty of making a solemn, silent pause at table, in which the mind might feel reverently thankful, before partaking of the blessings of Heaven in the provision made for these bodies. I saw that hitherto I had been too careless and unthoughtful whence these good things were derived; but now I must no longer eat and drink as a brute animal. I saw the substance of "grace before meat," and that in solemn stillness I should look up to the bountiful Benefactor, and partake of his blessings with thankfulness of heart. A like pause after eating or drinking, I saw was the substance of "grace after meat," and a duty opened for my future observance.

The place where I was when these views were opened to me, and the joy and sweetness that attended my mind, remained a long time fresh in my memory, and I was often confirmed in a belief of its being a revelation of the Father of mercies to my poor soul. Joy and gladness filled my heart for the unspeakable favour, so that my cup seemed to overflow, and a cheering hope revived, that I should, through obedience and faithfulness, experience an increase in the knowledge of God, which I had much desired.

As I before noted, the practice of silent waiting at table was not observed by others, so now it became a close trial to me to make a silent pause and be singular from the rest of the family. But as I endeavoured to be obedient in fulfilling this reasonable duty, my heavenly Father was not wanting at such seasons to solemnize my mind and influence my heart with grateful sensations. Sometimes a short sentence of thankful acknowledgment livingly ran through my mind, and was mentally offered up to Him who sees in secret, and who rewarded me with peace in my dedication. But it was felt to be an awful thing to address the Almighty Being, even in the language of thought, with such words as "I thank thee, O Lord, for these blessings set before me;" and my spirit was often contrited in deep humility and reverence before him.

Being thus convinced that it was acceptable in the Divine sight, for the mind to be engaged in silent adoration and gratitude, while partaking of outward food for the nourish-

ment and support of these bodies, I was induced to beware of unnecessary discourse while eating; and when I did otherwise, I felt uneasiness: I also often felt pain of mind when I heard others laughing and talking at table in a light manner. My silence and example on the subject of this duty to my God, appeared to have an influence on the family; for, in course of time, it became the common practice to observe a silent pause at table, before beginning to eat—and not only in my father's family, but generally in the neighbourhood, especially among Friends, and I have lived to see it prevailing among the members of our Society and others, to a large extent.

In those days of youthful improvement and lively sensibility, the want of consistency among those who appeared to be religious, or made high profession, often affected me with sorrow; among other things, I was much tried that Friends in general appeared so little acquainted with the substance of what other societies call "grace before meat." I believed it right that we should not be confined to set forms of words, learned by rote and repeated with little or no religious feeling; but I feared that Friends, in discarding the ceremonial forms of "grace" and "prayers," had also lost or neglected to feel after the substance. Thus, their children and families grew up with a rawness, ignorance and apparent insensibility of the obligations of gratitude, due for the bountiful provisions for these bodies in food, clothing and other comfortable accommodations.

Not long after this heavenly visitation, and further manifestation of Divine light, another subject of duty and improvement was opened to my view. This was the obligation I was under to seek after God, by endeavouring to draw near him in spirit when I awoke in the morning, in order that I might be enabled to offer up to him my grateful acknowledgments for his care and protection over me during the night. This morning sacrifice also embraced the duty of feeling after the spirit of supplication, for his continued preservation through the coming day. And this again led to the exercise of increasing watchfulness over the state of my mind, and over my words and actions. As I obeyed these manifestations of

Divine truth, I found the aid of his grace was not wanting, when in sincerity I sought it, to enable me to fulfil these duties. But He who thus led me along and instructed me, saw meet sometimes to vail his presence, as it were, for a time. This induced greater fervency of desire in my mind, until he was pleased to appear and give me the spirit of gratitude and of supplication; for I found I could not pray at any time when I pleased. But as I wrestled in spirit for the Divine blessing, and gave not over the exercise, he appeared in due season for the renewal of my strength.

Many times as I walked out in the fields about my business on the farm, I witnessed such joy and heavenly light that seemed to environ my soul, and such sweet access to the throne of grace—that my prayers were put up in fervent breathings to my God for his holy help and preservation—insomuch, that the heavenly impression sometimes remained through most of the ensuing day.

Daniel prayed and gave thanks to his God three times a day; so in my childish state was I led to a like exercise. Not only was the duty of a solemn, grateful pause to be observed at dinner-time, but I found the need of a renewal of spiritual strength, by and through the exercise of waiting upon God, till I could find access to his throne in the spirit of supplication. Sometimes, after dinner, I found it needful to retire alone and sit in silence, waiting for his arising in my soul. This I could do, in the summer season, generally, when I followed the plough; having at my own disposal about two hours noon-time, while the horses were eating. But there was often a severe struggle in my mind, between the business and amusement of the turning-lathe, &c. and the duty of silently waiting on my God. It was a discipline of obedience to the cross; and when this sacrifice, even of commendable industry, was promptly made, it was productive of peace. But when I endeavoured to accomplish both at the same time in opposition to the impression to retire alone, I was disappointed of a peaceful and profitable result. Yet there were seasons in which the Divine presence was felt after and enjoyed, at the time that my hands were industriously employed in useful pursuits. As I kept my eye to the Divine light, and

honestly endeavoured to follow its dictates, my soul was many times filled with the consolations of the love of God. I had many heavenly openings in Divine things, and in regard to my everlasting peace and well-being. For these manifestations of his condescending goodness, mercy and love, my soul did praise and magnify the name of the Lord my Saviour. My heart was often melted into contrition, and my prayers were offered up in sincerity and humility for his holy aid, direction, and protection in the way I should walk.

The evening oblation, as opened to my view by the same Divine teacher, consisted in the exercise of carefully looking over my actions and the state of my mind during the preceding day, and of impartially examining how I had spent my time, before I closed my eyes for sleep; together with an engagement of mind to offer up the tribute of gratitude to God for his mercies, his care and protection. In this review of the accounts of the past day, if I found any thing said or done amiss, on bringing my deeds to the light, I was engaged to seek after a state of repentance and forgiveness. And when all appeared to speak peace, and I could look up to Heaven without condemnation, the offering of thankfulness and love to my gracious Preserver enabled me to commit myself to his care and keeping through the hours of sleep. But when, through weariness or inattention, this retrospect of the preceding day's accounts has been neglected, the awful thought has followed on awaking, what would have been my portion had I been cut off while asleep, and called to a final reckoning at the awful tribunal of the Judge of quick and dead. This acted as a powerful stimulus to faithfulness in the fulfilment of this and other duties; and I found great profit as well as peace in these religious exercises.

Another profitable exercise of self-examination was impressed on my mind, by a deep consideration of the declaration of Jesus Christ, "that for every idle word that men shall speak, they shall give account thereof in the day of judgment." As this subject took hold of my mind, I became very desirous to know what words were "idle," as respected my use of them. Nor was Divine goodness wanting, to answer my sincere inquiries on this subject. Although I had never

been addicted to cursing, swearing, or the use of what is called *profane* or obscene language; yet, among the habits that had grown up with me from childhood, I detected myself in using a number of boyish, unmeaning by-words, and trifling, vain or improper expressions. As these were now seen to be unnecessary and useless, (if no worse,) they were considered of the class of "idle words" that shall be accounted for "in the day of judgment." The awfulness of the judgment-day was so solemnly impressed on my mind, that I became earnestly engaged to examine and review my conversation, in order that I might know redemption from the habit of using "idle words." If, when at plough, or at other times, any persons drew me into social converse, as soon as they were gone I retraced every word and expression I had used, in order to ascertain whether all was right and true, or whether any useless or idle words had escaped my lips. This induced a watchful care over my words and conversation, and led me into much silence and circumspection. Through the help of Divine grace, as I kept to this practice of retrospection, I soon broke myself of the use of a number of idle by-words, and insignificant or useless phrases and expressions. And as I gradually gained this victory, I more and more came to see the beauty, and to feel the peace of an "upright conversation."

During this memorable period of my life, among other means of improvement, I read much (or rather very frequently) in the Scriptures, on first-days and other leisure times. My opportunity of reading other books, even if inclination had led to it, was very limited. My father's collection of books was yet very small, and I had but little means of purchasing or procuring books of my own. Such was the seeking, inquiring state of my mind after a fuller and nearer acquaintance with my God, and the knowledge of his will, that I had little disposition to wander abroad in search of what I had begun to find within. Yet the reading of some portions of Scripture was often blessed to me by the Divine opener, and I loved to meditate on his dealings with the children of men in former ages, as thus brought into view.

If I found a leaf, or piece of a leaf of the Bible or Testament, I put it into my pocket; and when at plough, while the

horses were turning round at the end of a furrow, I frequently had opportunity of taking it out and reading a verse without any hinderance to my work. This often furnished me with an interesting subject of meditation, for a round or two. Nor was the only true interpreter or expounder of Scripture, the Spirit of Truth, wanting, to open and seal instruction on my understanding, through this simple medium.

Many heavenly seasons were thus vouchsafed to me as I followed the plough. It was an employment peculiarly favourable, at that time, to my mental improvement—no interruption from surrounding objects to draw off my attention. And not only ploughing, but various other parts of agricultural business in which I was engaged, were favourable to my religious growth and improvement. Oh! how many involve themselves in difficulties, expose themselves to temptations and sacrifice their own mercies, by leaving the calm and quiet life of agriculture, and going to cities and villages, to trades and business in which there are perplexities and anxieties, noise and unprofitable company, that tend to divert their attention from the one thing needful. It is true that some of the occupations of the farmer are laborious, but none of them need be oppressive if the true medium of labour is observed; and the sleep of the ploughboy and the farmer is generally sweet, their appetites are good, and with prudence and moderation in their business, they have large opportunities of enjoying leisure and of acquiring intellectual improvement.

In the early days of my youth, the custom of using spirituous liquors as a drink in times of gathering hay and harvest, was common in the neighbourhood and in my father's family. The use of rum, and strong cider, was also frequent on other occasions. When my father built a stone barn, in the year 1784, I was the carrier of many gallons of rum (as I suppose) from James Thornton's store, for the use of the carpenters, masons, and other workmen. From my frequent opportunities of tasting it, I became fond of a dram, and was in great danger of being injured by it before I was twelve years old. But when the yearly meeting, a few years after, became exercised on the subject, and issued advices to discourage the customary use of ardent spirits, I was soon convinced of the impropriety

of the practice, and wholly declined the use of rum, or other spirituous liquors, in mowing-time and harvest, as well as on other occasions.

This was to me a merciful deliverance from the baneful habit of using and acquiring a love of strong drink. It claims my gratitude to that gracious Providence, who tenderly watched over me through the slippery paths of youth.

Temperance in eating and in drinking became a settled testimony in my mind, some time before I attained the age of manhood. A watchful care to restrain and govern my appetite, doubtless contributed to health of body and serenity of mind.

CHAPTER II.

As the main object of preserving this narrative, is to commemorate and exemplify the goodness of the Almighty in his dealings with me in my youth, if happily it may be the means of encouragement to others, to give early attention and obedience to the dictates of His holy spirit in their own minds—so I think proper to mention some incidents in which my fidelity to those dictates was proved. In one case, having heard reports unfavourable to the character of a Friend who filled one of the most conspicuous stations in our meeting, it was impressed on my mind as a duty to go and see him, and obtain from himself an understanding of the case, as well as to inform him of the reports concerning him. But he being an old man and I a diffident youth, it was a very great trial to me. After a close conflict of mind between obedience to apprehended duty, and the slavish fear of man, I at length became willing to go. Accordingly, I went to his house, and finding him alone, a favourable opportunity occurred of opening to him the concern I felt in relation to his conduct. After another severe struggle, as I looked to the Lord for help, I ventured to open my mind to him concerning what I had heard. This was done (in the language of early Friends)

"in the fear and dread of the Almighty." Perhaps it would be proper also to say, in the fear of the Friend's displeasure. To my disappointment, however, he manifested no resentment toward me. He appeared to be sensible of the concern I was under, and explained the circumstances of the case so as to leave my mind more at ease and better satisfied with his conduct than I was before. I returned with great peace of mind, in the consciousness of having discharged my duty toward a Friend whom I had much esteemed—and he afterward showed more attention and regard to me than before.

Another instance of apprehended duty was to visit an aged Friend and his family, who lived perhaps near four miles from our meeting, and seldom attended it. After being some time exercised in this concern, I set out on foot one first-day afternoon, and by inquiry found the way to his house. He and his wife were alone at home, and I had conversation in the fear of the Lord, in relation to their getting to meeting more frequently and bringing their children; and also in regard to the education of their sons in plainness and consistency with the discipline of truth. The mother remarked that she had never corrected any of her children with a rod, for which she gave this reason, that I thought a weak one:—"I thought," said she, "if any of them should die, afterward, how should I feel!" The father also appeared to be of an easy, indulgent disposition; and thus their sons, of whom they had five or six, were left to grow up in a raw, undisciplined manner, in a neighbourhood much exposed to unprofitable company. As none of them were at home, I had not an opportunity of seeing them; but my heart felt pity and concern for them. So, after giving the parents some advice, among which was their getting Friends' books for their children to read, and trying to keep them more at home on first-day afternoons, I left them, and had a solitary but peaceful walk home.

From the preceding narratives, it may be perceived that in those days my mind was often in a state of tender feeling—easily susceptible of impressions which I took to be Divine. I had read John Woolman's Journal as before noted. His testimony and example thus presented to my view, in relation to humanity, tenderness and compassion toward dumb ani-

mals, were cordial and confirming to my early and subsequent impressions and views on that subject. His sympathy for the sufferings and afflictions of others touched a kindred feeling in my own mind, and his testimony and arguments against slavery, oppression and cruelty, sunk deep into my heart.

In this state of mind, there fell into my hands a pamphlet, written, as I have since understood, by Thomas Clarkson, at the time when he and others were zealously labouring with the British Parliament and nation, for abolishing the slave-trade with the West Indies. The vivid description of the sufferings and cruelties attendant on this inhuman traffic, deeply affected my sensitive and sympathetic feelings. The object of the writer appeared to be to dissuade the people from using the West India sugar and rum; and this was strongly urged, by alleging that these products were dyed scarlet in the blood of the enslaved Africans.

This appeal and description wrought powerfully on my sympathetic feelings, and I soon became prepared for adopting the measure of abstaining from the use of the West India produce. As the book treated chiefly on the subject of abstinence from the use of West India sugar, rum, and molasses, I took up the cross to indulging myself, and scrupulously refrained from partaking of these, in order that I might be clear of innocent blood, or of being in any wise instrumental in upholding the cruelties of the African slave trade.

In avoiding the use of West India produce, I was often brought into trials of my faithfulness and firmness in support of this duty, as I considered it to be, especially when abroad. At home, my mother indulged me in this singularity with much tenderness, for she saw my sincerity in thus taking up the cross to my appetite for sweet things, and when it was practicable she furnished me with honey instead of sugar. But when I was from home, I sometimes was under a necessity of giving my reasons for abstaining from eating sweetmeats, pies, puddings, &c. This was generally done in very few words; for although it became a subject of frequent remark, I seldom felt a liberty or apprehended duty to say much about it to others.

This subject and the frequency of its recurrence to my

reflections, led me into a wide range of serious considerations on other various degrees of oppression, exercised in the creation, or rather on the creatures endowed with feeling. My sympathies were often called into action by what little I knew or heard of on these subjects; and frequent were the desires I felt to be redeemed from the spirit of cruelty, injustice, and oppression.

In reviewing this scruple in regard to the use of West India produce, it appears to have been the effect of a strong appeal to the sympathies of my nature as a man, in behalf of suffering humanity, and thus enlisted my humane feelings in forming what I believed to be a religious concern or testimony. I am also ready to conclude that this was permitted in Divine wisdom, that I might be disciplined in the path of self-denial; for it had the effect to induce me to examine other subjects connected with the testimony of Truth against violence, cruelty, fraud, oppression, war, and injustice. One thing, however, seemed proper to be noted in a retrospect of the years which were passed in the observance of a scrupulous abstinence from the use of West India produce. By some information derived from external sources, (as the origin of this concern was from the pamphlet,) I learned that there were East India and some other sugars to be had, that were not manufactured by slaves.

Of teas, sugars, molasses, coffee, rice, and various other articles of food brought from foreign countries, we know little but what comes to us by the information of others. That these things are not evil in themselves, I suppose all will allow; but if they come to us through fraud, violence, and oppression, we may refrain from using them because of the wickedness of those with whom we must deal in order to get them. If, by our trafficking with wicked men, we encourage and support them in wrong-doing, we had better avoid it.

At length, after honestly endeavouring to maintain my testimony silently against the injustice, cruelty, and oppression connected with and consequent on the slave trade, for a considerable number of years—I was informed that this trade was abolished by the British Parliament, and also by the Congress of the United States, in the year 1808. This information was joyful to me on account of the termination of the wrongs and

sufferings of the poor Africans, in being torn from their native country, which, as I supposed, would immediately cease in consequence of the abolition of the slave trade.

Some time after this event it occurred to my mind that the object of my testimony of abstinence was now accomplished. The habit of not using sugar, &c. had become so fixed that my appetite had little or no influence in meditating a change. But as the ground on which my testimony stood was removed, I had nothing left to support it, unless slavery itself should seem to require it. This, however, did not appear to be required of me as a religious duty. The way then appeared open to return to the moderate and temperate use of "whatever is sold in the shambles, (or stores,) asking no questions for conscience' sake." But now the query arose in my mind, for what purpose or for what good end had I been so many years faithfully and silently bearing this testimony? I could not suppose that it had any influence whatever to hasten the abolition of the slave trade, nor that any the less suffering had been endured by a single victim of that trade. As this inquiry pervaded my mind, it was satisfactorily answered by the voice of Divine truth, inwardly manifested. By this was I shown, that even though no good had been done to any other, to my own mind it had been of incalculable benefit. It had been a school of discipline to me—a discipline that led to obedience to the light of truth on many other subjects to which my attention had been directed, and to which it might yet be called. This satisfied me, and I bowed in reverence to Him who makes all things work together for good to his humble, dedicated children.

In this retrospect of my juvenile years, and of the means which were blessed to me for my furtherance in the way of life and salvation, I must mention the kind attention of my worthy maternal (or great) aunt, Grace Townsend, wife of John Townsend. She was an excellent friend to me in those my youthful days, literally and spiritually. She, as it were, took me by the hand and led me along in the path of self-denial. She saw that Truth was at work in my heart, and her discerning sympathetic mind was concerned for my preservation and advancement in the narrow way that leads to life. I

loved her company, and frequently visited her in her rural and retired habitation. She always received me with affection and kindness. Plainness and Christian simplicity were conspicuous in her carriage and deportment, in her domestic arrangements, and in her free, open, affable manners and conversation; and her example throughout was marked with meekness and humility. She frequently entertained me with the perusal of essays on religious subjects of her own composition, mostly poetical; and as a means of consolation and encouragement to my often-tried mind, she lent me William Penn's affectionate "Epistle of Tender Caution and Advice to all such as are sensible of their Day of Visitation." This epistle was peculiarly adapted to the state of my mind. I read it over and over, with much instruction, edification and comfort, and afterward procured a copy for myself. I recommend this excellent epistle to such visited minds as are seeking after a fuller acquaintance with the operations of the blessed truth in themselves. I believe it might be a blessing to many of the youth, if it were much more extensively circulated and read by them.

During the spring of the year 1792, the weather was very dry for some time, and vegetation much retarded for want of moisture. The circumstance affected my mind with many serious considerations on our dependent state, and the need of greater humility and gratitude for the blessings of Heaven conferred on us. On the 2d of sixth month, however, there was a heavy shower of rain, accompanied with thunder and lightning. This was cause of grateful acknowledgment to Him who "sendeth rain on the just and on the unjust." With lively feelings of gratitude and love to our supreme Benefactor for this and other blessings, I wrote as follows:—

"Under humbling considerations of the blessings we receive from our heavenly Father, and the favours conferred on us, my heart is made thankful to Him, the supreme Author of all good, who sendeth down showers of blessings upon the inhabitants of this land, both inwardly and outwardly. He has this day given us a shower of rain, attended with lightning and thunder, by which the parched earth is greatly refreshed. Oh! may we be humbled under a sense of his

goodness and kindness to us. Blessed be his name for his condescending mercy in thus pouring out his favours upon the land, to water the earth and to cause the corn and grass to grow.

"O Lord, thou art merciful and kind to us, thy poor helpless creatures. Teach us, O Lord, to make a right use of the blessings and favours which thou in tender compassion art pleased to bestow upon us. Lead us in the paths of humility and guide us by thy truth, that so we may answer the end of our creation, and return acceptable worship and gratitude to thee for all thy goodness and mercies toward us."

As I gained experience in the things of God, my heart expanded in love, and my mind became increasingly impressed with religious concern for the welfare and salvation of my fellow-probationers. Although I laboured under great disadvantages for want of ability to write my thoughts on paper with ease and clearness, yet, under the constrainings of goodwill and pure love, I wrote some essays and several letters to a few young persons of my acquaintance.

In the latter end of the 7th month, 1792, in a letter to four young Friends on the subject of attending week-day meetings, I find these expressions:—"Our worthy predecessors, through the influence of the Spirit of Truth in their hearts, found it expedient often to meet together to worship the Supreme Being; and they appointed set times to assemble themselves in order to perform that interesting duty. Now, as we make profession to be led and guided by the same Spirit, we ought also to follow its teachings and instructions, which, I believe, would lead us to attend week-day as well as first-day meetings for worship; and when met together, we should feel a right travail of mind, that we might worship the Father in spirit and in truth. In tender love I desire you to consider this subject, and by attending to the gift of grace within yourselves, see whether it is not your duty to attend meetings in the middle of the week. It would indeed be pleasant to see you more diligent and circumspect, for it is cause of sorrow that so few young friends come to our week-day meetings in

general; and also to behold so many led astray with airy imaginations, dressing and adorning themselves with gay clothing, and following the vain fashions of the world."

The practice of some Friends' children learning ballads and songs by rote, and sometimes indulging in singing, and vain conversation and amusements, very much affected my mind. At length I wrote an essay on these subjects, and addressed to some of these vain young persons; another short essay I wrote, on the shortness and uncertainty of time; and a third, on conversation; some attempts were also made at poetic composition. But though these and a number of letters to my young friends, of which I kept copies, manifest my youthful religious concern and desires for the good of others, yet they do not appear proper to insert in this narrative or journal of my life.

During the five years which Christopher Smith taught Friends' school at Byberry, I had a very limited opportunity of making advancement in literary knowledge, even if the teacher's qualifications had been adequate. I have before stated that the winter season was the only time I had to go to school, and sometimes, only a few weeks even then. C. Smith was succeeded by Watson Atkinson in 1789; with this new teacher, I had opportunity of acquiring some knowledge of algebra, and the elements of mathematical science. The whole course of school education in those days, was commonly comprised in spelling, reading, writing and arithmetic, and sometimes, an uncommon genius advanced to mensuration and surveying. Neither grammar, geography, nor even the use of a dictionary was thought necessary in school exercises.

During the summer, 1792, feeling my deficiency in relation to the communication of my ideas, either verbally or in writing, and being very desirous to experience an advancement in my religious progress, as well as literary improvement, I proposed a correspondence by letters, with my intimate friend and cousin, Thomas Townsend. In this proposal I had in view the attainment of both those objects, and it was acceded to by my friend. Several letters passed between us, on religious subjects, to our mutual benefit; but the objects I had in view were but very partially attained.

A few weeks after the commencement of this letter-writing, a proposal was made by some young men of the neighbourhood, to form an association for mutual improvement in literature and useful knowledge. A meeting was held on the occasion, to which I went, in order to understand the nature and objects of the association. My desires for literary improvement induced me to think of joining the company, but I found it needful for me deeply to examine the motives for such a procedure. In a letter to my friend T. T., on this subject, I find these remarks:—"As a selfish spirit—the unwearied adversary of all good—may lead us astray from the path of true virtue, there is need of great watchfulness and a close attention to the dictates of truth, lest we be deceived in this undertaking. Let us seriously examine ourselves, and see what are our motives for joining this school. If we have desires for self-exaltation, worldly honour, or ambitious motives in striving to excel each other in eloquent speaking, or high-styled writing, &c. I think it will be a means of leading our minds from the simplicity of the Truth, to a love and pursuit after the honour and applause of the world. But if, from a real desire of improvement in virtue and in useful learning, and of being mutually helpful to each other in a reformation of conduct and behaviour, we unite in a work of such importance, I believe it will prosper and prove beneficial to us."

This proposed school or literary association of young men, consisting of about a dozen members, was organized, and held at the house of one of the overseers of Byberry meeting about once in two weeks, for several months. As one of the objects was to improve ourselves in composition, a number of essays were produced and read at our meetings.

I also attempted to write, and produced two or three laboured pieces; but the association did not yield the advantages of improvement, either literary or religious, that my mind was in pursuit of, and I declined attending it. I wanted something more solid and substantial to feed upon than I found there.

Among my school exercises under Watson Atkinson, I had acquired some knowledge of the theory of surveying land.

As I was considered apt at taking learning, my father had suggested to me the idea of being a doctor. This I suppose he did, as he had so many sons growing up, in order to open the way for my usefulness and the procuring of a livelihood. But I had no mind to study medicine—so that prospect was closed. Through the humbling power of Truth, I had learned to be satisfied with the plain way of life, and the ambition for greatness and for worldly gain had no place in my mind.

In the fall of 1792, my father made another proposal to me, which was to go to school through the winter, to one John Watts, a practical surveyor and conveyancer, in order that I might become perfect in the art of measuring land and calculating surveys. To this proposal I acceded, and went one afternoon to consult with the old surveyor on the subject of becoming a student with him. He lived about five miles off, and I arrived at his school-house just after the close of school. He was busy writing a deed; when I opened my business he appeared to take little interest in it or me, and threw some discouragements in the way. At length, he proposed my going to a Latin school in that neighbourhood, instead of coming to him to learn surveying, and spoke much in favour of learning languages. By this I plainly discovered that he did not want me to become a practical surveyor; the reason was obvious—it was lest it should diminish his business in that line. So I returned home full of the notion of going to Latin school.

On opening this proposal to my parents, and consulting with them on the subject, it was at length concluded that if I could get board in a Friend's family in the neighbourhood near the school, I might spend the winter in learning Latin. Board being accordingly procured at James Paul's, a Friend belonging to our meeting, I commenced going to Latin school on the 18th of the 12th month, 1792. My teacher was Samuel Jones, an old Baptist minister, who had about eight or ten students boarding in his house, where the school was kept. Several of these boarders were young men who were preparing for the ministry, and going through the study of what they called divinity; others were studying Latin and Greek. Our teacher was often absent on business, and what he considered the duties of his office as a pastor of

the Baptist society and of a meeting in the neighbourhood. Being thus left to study our lessons in his absence—and often when at home he was not in his school-room till the hour of reciting our lessons—it furnished such as were so disposed with opportunities for other things than studying. When thus left to ourselves, I was often annoyed and hindered from my lessons by some of the Baptist students introducing arguments on doctrinal subjects; such as original sin, total depravity, election and reprobation, the ordinances, &c. As I was the only Quaker (as they called me) of age and stability among the scholars, I had to sustain and explain Friends' principles among them as well as I could. This new sphere of trials led me into much deep thoughtfulness and frequent retirement, in order to seek for counsel, wisdom and strength from my heavenly Father, and that I might be preserved in his fear, so as not to bring dishonour on his name and truth, in this my new and exposed situation.

It is with feelings of gratitude and thankfulness to my heavenly Benefactor that I look back to those days, in which his preserving arm was round about me. I fully believe he heard my prayers, and in the hour of need furnished me with clear views and arguments, to illustrate the simplicity of the gospel and the universality of Divine grace, in opposition to their traditional Calvinistic views. Our discussions were generally conducted with apparent mutual good feeling, and though they often hindered me in the pursuit of my studies, yet I trust the cause of truth did not suffer thereby.

Hitherto my path in life had been much secluded from personal intercourse with other religious denominations. Now that my lot was cast in a neighbourhood of Baptists and others, and in daily mingling with them, it was cause of unspeakable gratitude to my heavenly Father, that I had previously become settled in the truth of my religious principles. My educational habits and the stability I had acquired during the preceding merciful visitations of Divine light and love, seemed like a hedge or safeguard round about me, and my mind was not jostled or unsettled by the change.

The place of my boarding was full four miles from Byberry meeting, yet I went on foot to our week-day meetings very

steadily, when the walking and weather at all admitted. Having my washing and first-day diet at home, I returned every seventh-day evening, and back to school on second-day mornings. These walks were favourable both to my Latin studies and to my religious improvement, as I generally went alone.

In the family where I boarded were several aged and infirm people, who could not get out to religious meetings. With these I felt much sympathy in their privation, and through the extendings of the heavenly Father's love in my heart I ventured to propose to the heads of the family, to have an opportunity of religious retirement for all the family, in the evening of the 14th of the 2d month, 1793. This, though a great trial to me as a schoolboy and a boarder to propose, was yet readily granted, and we all sat down together in silence. Whatever might have been the salutary effect on others, to me it was a comfortable and satisfactory season, and I felt peace in the dedication to this duty. A few days after, as I was returning home, walking along the public road, I was deeply affected with sorrow in reflecting on the vanities of the world, and especially the practice of young people getting into companies to go sleighing for pleasure.

In the 3d month, I attended the burial of a man who was said to have died from drinking rum. Among my serious reflections on the awful circumstance, this passage of Scripture livingly occurred to my mind:—"Though a sinner do evil an hundred times and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him."

Toward the latter end of the 4th month, 1793, as I was returning from our week-day meeting, walking along the road toward Bustleton, and cutting a stick which I had in my hand, I heard a kind of hissing or rustling noise; when lifting up my eyes, I saw two very large black snakes crossing the road before me, at about four or five yards distance. At first I was alarmed and terrified at the sight, and thought of trying to kill them; but as they offered me no harm, I recovered a little from the fright and stood still. I was then led to consider that the same Almighty power and goodness which gave

me life, had likewise given them a being. And as he made all things *good*, and for a wise purpose, I thought that if these animals were of no use in the creation, the Almighty would not have given them existence. I considered that as I had not given them life, nor was I able to give them being, therefore I ought not to destroy their lives, as they did not molest me.

I regarded them as being the workmanship of the same Almighty hand that formed me and all mankind, and provideth food and sustenance for all his creatures. I looked at them as they pursued their course and ran up among the limbs of a small tree, at some distance from me. I saw that their lives were pleasant to them, and I considered that they had sensations and feelings of pleasure and pain as well as mankind; and the conviction was felt that for me wantonly to destroy them, or unnecessarily to deprive them of that sweet life which God had given them, would be an act of cruelty, inasmuch as they were innocent and quiet, not appearing to have any design to do me harm. Under these and the like impressions and reflections, I left them resting on the limbs of the tree, and proceeded on my way with great peace of mind. Humble thankfulness filled my heart in that I was favoured to feel tenderness toward the creatures of God, of the inferior animal race, particularly such as mankind in this country are generally prejudiced against.

After walking more than half a mile in this state of mind, another consideration arose:—What if some innocent little children should be passing along under the tree where I left those two black snakes, and they should dart down upon the unsuspecting children and strangle them? How should I feel upon hearing of any injury done by them, when I might have prevented it by killing them? Upon this I stopped and again stood still for a time, to consider the subject attentively. As I waited, looking unto the Lord for instruction, the workings of my mind soon centred in a state of calm resignation, and a renewed trust in the care of Divine Providence, which is over all his works, so that not a sparrow falls to the ground without his notice. After I arrived at my lodgings, I made a memorandum of the preceding circumstance and the reflec-

tions that attended my mind; and I do not remember ever taking the life of a snake since that period, because I never had occasion in defence of my safety from the attack of any that were of a venomous character. Many an innocent wasp and spider have also been suffered to enjoy the life which God had given them, by gently turning them out doors in the open air, where the world is wide enough to allow room for us all.

Having become much interested in my studies, and my younger brothers being able to carry on the farming business at home during the spring, I was permitted to continue at Latin school and boarding at James Paul's till the 11th of 6th month, 1793, when I returned home to assist on the farm. During the time I was thus engaged at school, my religious improvement was not neglected. The daily duties which I have before mentioned were attended to, and I often had seasons of silent retirement alone, to wait upon God, during the intervals of school-hours. Even amidst the noise of the students, at times when we were left by our teacher as aforesaid, I have been favoured to feel the comfort of the Divine presence, as I have inwardly waited for the renewal of my strength, by drawing near in spirit to my heavenly Caretaker and Preserver. The longer I was at school, the more I found the attention and kindness of the old Baptist parson and his family to increase toward me; and I found no difficulty on account of my being of a different religious denomination, or leaving school to attend week-day meetings. My respect and esteem for my teacher also increased, on discovering him to be a mild and liberal-minded man. Whatever might be the creed or doctrinal opinions of the Baptist society, Samuel Jones was far from being a narrow-minded, bigoted Calvinist.

With some of the elder and more serious students, as we became better acquainted, I discovered a willingness to read some of Friends' writings on doctrinal subjects. Of these I had yet very few of my own, but such as I had I freely lent them; and in return, they wanted me to read Whitfield's sermons and some other Calvinistic productions. This I did—but they produced no other effect on my mind than a fuller

conviction of the absurdity of those notions. Through all our friendly discussion of religious topics and doctrinal opinions, my mind became more and more settled in the clear and simple principles of Truth as professed by Friends.

As I look back at those days and contemplate the simplicity of my manners and appearance, I see renewed cause of gratitude to my God for the blessings of a guarded education in my earlier days. The principles and habits acquired under parental care and counsel, had become settled by the convictions of Truth in my own mind, and were of great use to me in this more exposed situation. I have also reason to think that my steady and uniform example of "plainness of speech, behaviour and apparel," tended to procure the regard of my schoolmates and others with whom I became acquainted, and I do not remember ever feeling ashamed to use the plain language to all with whom I had converse.

Having continued at home nearly two months assisting in getting in the hay and harvest, I was permitted to return to my studies; where I was welcomed by my master Jones and his pupils, as well as the family where I boarded. Through diligent application, my progress was considered rapid in acquiring a knowledge of the elements of the Latin language, and the study opened to my view a wider range of subjects for contemplation, as well as a more copious acquaintance with the structure of language. My studies, however, did not hinder me from a steady attendance of our religious meetings. I also attended Abington Quarterly and youth's meetings, and our monthly meetings as they came in course. My correspondence with several of my intimate friends was also maintained, and the way seemed open for advancing in literary and religious improvement. But the rumours of a pestilential fever prevailing in Philadelphia, in the early part of the 8th month, 1793, spread terror and alarm through the country; so that by the 11th of the month Samuel Jones concluded to dismiss his school, and the students generally went home.

During the awful season of the yellow fever, though fourteen miles from the city, we frequently heard of the dreadful mortality. It was a solemn season, calculated to awaken serious thoughts and reflections on the uncertainty of time, and

the necessity of being in a state of preparation for the final hour.

I stayed at home and worked on the farm till the beginning of the 11th month, when the fever had so far subsided that the Latin school was again opened, and I returned to my studies as heretofore; at which I continued till the latter end of the 2d month, 1794, and then returned to my paternal home.

On a retrospect of the time spent in the study of Latin and Greek, I could not estimate a knowledge of those dead languages very highly, because I saw no probability of much practical usefulness in their application, unless in what are called the learned professions of law and medicine, and these I had no mind to pursue. As to the most important object of living—the improvement of my mind—I could not perceive that I had sustained any loss. It was evident to me, that a gracious Providence had been watching over me for good, and had preserved me in much innocence and integrity while pursuing these studies. In the consideration of new subjects, and amidst trials of a different character from what I had previously met with, my capacity of understanding had been enlarged. But though the value of Latin and a little Greek did not appear equal to the value of the time devoted to their acquisition, yet I found another important advantage resulting to myself. In the course of this narrative I have several times adverted to the great difficulty I laboured under, for want of a facility in writing and communicating my ideas, as well as understanding the English language in the definition and use of words. The study of Latin, I found, had greatly obviated this defect. Having previously no knowledge of English grammar, I could now readily apply the principles of the Latin to the English language. The roots and derivations of many English words could now be traced to the Latin and Greek, and thus a more copious fund of expression was furnished to aid me both in understanding written and printed language, and also in using my native tongue. This in a considerable degree supplied the lack of previous school education of which I have complained. I was also enabled to teach several pupils the elements of Latin gram-

mar, after I commenced teaching school. But I would not recommend that much of the time of youth should be employed in learning these dead languages.

About the time of my returning home, Watson Atkinson resigned the school at Byberry, and I was applied to by the school committee to take his place. By the encouragement and with the consent of my parents I accepted the invitation, and on the 14th of the 4th month, 1794, I entered upon the important business of teaching school at my native place, Byberry, about half a mile from my father's house, where I continued to reside. Thirty-eight children attended the first day, and before a week had elapsed the number increased to about fifty. To a youth of twenty years of age, and inexperienced as I was, so large a number of pupils, especially at first, was too many, and I was oppressed with the arduousness of the business. Many unforeseen difficulties and unexpected trials occurred, occasioning renewed engagements of mind to seek for Divine counsel, wisdom and strength from day to day. I felt the necessity of watchfulness over my words and conduct, and the importance of setting a good example, and in all things of walking circumspectly before so large a number of children. My anxiety for their improvement, and for the preservation of order among them, both in school and out, was such, that it occupied my thoughts almost continually, day and night, for some time. But by degrees, as I gained experience, I became settled in mind and so accustomed to the care and toil, that it became a pleasant employment in the affection I felt toward the children and in the consciousness of being in the way of my duty. I also felt that I had abundant cause to acknowledge the kindness and condescending goodness of my heavenly Father, and was sensible of the sympathy and care of my friends.

About two weeks after I began to keep school, I made this memorandum:—"I am now surrounded with a large family of small children, and have occasion daily to seek for help and strength from the Fountain of goodness, and for wisdom to direct my steps aright in this important trust, which I think I have not undertaken from motives of self-interest, but from a sense of duty and a desire to be useful in the neighbourhood."

My employment in teaching school placed me in a very different situation from that which I occupied in my younger days as a ploughboy. Then, I was much alone and had little interruption, when inclined to serious thoughts and meditations on heavenly things. Now, surrounded by a large number of children, who during school-hours required my unremitting attention and care, I found frequent occasions of cultivating and exercising that excellent Christian virtue, patience. I also found it to be my duty to be with and among them, during the interval of school-hours called *noon-time*, in order to have a watchful care over them out of school as well as when engaged at their studies. These noon-time intervals also furnished opportunities of inward, quiet retirement, and seasons of waiting upon God for the renewal of my spiritual strength, and precious times of Divine communion were often vouchsafed to me. My love to the children and deep interest in their welfare was also increased. I likewise found it profitable to myself and the scholars to observe a solemn, silent pause of a few minutes at the close of each school-session, both at noon and in the evening before dismissing them—and this was frequently observed when they were called in to commence the afternoon school. These silent pauses furnished opportunities not only of acquiring habits of order, but of imparting counsel and advice or caution to the pupils, and sometimes of reading a short portion of the Scriptures or other lesson of instruction, adapted to their capacities of understanding.

It would be well for teachers and children if this practice of silence, or of frequently observing silent, solemn pauses, at proper times, were more generally adopted in schools. It is a wholesome, salutary discipline to the activity of little children and youth, and prepares their minds or affords them opportunities for profitable reflections, and for the Divine principle of Truth to operate in their tender minds, which may be of lasting advantage to them.

Another means of religious usefulness both to myself and and the children, was the opportunity of regularly attending our fourth-day meetings, and also on occasions of funerals in our burying-ground during school-hours. To these the chil-

dren were taken, and a watchful care over them exercised to see that they behaved with sobriety and order becoming the occasions.

Although I knew not that the practice of making such silent pauses had been introduced into any other schools, I found a peaceful satisfaction in thus adopting it, and had evidences of its being owned by the heavenly Shepherd and Friend of little children.

CHAPTER III.

My opening manhood was exposed to new trials from various quarters. In meeting these I had fresh occasions of recurring to my safe guide, the dictates of the Spirit of Truth, the impressions of which I had become somewhat acquainted with. My father from early life had been accustomed to the exercise of his civil right of voting at elections for officers in some of the departments of government. Soon after I was of age to carry in a vote, an occasion of much excitement prevailed in the community, in the election of governor of the State. It was said everybody must turn out, for the country would be ruined if the opposite candidate should be elected. Friends of Philadelphia were reported to be full of zeal on the subject, and it was said Nicholas Waln, James Pemberton and all were going to turn out. Party politics ran high. So with all these excitements and my father's encouragement, I went to the election and voted for the candidate that I was told was the right one. But I knew nothing about it; and though I was desirous that the country should not go to ruin, yet there was something in the spirit of politics that did not seem clear to my mind; but I endeavoured to reconcile it by thinking that my father and others did understand it.

But with all our exertions to prevent it, the bad candidate (as they called him) got the office of governor, and I looked for the political prediction to be fulfilled in the ruin of the country. This however did not come to pass. So I passed

along until another great excitement prevailed about electing a senator. I was again prevailed on by the same kind of arguments and examples, and went to election a second time; but felt more dissatisfied in my own mind than before, as considering myself but a mere tool for others to work with for party purposes.

Again the period for electing a new governor came round, and the political party strife was as great as before—only that now we were urged to go and vote for the very man that we had tried to keep out before; but now, he must be kept in the office, or the ruin of the country would follow. I remarked this glaring inconsistency, as it appeared to me, but was told that he had turned out much better than they expected. I however did not feel easy in my mind, and declined going to the election, and have never been since.

I saw and felt that the spirit of political strife was not a Christian spirit; and however desirable it may be to have a good civil government, I saw that Friends could have nothing to do with the strife of politics, if they kept their places in the Truth as the followers of him who declared that his kingdom was not of this world. I could easily perceive the restless, unquiet and anxious state of a zealous politician. I found that the calmness and quietude of mind, favourable to religious growth and Divine enjoyment, were easily interrupted by the strife and even the spirit of political party. I saw also that the mind of a warm politician was exposed to listen to, and be active in talebearing, detraction and slander.

The example of Jesus was opposed to the policies of this world; and to me it appeared that his consistent followers could not have a *life* in the politics of a government that was upheld by the sword, that required oaths, and military operations and war in its support. Under these considerations and views I found it safest and right for me to avoid the spirit of politics, and not mingle in the contests of party strife so often connected with elections. To me it appeared to be a religious duty to live peaceably, honestly and industriously under whatever party or kind of government was set up, and however administered. I also believed that in so fulfilling my duties as an upright citizen of the community, I should do more to-

ward the support of a good civil government, than I could possibly do by becoming a zealous politician. Here I saw that my right of voting in common with others, as a civil privilege, must be relinquished or must yield to my duties as a Christian, or subject of that government or kingdom which is spiritual, in which the lamb-like nature rules, and in which strife, contention and animosity can never come.

About the beginning of the year 1795, in company with two other young men, I agreed to take a weekly newspaper published in Philadelphia by Hall & Sellers. This was done in order to gain information of what was going on in the world; in which I anticipated some satisfaction, as a means of adding to my limited knowledge of men and things.

It may be perceived by my preceding narrative, that my mind had been arrested by the power of truth, and a care had been induced to watch the operations of my thoughts, to examine the motives of action, and bring subjects to the standard of rectitude, as thus raised by the light of truth in my soul. This newspaper reading now furnished a new theme for my observations on its effects, as related to my own happiness and peace. And although, for a while, there seemed a relish for the kind of mental food thus presented to my appetite for knowledge, yet I became disappointed; because I found that as my thirst for a knowledge of the outward world and its affairs was indulged, my relish for Divine things, and my attention to the inward world of my own mind diminished. I also observed that my newspaper reading did not afford that solid satisfaction and peace which I had heretofore learned to prize as my best treasure. I however continued to take the paper for one year. But the kind of reading it contained (though considered of the better kind, and not of a party political character) becoming more and more flat and insipid to my mental taste, at the close of the year I discontinued taking it, and found peace in so declining to gain a kind of knowledge that I had no need of at that time.

In a review of this occurrence, I have since often had cause

of grateful acknowledgment to the hand of Divine goodness, for thus leading me about and instructing me in the selection of intellectual food, as well as enabling me to reject that which tended not to my spiritual health, however approved or applauded by the wisdom of this world.

It was the prayer of Jesus—and it is the prayer of every Christian mind—not to be taken out of the world, but to be preserved from the evils that are in the world. Now, that which occupies the attention of the mind when it dwells with satisfaction on any subject may be said to be its food. If this be the news of the day—the marvellous accounts of passing events—the works of fiction—the battles of warriors—the conquests of armies, &c., and the mind acquires an appetite and relish for this kind of food, the public newspapers will be resorted to in order to gratify this appetite; and in this there will be an evil, whenever it lessens or destroys the relish for more serious, solid and profitable reading and reflection.

This evil I found by experience was closely connected with the taking of a public newspaper; and as my mind had learned to seek for and relish Divine meditations, I was instructed not only to desire preservation from the evils of the world, but to understand that when I prayed not to be led into temptation, I should not go into or expose myself to temptation, by hearing or reading and telling news. Hence it appeared best and safest for me to decline taking the newspaper —and a peaceful calm was the result of this act of obedience.

Some of these publications may be of use to men of business, in mercantile transactions and some other situations; but the excess of this kind of reading is an evil that greatly abounds in the world at this day. It is insinuating; and the love of novelty and of knowing what is going on in the world of matter, may imperceptibly gain an undue ascendency in well-disposed minds, so as to prevent in great measure their attention to what is or ought to be going on in the world of their own minds—unless the watch is carefully maintained.

The habit of living upon the kind of food obtained through the reading of the common newspapers, and gratifying the increasing appetite for more news, is therefore a dangerous habit to the immortal mind of man; and the indulgence of it

needs the restraining power of truth to regulate and govern it; since, for all our actions and the manner of spending our precious time, we shall have to render account to our Judge.

Friends profess to have a testimony of truth against the reading of pernicious books and publications; and a query is annually rehearsed, whether they are careful to restrain their children and those under their care from reading pernicious books. But, when the windows, or centre-tables or bookcases of Friends are strewed with newspapers, as a species of common reading for all the family, and when these papers carry on their first page a novel, a tale of fiction, or sentimental story—how is this testimony against pernicious books supported? How are the innocent minds of children guarded and restrained from imbibing the falsehoods, the frivolity, the contaminations of these idle tales? Alas! for the exposure to the evils of newspaper reading. And these evil influences are many more than I have enumerated. O ye parents and delegated shepherds, watch over the lambs committed to your guardian care, and keep them as much as possible from the evils that are in the world, and remove temptations out of their way.

In the fall of the year 1795, under a concern for the benefit and improvement in literature of a number of young men and boys, I opened an evening-school for their accommodation and advancement in the useful branches of school-learning.

Improvement of myself and others had now become my motto or watchword, and I felt a willingness to be useful in the neighbourhood, in whatever way I could promote the benefit of others.

Hence also, a field of labour was opened before me in relation to the business and order of the school. I became dissatisfied with the customary use of the rod in governing the children, and at length abandoned that mode of corporal punishment, substituting instead thereof, private labour to convince their judgments, and mild persuasive language addressed to their understanding and feelings. Offenders were

for this purpose sometimes debarred from mingling in play with others at noon-times. The effect of this change was great on many of the children, as well as producing peace and satisfaction to my own mind.

The scholars were regularly taken to our week-day meetings, and a watchful care extended over them. On occasions of funerals, they were also taken into the grave-yard, and witnessed the solemnity of feeling that often attended at such times. They were instructed to observe silence, and to stand near me; and on our return into the school-room, they took their seats and a solemn pause ensued, which was sometimes used in giving them counsel suited to the occasion. Some of these seasons, I trust, have been long remembered to profit.

Fifth month 25th, 1796.—Preparative meeting—at which we were favoured with the company and gospel labours of Hannah Reeve. She encouraged parents to endeavour to form the minds and manners of the rising youth on the principles of virtue and truth; and she enlarged on the advantages of accustoming children to attend our religious meetings, as also the duty of instructing them in the frequent reading of the Holy Scriptures.

It is with me to record some account of my dear, aged grandmother, Ann Hampton, who departed this life in the 1st month last. She came from Wrightstown, Bucks county, to reside in our family, in the year 1792. She was then able to attend meetings, and her appearances in the ministry were sound, baptizing and edifying, though not very frequent. Her company and conversation were often pleasant and instructive; and the notice she took of me was very grateful and encouraging, as I was then in a serious, thoughtful state of mind.

Although disease and bodily infirmities were increasing upon her, she continued her exertions to attend religious meetings as long as she was able. She often set me to finding passages of Scripture for her, as we had no Concordance, nor any knowledge of such a book. One day, after having been at meeting, she asked me whether there was such a text as this—"I had fainted, unless I had believed." After searching the Scriptures diligently, I at length found it and

read it to her—having reason to believe it alluded to a state she had felt in the meeting, and that this testimony of the Psalmist was adapted to her own mind.

Many other incidents of similar character might be noted, which to me were of great use and benefit in those days, as I thereby became more and more conversant with the Scriptures and interested in religious subjects. I was also frequently employed in reading to my grandmother. Her last sickness was lingering and painful, but was endured with much patience and resignation. At one time, when under much suffering, she exclaimed, "Oh, the severe pain that I feel! but if it will hasten this poor tabernacle one step toward the grave, what matters it, if I can be preserved in patience until the desired end come, when the soul may be at rest in the enclosure of that quiet habitation, where there will be no more saying, I am sick." During her illness, as well as through the course of her life, she manifested much solicitude that her children and their offspring should be faithful in fulfilling their duties according to Divine requirings. After a season in which she appeared to have been engaged in commemorating the Lord's goodness and mercies toward her, she broke out in the ecstatic language of the apostle—"O death, where is thy sting? O grave, where is thy victory?" Then said, "Where there is no fear there is no sting." She afterward said, "I have given up the world and all that is in it, and am fully resigned to leave it."

I have before noted among the means resorted to for promoting my own improvement, both literary and religious, that of a correspondence by letters with several of my acquaintance and young friends. This was continued with practical utility to myself; and I began to acquire a greater facility at epistolary composition, and also in writing essays on various subjects. I also became increasingly interested in the concerns of society, and occasionally believed myself called to speak to the business of our monthly and preparative meetings.

In the ninth month, in company with several other young

men, I set out to go to Philadelphia, in order to attend the Yearly Meeting. When a few miles on the journey, I was thrown from my horse, and very narrowly, or rather providentially, escaped a sudden death—the horse striking my forehead with his heels, so as just to graze the skin and knock my hat off:—a merciful preservation, that occupied my mind in serious thoughtfulness on the uncertainty of time, and the necessity of endeavouring to be always ready for our final change. I went on, and attended the Yearly Meeting in all its adjournments. It was to me a very interesting season, and I trust I gained some instruction and received many profitable impressions.

In the 10th month, writing to a young man, a distant relative, I find the following views and advices, which I think worth inserting here, if haply they may meet the Divine witness, so as to be useful to others in like circumstances; being as follows:—"As there are many changes and vicissitudes in this uncertain state of being, I hope thou wilt still choose the path of wisdom, the beginning and course of which is what is called in Scripture 'the fear of the Lord;' and without his grace we cannot make advancement in the work of true religion. It is therefore necessary for us often to retire in silence, to wait upon the Lord and humbly to seek for his help and strength, that so we may be preserved out of the various temptations that surround us. The attendance of our religious meetings, both on first and other days of the week, is also a reasonable service and a duty which I hope thou art concerned diligently to perform. And not only to attend, but also to seek after a right preparation of heart, and renewed qualification to offer up acceptable worship to the Father of mercies. And may thou, with myself, carefully guard against a worldly spirit in our setting out in the business of this life. May we look to the Lord for counsel and direction, and duly and practically remember that blessed injunction, 'Seek ye *first* the kingdom of God and the righteousness thereof, and all other necessary things shall be added.'"

In the summer of 1797, the dysentery prevailed in our neighbourhood, and several children were removed by death; among the rest, an amiable pupil of mine, to whom I was much

attached, by reason of her humble, docile and affectionate disposition. Her name was Sarah Simmons, between seven and eight years of age, eldest daughter of Thomas Simmons. With all the vivacity of infant innocence, she was scrupulously careful to avoid giving offence. Her love of reading, particularly her relish for reading the Scriptures and other religiously instructive books, continued to the last. In the time of her illness, she often asked for the Bible, and read in it at times while she was able; at other times she asked her mother to read it to her, during which she would lie very quiet and attentive, as though her pains were soothed by hearing the Scriptures read.

A few hours before her close, she again asked for the Bible. It was brought; and on opening it she looked at it, or tried to look at it, and said she wished she could read. But now, so great was her weakness, and the glassy symptoms of death about closing her sight, that she could no longer discern the words; she then requested her mother to place the book on her pillow, and thus she breathed her last in a short time, with the Bible by her head, as if intended to express her unity with the sacred truths contained in it.

In recording this circumstance, with the hope that it may be a means of stirring up the pure mind in parents, and of touching kindred feelings in little children, the question arises, Whence this satisfaction in reading the Scriptures, to so young a child as Sarah Simmons? It does not appear to have been the effect of parental education. It was not the effect of delirium or disease; for it was manifest while she enjoyed health, and amidst her childish amusements and innocent pastimes. What then could be its origin, short of the Divine gift of grace operating in her innocent mind, and answering to the same life of goodness, as recorded in the testimonies of the Scriptures. An evidence of the ripeness of her immortal soul to join the spirits of the just of all generations, in the perfection of bliss and happiness in the mansions of rest and peace.

It is of vast importance to us, in our passing along through time to a never-ending eternity, frequently to number the privileges and blessings we enjoy. Such considerations tend to expand the mind with feelings of gratitude and love to the bountiful Giver. But, alas! how often do our deficiencies appear, after some of these blessings have been removed from us and we feel the blank!

A living, edifying gospel ministry is a blessing to those who improve and are comforted under it. It is a gracious manifestation of Divine kindness and love to all who are the subjects of its influence; and our gratitude and love should flow to the Divine Author thereof. In our meeting at Byberry, a succession of such ministry had long been mercifully vouchsafed; and among those who had laboured faithfully in the service of the gospel, might be named James Thornton, Ann Hampton, Ruth Walmsley and Peter Yarnal. The last two were removed by death, in the year 1798, within a few months of each other, after which our meetings were often silent. Yet, Hannah Yarnal or Ruth Cadwallader had occasionally a communication to make. But a seed of life had doubtless been watered in many minds, through the baptizing ministry and labours of those who had been removed from works to rewards.

In the year 1798, the yellow fever again appeared in Philadelphia, and was very mortal at the time of the Yearly Meeting in the latter end of the ninth month. A number of Friends, however, assembled at the usual time and place of holding that meeting; and after the meeting for business was duly opened, a proposal was made and united with to adjourn the meeting until some time in the twelfth month following. But notwithstanding the shortness of the time that country Friends were in town, several of them took the fever and died soon after returning home; among these were Hannah Lindley, wife of Jacob Lindley, James Emlen, Abraham Gibbons and Warner Mifflin.

I attended the adjourned Yearly Meeting in the twelfth month, and made some notes of the proceedings. In the afternoon sitting, on fifth-day, the committee on the boarding-school to be opened at West-town, reported that the buildings were

nearly completed; so as to be ready for the admission of children as soon as suitable persons could be obtained to instruct them and superintend the economy of the house, &c.

The subject of changing the time of holding the yearly meeting was referred to a committee of sixty men and thirty women Friends, who united in proposing that in future it be opened on the third second-day in the fourth month, which was unanimously agreed to. What had before been called the spring meeting of ministers and elders was therefore discontinued.

A report was made by a committee who had been to visit the scattered Friends settled in Canada. They found about sixty members in that country; and the committee was continued to extend further care toward them.

The next Yearly Meeting was accordingly held in the fourth month, 1799, and the boarding-school was opened at Westtown in the fifth month following, under the care of a committee appointed by the Yearly Meeting.

It seems proper to make a brief memorandum of a very close trial sustained by our family in the year 1799. In the summer of this year my brother Joseph, being apprenticed with a neighbour and working at the carpenter business, came home sick with the dysentery. It spread in the family, so that two of my other brothers were attacked with the same painful and alarming disease. Jason, the youngest of us six brothers, had been weakly from his infancy, so as not to endure hardships so well as the others, and therefore was kept more to school. He became one of the victims of this sore disease, which baffled all the administrations of medicine and the most assiduous nursing and maternal care. After suffering for about a week or ten days, nature sank under the pressure of this afflicting malady, and he departed this life on the 16th of the eighth month, 1799, aged about twelve years.

As the closing moment approached, my mind seemed absorbed in fervent intercessions that the Almighty Father might be pleased to spare him a little longer. But perceiving that his immortal spirit was about to be released from its

earthly tenement, and that unerring Wisdom saw meet to cut the tender thread of life, my soul seemed detached as it were from all outward objects, and centred in ardent supplication that the arms of Infinite love and mercy might be opened to receive his immortal spirit into the realms of light and peace, so that I found no time to give vent to fraternal affection in the effusion of tears, until some time after he ceased to breathe; then, the feelings of nature resumed their dominion and baffled all my fortitude to suppress them. I then felt the bitterness of parting with a dear little brother, and the pain of severing the tender ties of natural affection, insomuch that I could take no satisfaction in any outward objects. Yea, so deeply was my mind immersed into a state of grief, solemnity and anxiety for a considerable time, that I do not remember a season when it seemed as if I could more willingly have bid farewell to all the things of time. In this state I could look back and see many defects and omissions in myself, in relation to the fulfilment of my duties toward my dear deceased brother and pupil, now too late to be remedied.

But through all this trying season my health was mercifully preserved. My two other brothers recovered, and at length the family was restored to health. A tribute is due to the unremitting assiduity and maternal tenderness of my beloved mother, whose care and toil, by night and by day, in nursing and attending on her sick children, were blessed to the restoration of two of them; and when called to resign the third to Him who gave it, she was sustained with calmness and meekness, as an evidence of her resignation to the will of Heaven, in thus being deprived of her youngest son.

Some lessons of deep instruction were sealed upon my mind, during the season of this awful dispensation of affliction, that I hope never to forget. Oh! what an excellent thing it is, in all our trials and provings, outwardly and inwardly, to have the Almighty Father for our friend and our comforter, on whom we may lean; and resigning our own wills to his, put our whole trust and confidence in his never-failing care and protection. I ardently desire that the remaining days of my pilgrimage here may be increasingly devoted to his work

and service; so that I may be ready to render my account with joy and peace whenever the solemn message may be sounded, Steward, give an account of thy stewardship.

In reviewing the days of my youth, and recurring to many little circumstances and incidents in the history of my life, wherein I can trace the operations and dealings of Almighty Goodness with my soul, the grateful acknowledgment must still be made, that his mercy and goodness have followed or been present with me all the days of my life.

I have before noted that his Divine grace very early taught me to avoid cruelty and the wanton infliction of pain on dumb animals. This plant of his own right-hand planting, as it grew in the soil of tender-heartedness and mercy, spread its branches so as to embrace other kindred objects and feelings. Hence, when I became a man and mingled in society, it grieved my heart when I discovered disputes, contention and wrangling among my neighbours.

I can ascribe it to the movings of the gospel spirit of peace and love, that my interference in numerous cases of this kind proved availing to the settlement of breaches of unity and harmony between neighbours. Hence I more and more loved the blessing of the peacemaker, which I enjoyed in seeing the fruits of reconciliation and the restoration of kind feelings between parties who had unhappily been at variance.

It is with me to record one case of difference that occurred, in which one of the parties was a member of our meeting and the other not. They were near neighbours—they both had wives, and their children were my scholars. One had borrowed a plough of the other, and in consequence of the misunderstanding he refused to take it home. The owner needed it on his farm—but would not go after it. Charges ran high, each against the other, and their families became involved in unkind feelings. After labouring with them for some time and endeavouring to make peace, but without the desired effect, I borrowed a horse and therewith took the plough to its owner. This point being thus adjusted, I succeeded on other matters gradually, until they could speak to each other,

and in a while became reconciled, so as to live in peace and in the exercises of kind offices one toward the other, which continued as long as they remained in the neighbourhood. But what added to my satisfaction greatly was that the seeds of strife and animosity which had begun to germinate in the minds of the wives and children of these men—thus checked, soon became eradicated; and they remained kind neighbours ever after. Oh! may this simple narrative be an encouragement to others to seek the right qualification "to go and do likewise," when occasions occur that require the aid of the peacemaker.

Among other services in the neighbourhood, I was often engaged in visiting the sick, nursing and sitting up to watch them during nights. This furnished opportunities of instruction and tended to my improvement, in the exercise of sympathy and tenderness toward the afflicted. For in early life I realized the truth of Solomon's assertion, "It is better to go to the house of mourning than of feasting."

I continued teaching the school at my native place, and found the way open for making numerous improvements in the manner of imparting literary instruction to my pupils—and through all and over all, my concern for what may be called their religious improvement and the preservation of their innocence, found many occasions of imparting lessons of instruction, caution and discipline, that to some of them, I trust, will be of lasting benefit.

If ever this note should meet the eye of a conscientious school-teacher, who follows the business from a higher motive than pecuniary reward, I would that it might incite to a deep consideration whether this view of the responsibility of their station, in relation to mental culture, does not demand greater attention and care in those intrusted with the important concern.

On fifth-day, the 3d of seventh month, 1800, I set out with Hannah Yarnal, her son and daughter, on a visit to their

relatives and friends in Chester county; but my principal object was to see the boarding-school at West-town, that had been in operation about a year.

In this day's ride, my mind was much inclined to silence; and after leaving Philadelphia, we travelled on over hills and valleys, stones and rough roads, until we arrived at James Melone's, about two miles east of West Chester. Here we were kindly received and comfortably accommodated. Next morning, James accompanied us to the boarding-school, about two miles. Here we spent the day viewing the house, schools, &c. Many entertaining and interesting views of the order of the schools, the performances of the pupils, and the general economy of the institution, were presented during the day. But my mind became enlisted in much sympathy toward the superintendent and teachers, in consideration of the arduousness of their stations and the weight of responsibility that devolved upon them. Under these feelings, an impression was made on my mind, and gradually enlarged, until it assumed the character of an apprehension of duty, that it would be required of me to devote a portion of my time in this institution. This was to me a new idea, never before thought of; but the impression thus made became so clear that I could not doubt its origin to be from a higher source than my own imagination, or any thing formed by my natural inclinations.

This prospect and concern engrossed so much of the attention of my mind, that I could not so minutely attend to many subjects as I wished and might otherwise have done. But the general order and quietness with which business was conducted were grateful to my feelings; and living desires were raised for the prosperity and advancement of the objects of this institution, and that the blessing of Heaven might rest upon it.

After visiting a number of the friends and acquaintances of Hannah Yarnal, who resided within a few miles round, I left them a short time and again visited the boarding-school; for there my mind seemed strongly attracted; yet I said nothing to any one about the impressions of duty, or my prospect of engaging as an assistant in the work. After spending a few hours there, I again joined my company and returned home, pondering the subject in my own mind.

Eighth month, 24th. All our probationary trials and exercises are doubtless known and regarded by our Almighty Father, who will turn them to our profit as we endure them with patience and resignation. For some days past my state of mind has seemed to be shut up, and as it were almost left in darkness. The satisfaction that surrounding objects have afforded appears to be gone; and the feeling of a solemn farewell is present in my thoughts while I am ready to exclaim, "O my leanness, my leanness!" But all these mental provings would become light, if I could but enjoy the Divine presence. "My soul thirsteth for God, for the living God." Oh! when will he appear for my help?

Perhaps this stripping season may be dispensed to me in order to wean me from created objects, and fix my affections and attention more deeply on things of eternal consequence. Perhaps it may be in mercy, to draw me off from earthly pursuits to a consideration and preparation for my final, solemn change. Or, perhaps, in order to prepare me for some particular service in the Master's vineyard. I do not feel much anxiety about it, only that I may be kept in patience and steadfastness and as the passive clay in the hands of the heavenly Potter. I desire to resign all into his hands, and myself into his holy care and keeping, and say "Thy will be done."

In a solitary evening walk, after reading a portion of Job Scott's excellent journal, I felt my heart drawn to supplicate the Almighty for mercy and forgiveness, and that I might be preserved in patience and resignation until he again appeared for my deliverance. Under this living exercise, my heart was contrited and enlarged, accompanied with a copious effusion of tears, under an awful sight and sense of Divine mercy and compassion renewedly extended to my poor, tribulated soul. His abundant condescension and love melted my spirit in contrition before him; and in much abasement and gratitude of soul I offered up myself to his care and protection, disposal and direction. To him I devoted myself and my all, with fervent breathings that he would enable me to continue firm in this resolution and dedication to the end of my days, and that he would graciously keep me through all to his glory and

my own peace. It was to me a memorable season of Divine favour after a time of great depression; and I record it for the encouragement of others in like seasons of proving, to trust in the Lord and wait patiently for his arising in their souls.

CHAPTER IV.

A DIARY, COMMENCED THE 21ST OF NINTH MONTH, 1800.

I HAVE often thought of William Penn's advice to his children, to "keep a short journal of their time, though a day require but a line; for many advantages flow from it." Such a diary may embrace many subjects.

Mine, now about to commence, is to be devoted principally to the state of my own mind; in order that by frequently looking over my spiritual accounts I may be the better prepared for a final settlement, whenever the awful moment of my dissolution may arrive.

As this solemn period is altogether hid from my view, it becomes me frequently to examine my own heart, and bring my deeds and the state of my mind to the light of Christ, that I may thereby discover what there is in me that would hinder my acceptance with my Judge, and through his mercy be enabled to overcome it and have it done away. As the light of Christ manifests what is reprovable or evil, so it also gives strength to the attentive, obedient mind to overcome and have those things removed. This is the work of our redemption.

Ninth month 21st.—Poor in spirit—a dull meeting—afternoon more stayed and watchful.

22d.—Mercifully preserved from sliding back, but my dwelling was too much in the outward court.

23d.—Devoted a portion of the morning to silent waiting on God, in which my poverty was more sensibly felt. In the evening, prayed for help and preservation from evil.

24th.—Again waited awhile in silence—went to meeting—

more fervency of spirit was felt to be necessary. At a neighbour's in the evening. Oh! when shall I be strong enough so to take heed to my ways that I sin not with my tongue, and to keep my mouth at all times as with a bridle? O Lord, let not thy judgments be spared, until my volatile nature submit, and a state of continued watchfulness be experienced.

25th.—Tried to draw near the Fountain of Good; but all seemed shut up till evening, when my mind was more drawn from the world and stayed on God. In this state I felt some comfort, as though the crook of his love was again extended for my help and being gathered. Blessed be his holy name forever.

26th.—A degree of comfort in the morning, but it wore off. Evening, a little more quickened.

27th.—Through the abundant mercy and condescension of Infinite Goodness, I have been mercifully preserved in a good degree from a worldly spirit, and have felt more stayed and watchful—but not by my own might or power.

This evening, on sitting down in silence, I was favoured to feel the presence of something Good, and an effusion of love to God and to my fellow-creatures. On a retrospect of my life, for eight or ten years past, I am ready to think I feel less fervency of spirit now, than at that period. The idea humbled me with desires that I might again witness a deep travail of soul, and a lively feeling after God.

28th.—A day of favour in the fore-part. In meeting felt some enlargement in desires for the good of my fellow-probationers; but soon, all seemed to be closed up. For some days past, I have been desirous to experience a dwelling nearer to God, in the true life, spirituality and substance of religion. And, oh! that he may mercifully vouchsafe of his protecting care and strengthening grace, to enable me to seek and labour after this state with increasing fervency and greater devotedness of soul!

John Simpson was favoured in a lively, edifying testimony, wherein he set forth the way in which many eminent instruments in the Lord's hand had been prepared for his work and service. He instanced Moses, showing that he had a sight

and sense of the deliverance of the Israelites by his hand—and mentioned his going to work in his own wisdom; but he soon discovered his error and repaired to the mount of God, whereunto we were advised to flee, if at any time we should err either on the right hand or the left; and by a patient abiding there, under the operation of the refiner's fire and fuller's soap, we might, in the Lord's time, become useful instruments in his work and service. He also expressed his belief, from the feelings attending his mind, that there were some of the younger class then present, who were under the forming hand of preparation for the work of the ministry.

29th.—Committed nothing that men would deem inconsistent—but God looks at the heart. In the evening retirement was mercifully made sensible of my condition, and enabled to repair to the Standard who was near and helped me; so that for some hours I felt comfortable as if in his gracious keeping. Thanks to his name.

30th.—More fervent exercise and labour after the bread of life that cometh down from heaven, would have afforded more peace of mind in the retrospect of this day.

Tenth month 1st.—The morning exercise resulted in a solemn calm by meeting-time. Roger Dicks and his companion from Delaware county attended the monthly meeting, which was large. Roger appeared in a livingly, edifying testimony, during which I felt the heavenly rain to refresh my spirit, and a holy uniting with him in testimony and fervent desires that all present might be benefited thereby, and receive the offers of Divine love renewedly extended through this faithful servant and minister of the gospel. He began with the declaration of the apostle, "The foundation of God standeth sure," and "other foundation can no man lay than is already laid, which is Christ Jesus," who is also called the Rock and "Corner-stone, disallowed indeed of men, but chosen of God, elect and precious." From which he enlarged on the advantages of building on that sure foundation, so that when storms and afflictions overtake us, (which will assuredly overtake or come upon all mankind at one time or another,) we may experience safety; even as Jesus described in the parable, "He that heareth these sayings of mine and doeth

them, I will liken him to a wise man who digged deep and built his house upon a rock, and the storms came, and the rains descended, and the winds blew and beat upon that house, and it fell not, because it was founded upon a rock." He then pointed out the very different situation of him who built his house on the sand, without a foundation; and in a very moving and pathetic manner called upon some present, saying, it was high time for them to double their diligence, and improve the precious moments as they are lengthened out; for "silent time is ever on the wing, and whirls round days, weeks, months and years, with a swift and irresistible force, never to return."

He next pointed out who were the true worshippers, and illustrated the subject of spiritual worship by a quotation from that unparalleled discourse with the woman of Samaria, showing that neither at Jerusalem nor in the mountain of Samaria, (neither in this, that, nor the other name or profession of religion,) "but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." Fervent were his aspirations and desires that his hearers might be thankful for the abundant favours conferred on them, and he declared that the Almighty was looking for fruits proportioned to his numerous benefits conferred on us. His tender solicitude for the youth appeared in his affectionate address to them, and ardent were his desires that they might enlist under the heavenly banner of Christ Jesus, so as not to shrink under whatever trials they might have to pass through; "for," said he, "it is through tribulation that we must inherit the kingdom of Heaven." Those who have already measurably given up to serve the Lord, he encouraged to press forward, assuring them that "the Lord whom ye seek will suddenly come into his temple, and will sit as a refiner and purifier of silver," and will make a man more pure than the golden wedge of Ophir.

But to those who have their affections too much engrossed with the perishing things of this world, he declared that "it remains to be an eternal truth, that tribulation, anguish and wrath shall be upon every soul of man that doeth evil—to the

Jew first, and also to the Gentile; but glory, honour and immortality to every one that doeth good—to the Jew first, and also to the Gentile." To the spiritual Jew he said:—"For he is not a Jew who is one outwardly, neither is that circumcision that is outward in the flesh; but he is a Jew that is one inwardly, and circumcision is that of the heart, in the spirit." He delivered many other lively exhortations tending to stir up the pure mind in his hearers, and closed his interesting communication by referring to the many precious promises of encouragement to the faithful, as recorded in the Scriptures; one of which, he said, had unexpectedly occurred to his mind, which might close the present testimony:—"To him that overcometh, will I give to eat of the tree of life which is in the midst of the Paradise of God."

In the monthly meeting for business, were several presentations of marriage proposals. An exercise which has been increasing for years was revived in my mind, in relation to making large weddings and provisions of entertainment; but I did not open my concern to the meeting, through a fear of being too forward in attempting to steady the ark, like Uzzah of old, without right authority. But my prayer was and is that I may be favoured with a clear manifestation of the Divine will, so as not to err in vision or stumble in judgment.

2d. Since yesterday's favoured meeting, my mind continued much retired and inwardly stayed on God, in which the language of the Psalmist occurred with comfort and instruction:—"I foresaw the Lord always before me; he is on my right hand, that I should not be moved." Thankful for the favour and for the abundant mercies received, my prayer is that I may ever be kept within his holy pavilion from the strife of tongues, and that in all things I may become conformable to the Divine will.

The prospect of devoting a portion of my time at the Westtown Boarding-School, in Chester county, which has been with me for about three months past, continues to accompany my mind, so that few hours pass over without thinking of it. My nature feels reluctant at the thoughts of parting with my relatives and friends, and going to reside with strangers. But

when I recur to the origin of this concern, in the full belief that it was not the work of my own will, my mind centres in a state of calm resignation, greatly desirous of preservation and right direction in this (to me) momentous movement.

3d. Much retired in spirit—read the Scriptures and sought after Divine strength—then committing myself to the care and protection of Israel's unslumbering Shepherd, I witnessed him to be my Preserver through the course of this day.

4th. Went to Philadelphia, and to see Alexander Wilson, to whom I opened my concern to devote a part of my time at the boarding-school. He said it felt pleasant to him. Being one of the committee, I left it with him to be disposed of as might be thought best.

As I walked about the city, the ancient philosopher's exclamation at the fair, often occurred to my mind: "How many things are here which I do not want!"

5th. Had a very laborious meeting—fluctuating thoughts, like wave after wave, seemed to overwhelm my poor tossed soul. At length, under John Simpson's ministry, my mind became calm. Next day my mental dwelling seemed too much in the outward court to feel the Rock and abide on the sure foundation.

7th. Very much in the same state till towards evening, when retiring into silence, I was favoured with some degree of calmness and quiet.

8th. Fore-part of meeting, comfortable—afternoon, too superficial. Next day, leanness and poverty my portion—neither dew nor rain, nor fields of offerings. Merciful Father, forgive, and again inclose me in thy holy pavilion, that I may dwell in the inward courts of thy house, where I may behold the beauty of the Lord and inquire in his temple.

9th. Desirous of more stability and humble dependence on my God. Sat in silence—and engaged in seeking for Divine help, when (blessed forever be the name of the Lord) he appeared for my healing, and granted me a state of watchfulness and inward solemn quiet. Abiding in this state there is safety; and in order to this, it is necessary often to wait upon God for the renewal of our strength.

10th. A day of favour, inwardly watchful and quiet. A

visit made to Stephen Decatur, a sea-captain, by his request, and was kindly entertained.

11th. A ride by way of Falls and Newtown, to Middletown. Variety of probations—my feeble endeavours after a renewal of spiritual strength and stability were not in vain.

12th. Attended Bristol meeting—the state of my mind was like toiling and catching nothing, but was refreshed under the ministry of Samuel Wilson, from Abington. Through Divine favour felt stayed, and spent the evening in retired silence.

13th. Much the same as yesterday.

14th. More living engagement to seek after God. Waited in stillness. Engaged in contemplating the disquietude and confusion that pervade Pennsylvania—it being election day—from which I feel most easy to stay away, and have nothing to do with politics—not even to talk about them.

15th. Wanting in that fervency of spirit which I believe the primitive disciples and our forefathers lived in, when they drank of the waters of life at the Fountain-head, and were made strong in the Lord. Had a trying meeting; after which, in an opportunity with some of my scholars who had misbehaved, through the mercy of my God, I was renewedly strengthened and felt stayed in mind. Oh! what shall I render unto the Lord for all his benefits toward me? Make me thine, O holy Father!—Cleanse my heart and make it a devoted tabernacle for thy Holy Spirit to dwell in, and to be governed by thee in all things; so that I may serve thee with acceptance, and render unto thee all honour, adoration, glory and praise.

16th. I feel a hope, through Divine mercy, that I have not offended my heavenly Father during this day. Feel willing to be searched, and desirous of knowing his refining operation, until all my dross is purged away. Divine Goodness has been near, though veiled by a cloud.

Heard of the death of Henry Comly.

He had lately become unsettled, and wanted to travel and see the world. Accordingly, about a month ago, he set out for New York and other places, but soon returned and was taken unwell on the road. He arrived at his father's about a week since, where he was severely held with a nervous fever,

until death, awful death, has now closed these earthly scenes, and his immortal soul is summoned to appear before the Almighty Judge. All his projects and intentions of gratifying his curiosity by travelling are now at an end—forever done! A few weeks since, how little did he think of his close being so near! How little did he consider that the solemn hour was swiftly approaching! But it has come, and he is removed from works to rewards.

O my soul, this is a solemn call on thee to reflect—deeply reflect on thy own state. How is it with thee? This body now seems in perfect health, through the mercies of thy gracious Benefactor, and for which I feel thankful. But soon, very soon, the scene may be changed! A few days, or even a few hours, may bring me on the bed of sickness or of death. Oh! be watchful—be thoughtful. Thou knowest not how soon all thy earthly hopes and plans and prospects may be cut off. How thin is the partition between time and eternity! My heart trembles and my eyes seem dazzled in looking at and contemplating the solemn, the momentous scene! Well might Moses break forth in that pathetic ejaculation and ardent desire, "Oh! that the people were wise, that they understood this, and that they would consider their latter end!" Oh! that this may be more and more the fervent engagement of my soul, the remaining fleeting moments of my stay here—that so, through Divine mercy, I may be enabled at the solemn period to give in my account with joy, and to stand undismayed before the throne of my Judge!

17th. Attended the burial of Henry Comly, and had some very solemn and instructive thoughts and feelings in the graveyard. Hannah Yarnal said a few words at the grave.

After the funeral, to which I took all the scholars, we returned to the school-house and sat in solemn silence. This is our general practice on such occasions, furnishing opportunity for serious reflections, and for imparting counsel and admonition to the dear children, that may incite them to consider their own latter end.

This day and the one following were seasons of watchful circumspection and feeling after the Fountain of all good—Blessed be his name.

19th. Much exercised on the subject of going to West-town boarding-school. A poor, dull meeting. The prayer of my soul is, that I may never be suffered to settle down in a state of ease and lukewarmness, but that every thing not right in the Divine sight may be brought to judgment. Oh! that nothing may be covered or hid—that every false rest may be broken up, and my soul thoroughly washed in Jordan, the river of judgment.

20th. Felt some savour of Divine life through the day. Oh! that I may increase in a diligent care to keep little and low in mine own eyes, and watchfully attentive to the great Teacher of the meek. It is a necessary care, if we can do nothing *for* the truth, to do nothing *against* it.

21st. On a retrospect for some weeks past, a comfortable hope was felt that I am making some advancement, particularly in the feeling of gratitude and solid quietude, when partaking of the bountiful provision for my bodily support.

22d. A day of mental unsettlement—till meeting time. Then some renewed favour, in a sense of the necessity of improving the time of silent worship by a diligent introversion of mind, so as to prevent the eye from wandering over the assembly. Said a few words to the business of preparative meeting, and felt peace therein. The slavish fear of man being taken away, my confidence in the never-failing arm of Divine wisdom and power was renewed. Afternoon, while engaged in the business of the school, I felt a holy quietness, as if enclosed within the pavilion of my gracious heavenly Father's kindness and guardian care. Blessed be his holy name.

The same precious covering of Spirit continued through the ensuing day. A heavenly favoured season in the evening, wherein the spirit of supplication was furnished on behalf of my dear parents and relatives, and for Friends of this neighbourhood. Here I saw clearly that of ourselves we know not what to pray for as we ought; and that it is the Holy Spirit only that must help us and direct us to pray aright. In this state, oh, how sweet is access to the throne of Grace! In this state, I seemed as if lifted up above this world and all its glories and pleasures—so that I could look down on its poor nothingness.

As I sat silent and inwardly gathered into stillness, a language saluted my inward ear, with a precious sweetness, on this wise: "Thou hast the dew of thy youth." After sitting quietly for some time, wondering what this heavenly salutation should mean, at length it was opened after this manner:—As the outward dew enlivens, animates, and refreshes the plants and fruits of the earth, so does the heavenly dew the soul of man. The outward dew falls when the air is clear, still, and calm, but is obstructed by clouds or winds; so the heavenly dew descends upon the humble, quiet mind, even in the night season when the Divine presence seems to be withdrawn; although it may not be perceived or discovered until the morning, or the arising of the Sun of righteousness with healing on his wings. But if the mind is clouded, or in a tossed state, as with the agitation of tumultuous winds, it feels not nor partakes of the refreshing dews of heaven, that nourish the soul and cause fields of offerings to flourish. It is in calmness, tranquillity, and patient waiting in the night season, (as when the atmosphere is clear and calm,) that the mind is kept clear—so that the stars of the firmament (the examples of the righteous and the evidences of those little twinklings of Divine goodness occasionally felt) may be eyed and kept in view, as the means of encouragement in those night seasons to persevere in watchfulness and patient stability, so that no mists or doubts may arise to dim their light thus reflected, or obstruct the distillings of the dew of Hermon. Thus the humble mind is often sustained, nourished, and refreshed through those night seasons, though it is often insensible of it,—even as the dew is not seen when falling, nor its salutary effects experienced till morning—so the mind that has the dew of its youth, when the Light again appears, can look back to the night season, and with humble gratitude acknowledge that the Divine arm has been underneath to support and preserve—even as the patriarch Jacob, when he awoke, said, "Surely the Lord is in this place, and I knew it not."

Thus also the heavenly dew strengthens, invigorates, and cheers the humble soul, causing the fruits of the Spirit to flourish and grow and to bring forth fields of offerings, as well

as gratitude and praise to its Author. Hereby we become animated to press forward with holy ardour, as in the vigour of youth—as in the season of growing from stature to stature —from the state of infancy to that of childhood and youth—and at length to that of a young man and a strong man in Christ. "Whosoever shall not receive the kingdom of God as a little child, shall in no case enter therein."

It is when we are docile, teachable as a little child, that a growth in the truth is experienced. It is in this state that we have "the dew of our youth;" and oh! that we may strive to dwell in that quiet, watchful, teachable state, in which its gentle distillings may be known, unobstructed by clouds, or mist, or stormy winds, (earthly passions,) or a dry and barren state of mind. Now clouds are often raised off the sea, that unstable element, easily agitated by winds, and tides, and storms. Oh! let us beware of indulging an unstable mind, that is easily disturbed, and tossed as with winds and waves, that raise clouds of darkness which obstruct the light of the sun, and of the moon and stars, as well as prevent the falling of the dew that descends on the mountains of Zion.

May the deep instruction conveyed to my understanding by this heavenly opening be duly sealed upon my mind, and the praise and glory ascribed to Him alone to whom it is due.

24th. There is a freedom of conversation which the world calls *sociability;* but, unless it is properly restrained and regulated, it will introduce the mind into weakness. Yet there is a freedom and sociability in the truth, when under the heavenly government; there is "a time to speak," under a guarded care and circumspection, and having the holy fear of God before our eyes. Here is true sociability that refreshes and cheers the mind in social converse. But when the springs of conversation are divinely closed, let none attempt to open them, by fishing for subjects out of the limits of truth; lest they bring weakness and trouble upon themselves.

25th. Mercifully favoured with quietude of mind, through the course of this day. May the praise be ascribed to the great Preserver of men.

26th. Still favoured with Heaven's protecting care. Jonathan Kirkbride, a minister from the Falls, attended our meet-

ing, and appeared first in vocal supplication, and afterward in a lively testimony, wherein he had much to say to the youth. Hannah Yarnal and John Simpson also addressed the same class feelingly and affectionately. Oh! may we be stirred up to diligence, and surrender our whole hearts in full obedience to Divine requirings. Walked to a neighbour's, expecting to sit with his family, while his children read the Scriptures, which was formerly their practice on First-day afternoons. But, alas! instead of the Bible being read, there were newspapers lying about the windows, and some political books. My mind was preserved inwardly watchful and quiet.

27th. In the retrospect of this day, the Divine Intelligencer showed me that there are things which to man's judgment may appear unexceptionable, and yet are not founded and carried on with Divine approbation. The Lord seeth not as man sees; he looks at the heart.

28th. Felt an engagement to guard against an outward floating state of mind. Sat in silence during noontime, and received a renewal of spiritual strength. That state of perfect conformity to the Divine will in all things, which has been shown to me as constituting the great work of true religion here, is so far transcendent in excellency, glory, and safety, in spirituality and holiness, to that which I have attained to, that when I compare myself (encompassed with so many weaknesses, failings, and imperfections) with *the perfect man*, the difference is so great, that I am ready to say with Job, "I abhor myself, as in dust and ashes." Were it not for a comfortable hope in Divine mercy, at times graciously vouchsafed, I fear my poor soul would sometimes be overwhelmed with discouragements. I also believe in the abundant compassion of Infinite Goodness towards every sincere though feeble exertion of his probationary creatures to emancipate themselves from the bondage of sin, and to work out their souls' salvation. Hence, a hope arises, that if I endeavour to be faithful, he will yet help me to overcome and forsake those things which his righteous controversy is against.

29th. Attended our monthly meeting at Horsham. The two following days were times of trial, in which the light of

truth was not so conspicuously in the candlestick as it should have been.

Eleventh month 1st, 1800.—Inwardly stayed this morning, and a good degree of solemnity through the day. Thus, being measurably kept in the fear of the Lord, I found safety in his pavilion.

Attended the burial of Catharine Walton, an aged woman. Dined at a friend's house, where the language of the apostle ran through my mind: "Let your moderation appear unto all men." But where a plentiful dinner is provided, and the intended kindness of friends is manifested, by heaping the plates of their guests with great variety of food, there is danger of being the instruments of temptation, to induce a departure from true moderation and temperance. On this subject, William Penn's advice is a good watchword: "Always rise from the table with an appetite, and thou wilt seldom sit down to a meal without one."

2d. Went to Jersey to see my brother Isaac. Attended Ancocas meeting, and heard Samuel Atkinson and Reuben Hilliard preach the gospel. Rebecca Burr, sister to Reuben, also said a few words. Spent the afternoon with my brother, and returned home in safety.

3d to 5th. Poverty of spirit attended, and my dwelling was too much in the outward court.

6th. Attended Quarterly Meeting at Abington, at which was Jesse Kersey. He appeared in an acceptable testimony, and several times spoke to the business in a feeling manner.

Spent the evening at James Walton's, in religious conversation with Edward Hicks, who has lately taken a more thoughtful turn, and I hope is on his way to the promised land. Divine love attended my mind, and my prayers were offered up in secret for his protection and establishment on the immovable Rock, Christ Jesus. His natural vivacity, and light, airy disposition, will doubtless occasion him some sore conflicts; but the Divine Power, at work in his soul, is all-sufficient to give the victory.

7th. Measurably preserved from offending my gracious Benefactor.

8th. Watchful and stayed. This evening Eber Croasdale

departed this life. He was my grandmother Hampton's younger brother, and son of Jeremiah and Grace Croasdale. He was educated carefully by his worthy parents; but, running counter thereunto, he lost his right in society, and moved about from one place to another, for a number of years. Of latter time he resided in Byberry, and kept a beer-house. This was by no means a suitable business for a man addicted to intemperate habits. During ten or twelve years past, I do not recollect seeing him at meeting half a dozen times. Often has my heart been affected with sorrow in passing by his habitation, and at other times, in reflecting on his situation. He was a man of bright, natural talents, of quick understanding, and capable of being a very useful member of civil and religious society. He had the opportunity of a good education, pious parents, exemplary relatives and friends, as well as good society, had he inclined to mingle with such. But he was singular in his habits and manners, and associated with those who were not subject to the cross of Christ. On him seemed to be lost all the solicitude of parents, brothers, and sisters; the counsel, labour, and care of his friends seemed of no avail. Thousands would have rejoiced to have the opportunity and advantages which he had, and the privileges which he neglected. There is however one redeeming feature in his character—one glimmering ray of hope, that even past the eleventh hour of his day he may have altered his course, and found mercy. For five or six weeks previous to his death, he has not had a drinking frolic; but he has been remarkably industrious. He was taken very ill last first-day morning, and has been severely held, appearing in much bodily agony, and very delirious. The curtain is now drawn—the awful vail between time and eternity is now rent—and with him the scene of probation is forever closed. As the tree falls, so it lies, and for ever! Oh! may the reflections on this sad subject be as a solemn memento to remind me of the abundant advantages and privileges that I also enjoy, and for which I must render an account. Oh! the necessity of wisely improving the time and talents committed to us, that so we may render an account of our stewardship with joy and peace, whenever the period arrives.

10th. Attended the burial of uncle Eber Croasdale; solemnity impressed my mind, and the sensations of my heart were awful and instructive. Desires also were raised that the people present might improve the opportunity, and so deeply consider their own latter end, as to apply their hearts unto wisdom.

Engaged in preparing for a journey to Chester county.

As every action and undertaking we engage in is the effect of some motive or cause, so it becomes necessary for us to know on what principle we act. The journey appears weighty, and how I may be disposed of Heaven only knows. Oh! may it be to His honour who gave me being. The concern hereinbefore alluded to, of spending a portion of my time at the boarding-school, is among the motives to this journey; that being there, I may again feel after the mind of Truth on the subject; also, that I may visit my relatives and friends, who have within a few years past removed into Chester county.

JOURNEY TO WEST-TOWN, ETC.

Eleventh month 11, 1800.—I set out alone, in a comfortable state of quietude of mind, accompanied with desires that I might be so preserved, wherever my lot might be cast, as to gain instruction and make some improvement thereby; and also that I might be so consistent and circumspect in all things, as not to operate against the pure life and seed of God in the visited.

Stopped at Philadelphia, and was informed by Alexander Wilson that he had spread my concern of going as a teacher to the boarding-school, before the committee who have charge of that institution, which was favourably received.

After calling at West-town, I went on to James Melone's, about two miles, and lodged, thankful for preservation of body and mind. Next day I set out for Fallowfield, and as I travelled alone, my mind was drawn into a solemn quiet, wherein the spirit of supplication was mercifully furnished, and my soul was engaged in living desires for my own preservation, and that I might be kept in his holy pavilion, in perfect obedience

to the Divine will in all things. My heart was enlarged in feeling intercessions for the welfare and protection of my parents, relatives, and friends, one after another, as they rose in my remembrance, with living desires that they might advance in the knowledge of God, and in conformity to his holy will. I rode several miles, while my soul was thus favoured with solemn and ardent breathings to my heavenly Benefactor and Preserver, which closed with fervent desires for the advancement of his kingdom in the hearts of mankind universally. Blessed be his holy name for all his favours conferred on me.

Arrived at Fallowfield about noon, and visited Daniel Walton's and Benjamin Walton's families, Friends who removed from Byberry to these parts a few years since. Here I met also with Elizabeth Gilbert, senior, one of the Friends who were taken captive by the Indians in 1780. She appeared cheerful and active, and spends much of her time in visiting and assisting her relatives and friends.

Calling at Daniel Lukens', I went with Jesse Walton, a kind young Friend, to my uncle Jonathan Hampton's, where I stayed the night. During this day, since I came among my old acquaintances, the stream of joy and of social converse were at times almost too much for my mind to sustain, without some relaxation of that covering of watchful circumspection which is ever safe to abide in. When the youthful mind is too much, or too long, engrossed in social conversation, even on lawful subjects, there is danger of increasing our weakness and exposure.

13th. Attended Fallowfield meeting, which was small and trying in the forepart. Mary Lukens appeared twice in testimony. She appears to be a deeply thoughtful woman. The baptizing power of truth has prepared her for the ministry. In the exercise of the gift, her words and doctrine appear weighty, solid, and instructive, and her very countenance manifests that she has been with Jesus in spirit.

Through adorable mercy, the latter part of this meeting was comfortable and solemn; silent adoration filled my heart. To Heaven be ascribed the praise.

Dined at my uncle Isaac Smith's, and spent the afternoon. A good degree of the savour of truth attended my mind, and a concern for the welfare of my relatives here, who are wading under difficulties which called forth my sympathy.

Next morning went to John Gilbert's, at West Caln. On a critical self-examination, I believe I took more liberty in pleasant, social converse, than was good for me. Oh, how nice a matter it is always rightly to govern the tongue, and to keep the mouth as with a bridle. Being made sensible of my condition, and turning to the Reprover with a penitent heart, the arms of his mercy were ready to receive me, and I was permitted to enjoy the light of his countenance, as I travelled along the road. Lodged at Nathan Walton's. This Friend removed from Byberry a few years since, and is much improved since his residence here. He now appears to be a thoughtful, useful Friend, and has an interesting family rising around him. His outward affairs appear prosperous; his barn filled, and plenty of hay and grain, the products of an improved soil, as the result of his industry.

A similar appearance of the outward blessings of the fatness of the earth, was observable at his brother Benjamin Walton's. He appears of an humble disposition, and his mind seasoned with Divine love. His words few and savoury, and his company and conversation exemplary and edifying. He also has a precious family of children rising around him.

These Friends a few years ago settled on these, then, poor and worn-out lands. But with lime, and persevering industry, connected with good farming and the blessing of Divine Providence, their farms carry the appearance of being a rich and fertile soil; and their barns, cribs, and stock give proof of great improvement. But above all, their advancement in the Truth—their steady, exemplary conduct and deportment, and their diligent attendance of our religious meetings, furnish evidence of their spiritual growth, and of the dew of heaven resting upon them.

15th. In company with Jesse Walton, I set out for Westtown Boarding-School. This young man, also, is an emigrant from Byberry, much improved since his removal to Fallowfield. I felt much unity with his affable, mild, and obliging dispo-

sition. His conversation agreeable, humble, unassuming, and measurably seasoned with the savour of Truth. We dined at Isaac Hayes', who married Sarah Walton, daughter of Benjamin—another native of Byberry, greatly improved since her removal hither. Oh! how comfortable and satisfactory are these evidences of the goodness of our heavenly Father, and the dedication of my former neighbours, thus advancing in the way of life and salvation.

After visiting the Chester County Poor-house, we proceeded to James Melone's and lodged.

Next day, attended the meeting at West-town Boarding-School. Afternoon, viewed the order of dining, and observed the deportment of the pupils. Then attended the reading meeting, which was comfortable. On second-day we visited some of the schools to a good degree of satisfaction. To some of the teachers I opened my prospect of coming to reside among them, as one of the teachers and care-takers of this large flock of interesting children, which appeared to be cordially approved; and I was encouraged in a belief that my concern was founded in the movings of Truth.

In the evening, Enoch Lewis delivered a lecture on Natural Philosophy, which prevented our attending the grammar-schools, as they were suspended on that account.

18th. Prepared to set out homeward, after a conference with some of the teachers on my concern to join them in the arduous duties of this institution. John Forsyth, the reading teacher, informed me of his prospect of leaving here in the spring, and urged my coming to take his place. The longer I was with the teachers, and becoming more acquainted with them, the more my sympathy and unity were increased.

Came on with Samuel Comfort to Philadelphia—my thoughts and reflections much occupied with my visit, and the prospect of going to reside at the boarding-school, which now appears a settled concern, if way opens therefor. Arrived home in the evening, thankful for preservation.

19th. Attended our meeting, and felt an engagement of mind to seek after the Divine Fountain. Exercised, also, on the concern of going to West-town, with desires to be rightly

directed therein, and to act and proceed in the wisdom and counsel that cometh from above.

This day I am twenty-seven years of age. How silently and rapidly time passes on. Year after year rolls over, never to return! Every day of my life is important, and especially as relates to the advancement I make in the Truth. A few years since I was but a child, ignorant, heedless, and too inattentive to the impression made on my mind for good. Gradually, through mercy, I grew in stature and experience, and my sensibility, attention and serious thoughtfulness increased. Now, arrived at manhood, and further advanced in knowledge and in acquaintance with men and things in the world around me, my duties and my sphere of action are enlarged. Multiplied have been the favours and blessings of Divine Providence toward me. Numerous have been the benefits, the tender mercies, and the gracious visitations of Divine Light and Love to my soul. It becomes me deeply to examine whether I am living answerably to these unmerited marks of my heavenly Father's kind and tender regard. The anniversary of my birth very properly recalls my deep consideration, whether I am properly striving to walk in full obedience to the law of my God written in my heart, so as to improve every added day.

20th to 26th. Favoured to maintain a comfortable degree of inward watchfulness and circumspection. Humbly thankful for Divine aid, care, and kindness extended for my preservation.

At monthly meeting I was much exercised on account of the son of one of our members being placed from amongst Friends. I ventured to express my concern in much brokenness or tenderness of feeling, under which solemnity prevailed, and I felt peace. Dined with my brother's passing company, which was small. Much exercised on account of the large provisions usually made on such occasions. Set an example of temperance and moderation, as also of silence at the table, in which my mind enjoyed a conscious peace.

27th to 30th. Measurably preserved in watchful circumspection, except talking too much one evening. Oh! this of taking the reins in our own hands, out of the limits of the pure Truth!

Twelfth month 1st.—Spent some time in silent waiting and seeking after my God. Several neighbours came in to assist in killing hogs. This occasioned some serious reflections. Taking the life of any creature is, I think, an awful thing. But custom seems to familiarize the minds of butchers to the business, so that little concern is felt on such occasions. It would seem consistent with the state and feelings of a real Christian, that when the life of any of the creatures of God must be taken, in order to furnish us with food, it should be done in the most tender and expeditious manner, so as to occasion the least amount of suffering; and that those engaged in depriving these creatures of the life given them by the Almighty, should be serious and thoughtful, as well as grateful for these gifts of Divine Providence for our nourishment and support. Hog-killing and butchering would not then produce hardness of heart, nor exhibit such scenes of mirth, diversion, and wanton cruelty as now too much abound.

2d. Surveying. The parties met at a tavern. In a little opportunity of silent retirement, while waiting for the arrival of my employers, my meditations were occupied with the subjects of the corruptions, profaneness, and licentiousness of the people who frequent taverns and places of vain diversions. Oh! how sad the reflection that men, the noblest work of the Almighty hand, should thus be degraded into a condition worse than the brute beasts, by thus indulging their appetites for strong drink, and following the lusts of the flesh. But such appears to be the case with many of the inhabitants of this highly favoured land.

3d, 4th. I want to dwell so steadily in the Root of Divine Life, as that the savour of truth may attend all my words and actions.

5th. This diary is continued—not in order to form a history of my life, nor for the amusement of a vain and curious mind. If ever these memorandums should be perused by others, I wish them to attend to the important object of their being kept by me, namely: the improvement of my mind and conduct in the great business of this life, so as to advance in the knowledge of Divine truth, and in religious stability and watchful cir-

cumspection, so as to become prepared for a better life and a more glorious inheritance.

6th. Much occupied with the thoughts of going to West-town. But it appears as a place of trials. I desire to remain quiet and resigned, and that I may be as the passive clay in the Divine Hand, in relation to this important movement.

7th. In conversation with a young man, bore my testimony against hunting game as an amusement. Was enabled to refute all his arguments in favour of the practice, and to show that all our actions were estimated according to our motives.

Had a conference with a person against whom some unfavourable reports have been in circulation, and was renewedly confirmed in the rectitude of this method of discouraging and avoiding "tale-bearing and detraction." I have found it best for me, on such occasions, to use plainness in a free conference with persons of whom I had heard unfavourable reports, and it has generally resulted in satisfaction and good feelings. I wish this care were more general. Prejudices, and shyness, and disunity would thereby be prevented, and love and harmony would be the blessed consequence.

8th to 11th. Generally preserved in comfortable regularity, and much exercised about informing my parents of my concern to go to West-town. At a proper time I mentioned it to my mother, and she referred the subject to my feelings of its rectitude.

13th. Was invited by my brother Joseph to attend his marriage with Abigail Parry, and dine with them. This renewed an exercise that has increased in my mind of latter time, in relation to making large wedding companies, and corresponding entertainments. As a testimony in favour of small companies, and plain family dinners—that is, against the parade, superfluity, and extravagance of the modern practice, I have declined accepting invitations to weddings. But now, the case has come so home as to bring me into a deep concern how to act. My inclination would be to stay away, and perserve my own peace and quietness; but this would be singular, and likely to give offence. How then shall I act? was a question that engaged my earnest desires

for right direction; and I penned the cogitations and balancings in my own mind.

For several days this subject occupied my reflections and inquiries, until it became almost too heavy to bear. My soul was tossed as in a tempest. Fervent were my desires to act consistently with my heavenly Father's will, and to avoid giving offence to my relatives and friends. Great was the conflict of my soul; and this continued to the hour of getting ready to go to meeting, when my brother Isaac came from Ancocas, in order to attend the wedding. This turned the scale so as to induce me to accompany him. I went to meeting, and to the house of entertainment. I can only say, painful sensations attended; weakness ensued, and poverty of spirit became my portion. I seemed to be left in the outward court, and dryness and superficiality of mind prevailed. This was construed as an evidence that I did wrong in attending the wedding; and yet, after a humiliating season of deep searching of heart, the Comforter returned, and the consolations of Divine goodness were extended as the healing balm of his love to my tribulated soul. For ever blessed be his name.

Twelfth month 25, 1800.—Poor and low in mind. Tried to gather a little strength by waiting in the morning, but seemed to gain no sensible access to the Divine Fountain. My state was too much on the surface.

26th. The morning as yesterday; but I became weary of dwelling in the outward court, and desirous of feeling the savour of Divine Life, sometimes mercifully dispensed to a state of humble abiding under the cross of Christ. At length a little holy help was vouchsafed, and some living desires after the bread of life.

27th. In times of poverty and stripping, like the famine that dried up the brook Cherith, the faithfulness of the widow of Sarepta in making "the little cake first," in obedience to the Lord's prophet, became the means of sustenance for many days, until the Lord sent rain upon the earth.

For several days following, maintained a state of inward watchfulness, in which the prayer of my soul was for preservation in the inner courts of the Lord's house.

31st. Was at Horsham monthly meeting. Afternoon

attended to some business for my brother Isaac; and on reviewing my course through the day, I feel a hope that I have not committed any act against the truth, although too little, on the other hand, for the honour of the blessed cause.

First month 12th, 1801.—Much preserved from a worldly spirit, and favoured with solemnity and quietude of mind, on a review of the day. My prayer was that I might be enabled, through Divine grace, to watch with diligence against every appearance, not only of obvious evils and inconsistencies, but also against the subtle transformations of the selfish reasoning powers—the enemies of my soul.

First month 24th. Found a satisfaction in reading over some of my former notes and memorandums, tending to my quickening and encouragement. Yet, on a close inspection, there are many things that obtrude upon the mind, so as to prevent it from a steady abiding in a collected, watchful state. Oh! how good and how safe is this retired, stayed, and solid condition of mind. But even when a little of this is attained, the things of the world seem powerful to draw away the thoughts, and oft remind me of the poet's language, "they tempt me off before his face."

I wish to feel the baptizing power of truth, to quicken my spirit and animate to renewed fervency in daily seeking after the living bread which cometh from above, and nourishes the soul up to life eternal, that so I may no longer feed on husks and suffer famine, when there is bread enough in my heavenly Father's house and to spare.

25th. John Simpson appeared in a long testimony, and afterward concluded the meeting in supplication to the Almighty, to raise up and qualify a succession of ministers and faithful labourers in this place. Measurably preserved from offending my God.

26th. Again too much on the surface of things.

More solidity next morning, but much tried in school—and afterward with a press of business.

28th. Made some remarks in monthly meeting on the answer to the second query. Saw the danger of get-

ting into a habit of speaking in our own wills and not sufficiently waiting for the Divine anointing, to qualify and put forth to service in the Lord's work. Hence the natural operations of a judgment or opinion, formed in the selfish spirit of human reasoning, may become substituted for the motions of Truth, and dryness, formality and weakness may ensue. I wish the members of our society may be quickened to more religious concern, and engaged to labour in the blessed cause, watching over one another in love, and administering counsel, advice, exhortation, and, where needful, warning and reproof to their fellow members—all in the meekness and gentleness of Christ. For several days my dwelling seemed to be in the outward court, wherein the cares of this life occupied too much of my attention.

My spirit has been afflicted with thinking of the depravity of mankind; and I have had a sense of the condition of many of my fellow-creatures, who are passing along in a state of alienation from the Divine harmony. Hence the minds even of high professors become laden as with thick clay; their ears dull of hearing, and their spiritual vision closed from seeing the things that appertain to their best interest. Over these my spirit mourns.

Second month, 5th. Attended Abington Quarterly Meeting, and hope I gained a little good. Had a very favoured meeting on first-day following, in which a living current of love and good-will to my fellow-probationers flowed through my mind.

9th. Went to West-town with Hannah Yarnal and Sarah Knight. Next day, again visited the schools there to satisfaction. The morning following was very stormy, but we set out and got safely home, through the favour of kind Providence, for which I felt grateful as well as for his manifold blessings.

15th. Sincerely desirous of Divine help and preservation, which was mercifully granted, and a good degree of stability experienced. Oh! that I may labour with greater fervency for the renewings of Divine life; and that when he is pleased to grant me access into the inner courts of his temple, I may use all diligence in watching against every thing that has a

tendency to divert my attention from the one thing needful, and lead into a conformity with the manners, customs, and friendships of the world.

17th. For some days past, have been closely employed in getting my affairs and business arranged, so as to be ready to remove to West-town. To this is added the attendance and care of a large school in the daytime, and every other evening confined with an evening school for young men. But if I could feel the everlasting arms to be underneath, all these things might be readily sustained and properly attended to.

18th. A trying preparative meeting.

My spirit mourns, and at times is covered with sadness on account of the ark of the testimonies of the God of Israel. Afternoon—inwardly stayed and watchful, which continued next day.

20th. In a retrospect of the day past, I felt thankful for Divine aid and preservation. Quietness and peace of mind comfortably prevalent; under which I was led into a feeling of the condition of too many of the inhabitants of this my native land. Mournful reflections attended the view thus opened.

21st. Comforted in the belief that I am not forsaken, but again permitted to dwell as in the inner courts of the Lord's house.

22d. In an opportunity with some near relatives, a concern to offer them some counsel came upon me; but the reasoner arose, and after a hard struggle prevailed, so that I omitted to deliver the message that livingly flowed in my mind toward them. Thus the way closed, and condemnation was my portion. I went to meeting, but the countenance of my heavenly Father seemed vailed from my view, and I seemed to be left in a state of darkness, drowsiness, and insensibility of Divine good.

I have no doubt that it would have been right for me to have offered to my relatives what arose in my mind; but, alas! the flesh was weak.

CHAPTER V.

WEST-TOWN BOARDING-SCHOOL, 1801.

MEMORANDUMS, reflections, &c. penned as way-marks in my future passing along through time, or as a mirror, whereby I may look back at the situation I have been in, and compare it with the present.

"'Tis greatly wise to talk with our past hours,
And ask them what report they bore to Heaven."

During the course of my passing along through time, I have, on different occasions and under various impressions, committed my thoughts to writing, being desirous of improvement both in literature and in the important work of renovation of heart. On reviewing these loose papers in my retired moments, I have frequently been impressed with serious sensations which have tended to stir up the pure mind in me, by the remembrance of the gracious dealings of the Father of Mercies with my soul; by reflecting on the former scenes of my life, and on the swift and silent lapse of time, as it hastens me on toward the solemn period when all the toils and anxieties of this transitory life will be over, and a state of fixedness assigned me in that awful eternity which is approaching. Under these impressions, I have felt ardently desirous that I might "so number my days as to apply my heart unto wisdom," and so pass the time of my sojourning here as to gain the approbation of Heaven; and in all things become conformable to His holy will, whose tender mercies and gracious visitations I have abundant cause to acknowledge with gratitude and thankfulness of heart.

On the 8th day of fourth month, 1801, under very solemn feelings, I took leave of my near and dear connections, and set out on my journey of removal to West-town. The uncertainty of my ever seeing them again in mutability was impressed on my mind, and the great responsibility of the work in which I was about to engage occasioned many serious reflections.

The increase of my business of late in surveying, conveyancing, and other services in the neighbourhood, the solicitations of my friends for my stay among them, the pleasant and agreeable situation I have enjoyed in their society, a good school convenient to meeting, and various other circumstances, have at times almost induced me to wish I might be excused from coming to this place. Yet my want of proper qualifications for so important and arduous a station has been a more powerful consideration of discouragement. However, believing that the impressions I have felt of its being right for me to devote a portion of my time in this institution have not originated in my own will; and trusting in Divine Providence for guidance, direction, and support, I have been favoured to feel resigned, and to leave the event to Him who will never fail nor forsake those who put their trust in him, and lean not to their own understandings.

9th. I was favoured to arrive safely at West-town; was kindly received and introduced to the teachers and others, who appeared glad to see me. Painfully impressed with a sense of my unworthiness, and poverty of spirit.

Next day went into some of the schools. Felt much as a stranger, ignorant and insufficient, and as a little child. In the evening John Baldwin, one of the teachers, invited me to walk with him, which I did. He appeared to feel sympathy with me, and endeavoured to encourage me.

19th. I have now been here upward of a week, and have passed through various exercises, and witnessed a variety of sensations different from those which my former situation excited. I feel a hope that my gracious Master is near, and that my being here is consistent with his Divine will. In this morning's meeting was exercised in seeking after Divine Good; and in the reading meeting was favoured with desires for improvement, and with fervent aspirations that the minds of the dear children might be deeply impressed with the solemn truths read to them. Whilst I was thus exercised, I felt something gathering in my mind as though it might be intended for them. I remembered the struggle I had passed through some time ago, when in my father's house, under an apprehension that it was my duty to speak a few words; feeble

nature seemed to wish the meeting to close, and to be excused from this service. At length a good degree of resignation being attained, and the impression decreasing, I felt somewhat released. Shortly after, J. Baldwin arose, and spoke very acceptably a considerable time. Be ready, O my soul, to do what thy hand findeth to do of the Master's requiring.

20th. Have a comfortable evidence that my heavenly Father is with me, and that I have been preserved from offending him. Passed through considerable exercise of mind on the children's account; several of them, having been very naughty, required correction, and much counsel and tender admonition was extended to them. Dear J. B. labours fervently and in abundant tenderness and loving entreaty with them. I fully believe he is a blessing to this institution, being of a meek and quiet spirit, humble, affectionate, and circumspectly guarded in his conduct and conversation. Oh! may I strive to follow him as he follows Christ.

Fifth month 11th.—The field of labour in this place is large. Much appears necessary to be done; and as to myself, weakness attends, yet I am willing to be useful in my station. Although discouragements at times prevail, I trust my coming here was right, and am in hopes all will work for good.

31st. Though so far separated from my near relatives, I remember them in nearness of affection. I often think of the little remnant, the hidden seed, in our meeting of Byberry with whom my spirit feels sympathy. May the exercised travellers there be strengthened, and enabled to support the Ark of the Testimony with becoming firmness; and to advance in the precious cause with a holy confidence in the never-failing arm of Divine Power, and in a firm dependence on the Shepherd of Israel, who will carry on his own work in the earth by such means and instruments as his wisdom sees meet, and will yet bring to nought things that *are* by things that *are not*.

I feel the need of daily supplies of Divine wisdom and strength in my arduous employment here, for human wisdom and policy are entirely insufficient for carrying on this work or prospering it.

Sixth month 18th.—Since I came here, upwards of two months have elapsed—thus time passes on with silent step, never to return. Consider, O my soul! how it is with thee? Art thou living answerably to the beneficent care and kindness of thy all-gracious Creator, who daily bestows his blessings upon thee?

20th. Having for some time been exercised on account of the term *friend* being so frequently used at this school, particularly among the girls, I ventured to express my feelings on the subject to some of the female teachers; who, although somewhat in the practice of using the term themselves, freely acknowledged the impropriety of it, and expressed their desires that a reformation may take place. The free expression of their sentiments in unison with my own, tended to confirm my belief that the custom originates in a disposition to evade the cross, and to imitate the world's fashions.

21st. Various trials and difficulties, exercises and cares, attend my pilgrimage here. May patience be sought after, and have its perfect work. Guard me, oh my heavenly Father! and preserve me alive to thee as well in winter as in summer.

22d. Much depressed, under a sense of my unworthiness and insufficiency for so great a charge as is devolving on me from day to day, and in view of the toil and exercise, the care and confinement, both of body and mind, which attend my situation. Yet these would seem but little if the presence of Him who dwelleth on high were continually with me. I believe I do not distrust his all-sufficient power, and hope I am measurably resigned to his all-wise dispensations, whether it be my lot to abound or to suffer, to feel myself poor and stripped, or whatever he sees meet for me.

27th. Humbly hope that Divine Goodness has not forsaken me; but I feel the need of more inwardness and stayedness on that Rock which cannot be shaken, that so I may feel an anchor to my soul in times of trial. O Holy One! preserve me little and low with the seed of life; having no dependence but on Thee, whom I desire to serve.

Seventh month 5th.—Failings and imperfections, weaknesses and infirmities encompass me, so that it sometimes

seems as though I was living as a cipher among men. Were it not for a little reviving at times, I know not where I should get to; yet, how unfit am I to be favoured with heavenly refreshment; soon get lifted up above the suffering seed, and dwell too much on the surface. Oh! when shall I learn wisdom? when shall I acquire stability and a humble reliance on Divine guidance in all my ways? Father of Light and Life, forsake me not; but help me, though unworthy of thy manifold mercies.

16th. A pleasant morning. The enlivening scenes of nature are displayed around me in the beautiful landscapes, which are rendered more delightful by a clear sky and the gentle breezes which fan them; the notes of birds warbling on the branches, hymning their great Creator's praise, add a pleasing sensation to the contemplative mind. O my soul! what does all this impress on the understanding? What instruction canst thou derive from the Divine works thus opened to thy view? Meditate and adore.

26th. The great necessity of a deep attention to the nature of offences or transgressions of the rules, and the motive and disposition whence they proceed, was feelingly impressed on my mind, and that before any punishment is inflicted, the case should be clearly understood and the disposition of the offender's mind felt after; and when correction is needful, that we administer it with calmness and deliberation, and do nothing of the kind in a hurry, lest *self* be too active, and our own passions feel some gratification therein, and resentment be excited in the delinquent's mind, or sourness produced, and thus the object be frustrated—the good principle hurt rather than cherished—and an improper disposition strengthened rather than reclaimed. By too little attention to the spring of action, and a little misunderstanding of some things, we may with too much precipitancy proceed to inflict punishments on those who are innocent, and may have no voice to plead their own cause. Thus some who are desirous to do well may be oppressed, and the good plant may be crushed or retarded in its growth.

Soliloquy.—O my soul! how manifold are the favours of Heaven which thou receivest. Although sensible of thy

unworthiness, in a great measure, yet the bounteous Hand is still disposed to bless thee. Many deeply trying seasons thou hast experienced, seasons of poverty and drowsiness, when seated for the purpose of solemn worship; and thou hast known an earnest labour and exercise to overcome, and to centre down in calmness and quietude, even until the meeting has closed, and it seemed as if no state of inward silence was attained—no feeling adoration—no spirit of prayer nor divine good experienced; but heaviness, dulness, and drowsiness in their stead. Thus this morning's meeting was endured, even to trembling of body by reason of the struggle. Discouragements crowded fast to prevent attending afternoon meeting; which would perhaps have prevailed, had not the idea of *example* occurred; but how different did this prove from the morning meeting. A good degree of calmness and stayedness of mind was witnessed; and toward the close, light again broke forth in feeling intercession to the Father of Mercies, and humble adoration of that great name which is a strong tower to those who trust therein. Thus, in extremity, he is sometimes pleased to appear with healing in his wings. O my soul! reverence and adore, and still trust in him.

30th. Favoured with the company of T. Scattergood at our meeting, who appeared in the ministry largely and livingly. His doctrine distilled as the dew, by which I was refreshed and strengthened. An exercise was feelingly expressed that the poor and little, the weak and discouraged, might increase in a godly jealousy over themselves, in a full belief that their reward will be sure as they keep under their exercises.

31st. Experienced Divine goodness to be near. Had a comfortable season of silence with a few boys toward evening, and was favoured to speak a few words of encouragement to them; felt my strength renewed thereby. Blessed be the name of the Lord.

Eighth month 1st.—Favoured to dwell measurably under that covering of spirit wherein stability and a renewal of strength is experienced. Though some trials have attended, and difficulties occurred, yet at times through the day I have witnessed a comfortable feeling, as under my own vine and fig-tree, where nothing can make afraid. Thus day and night,

seed-time and harvest, summer and winter, succeed each other. May I learn in times of refreshing to labour after an increase of faith, and trust in God, so as to have oil in my vessel when darkness or wintry seasons are allotted me.

6th. Had a comfortable meeting. May I be humble and strive more and more to dig deep and "carefully cast forth the loose matter," that so I may become cleansed from the defilements of the world, and I dedicate my life, and my all, to His service who is thus mindful of me.

9th. Rose in the morning with desires for preservation. Inclined to take a walk; my quietude therein much disturbed by a trifling occurrence. Alas! what a trifle will discompose me. Ah! where is the meekness and patience of the *Lamb!*—that evenness of temper which the gospel inspires.

11th. Awoke in a sweet frame of mind, with a flow of love and good-will to my fellow-creatures. The day passed too superficially. In some instances too unguarded in my conduct among the children; rather morose, and spoke in too high a tone when necessity appeared to call for the exertion of authority—feel conviction therefor. Lord, help me with thy grace, and forsake me not. Be wisdom and strength to me in my weakness, and oh, direct me what thou wouldest have me to do.

12th. On coming into school and making the usual pause before proceeding to business, I felt sensibly that I had many unsubjected wills to manage; a spirit opposed to order prevailing in the minds of many of the children occasions hard work. Sought after divine wisdom and strength to enable me to act rightly in my arduous station.

16th. A pleasant morning inwardly and outwardly. Much tried in morning meeting with a heavy, stupid, lethargic spirit, which all my strivings seemed ineffectual to overcome. My animal and mental faculties were depressed; abundant weakness surrounded me. For what purpose I am thus tried, my God knows. May it be answered.

In the afternoon, in great poverty and gloomy apprehensions, went to reading meeting. Was preserved from feeling any thing of drowsiness; and in wonderful mercy and loving-kindness, the great Parent of Love was pleased to manifest himself toward the close in a sweet, comfortable visitation of

his love to my soul. "Can a maid forget her ornaments, or a bride her attire? Yet Zion said, My Lord hath forsaken me, and my God hath forgotten me. Yea, they may forget, yet will not I forget thee—thou art graven upon the *palms* of my hands. Thy walls are *continually* before me." Such was the comfortable language that revived upon my mind, inspiring earnest breathings that his protecting care might continue to be over me; and in a grateful sense of his watchful providence, my soul was made to adore him whom I have desired to serve.

Thus in extremity the gracious Master is pleased to extend his arm of power, and to reach forth to the fainting mind the wine of his kingdom. Learn, O my soul, by this day's experience, to put thy trust in Omnipotence, and never despair of his mercy. Whatever trials may attend thee, look unto him with steadfastness, and in humble confidence that he will never forget those who desire to love and serve him, but will, in his own time arise with healing in his wings.

17th. Received a very acceptable visit in my school from our kind friends, H. Evans and R. Archer, who are spending some days here, and I trust rightly so. It is comfortable when our concerned friends come and feel a little with us and for us in our tried situations.

This evening had a comfortable conference among the teachers. The sweetness and satisfaction my mind enjoyed was precious; felt much unity and sympathy with those present, particularly the exercised little ones.

25th. Calmness and serenity of mind, though not that depth of feeling which I have found profitable. Perhaps it may be compared to a season of relaxation, and preparation for more arduous exercise. May I be guarded, that I take not my flight as on the "Sabbath day."

28th. Set off this morning in the stage, for the purpose of making a visit to my relatives and friends at home, which I have been contemplating for some time past. On arriving in Philadelphia, soon met with a number of our former scholars, and several friends, with whom an acquaintance has been formed since I have been at West-town, and was glad to see them. In mingling with my former friends and acquaintance, my spirit seemed rejoiced, and I found it necessary to guard

against a spirit of pride or thinking much of myself. Be humble, O my soul!—remember thou art poor and dependent.

Next morning walked through the market, and spoke with several of my old neighbours and friends; at length met with my father and brother, to our mutual satisfaction and comfort, after a separation of nearly five months. Took a seat with them, and after a dusty ride arrived safely at the place of my nativity, where I met with my dear mother, brothers, and family, to our mutual rejoicing.

And now that I am again permitted to mingle with my parents and family, may I be sensible of the favour; may I not be ungrateful, but humbly thankful that I am thus mercifully preserved and bountifully cared for by the great Shepherd of Israel. I beseech thee, O my God! to keep me in innocence and humility, that I may do nothing to offend or hurt the blessed cause of truth. May I so walk in thy holy fear as to dwell near thee, the preserving fountain of love.

30th. Had a precious, comfortable meeting, after which spoke with many of my dear friends, who appeared glad to see me, and I equally so to see them. Some instructive and solemn feelings were excited on viewing my old walks; the school-house, where so many of my days have been passed; and on consideration of the changes, trials, and exercises I have since experienced. Spent the rest of the day with my sister and friends, to satisfaction. My animal spirits seem so revived, that, in conversation with my friends, I am apt to say more than tends to an increase of strength. The still small voice has frequently whispered the caution, "Be not too much rejoiced, and beware of talking too much." "Spend not unprofitably and unnecessarily the strength thou art favoured with."

I have felt much like a vessel or dam of water, full, as if, were the gate only rightly opened, my heart could pour out much of a stream of Divine love to my fellow-creatures, so very desirous do I feel for their everlasting well-being.

While spending about ten days within the vicinity of my native place, visiting divers relatives and friends, my mind was at times introduced into deep feeling, exercise, or suffering, in sympathy and in concern on account of some of these. On

one occasion, in visiting a neighbouring family, my mind was impressed with an apprehension that I should not go away clear without requesting an opportunity of silence with them. After struggling awhile in weakness, I was just about to leave, under a fear of my concern being wrong, or not deep enough, when I remembered former omissions of such little intimations of duty and the consequences. I then collected my little strength, and mentioned my concern to the friend of sitting awhile in silence with them, which he readily granted. Two poor men being at work for him were called in at my request, and we sat down in stillness. My spirit was impressed with awfulness, and I expressed what was on my mind, though in much weakness. Felt a hope it was not wrong, though wished for more evidence and confirmation of its rectitude. Perhaps it is best for me to feel my weakness.

On another occasion, in calling at a neighbour's, he mentioned a matter of difference existing between his family and one of their near relatives, and said he had long wished to see me. On his relating to me the state of things, my sorrow and exercise were great. My heart seemed full, and my eyes ready to overflow. I entreated him, and plead with his children by the most affectionate counsel and persuasive language I was capable of, to go with me to have the difference reconciled, but it proved unavailing; and under painful feelings and deep concern I left them, and went alone to the other party to try to prevail on him and his wife to use all endeavours to have the matter settled and harmony restored. The example of Jesus in forgiving injuries and insults; the impossibility of a spirit of contention gaining admittance into the mansions of rest; the injunctions of the gospel, and the ties of relationship and society, with many other reasons, were urged; but all that I could say seemed to have no effect in prevailing on them to go with me for the purpose of reconciliation. Sadness and grief covered my spirit; my tears were poured out before the Lord, and I mourned in the bitterness of my heart. The anguish I endured seemed a little to affect them. After doing all in my power, and travelling from one house to the other in order to bring about a reconciliation, I had some satisfaction in procuring an interview between the two parties, and when to-

gether, used my utmost endeavours to have the difference settled. I took my leave of them, and trust from my feelings, that no affection has been lost between them and me by these affecting scenes, and I hope the labour will not be ineffectual. Never do I remember to have been so deeply exercised on such an occasion. May it be blessed, and love and unity restored, then shall my soul be glad and rejoice in the Lord, who saw the exercise thereof.

I visited my old school, and was interested in the exercises, though I saw where improvements might be made in several respects. I was glad to see the children, many of whom feel near to me; and improved an opportunity of silence by expressing what was on my mind, in a short communication, being desirous for their welfare and preservation.

Many of my friends from Bucks county, as well as those in the neighbourhood, visited me at my father's house, I trust to our mutual satisfaction and comfort. What shall I render for the kindness and attention of my friends to me, an unworthy creature?

9th of eighth month.—I bid an affectionate farewell to my dear parents, sisters, and brothers, and took a seat with J. Walton, who kindly accommodated me with a passage to the city. Our ride was agreeable, and I hope our conversation was profitable. I lodged at my kind friend David Bacon's, whom I much love. His tender counsel and fatherly care, with a free, open, and loving disposition, render his company agreeable and instructive.

Next day, after attending to several little matters of temporal business, I left the city for West-town. Arrived here safely in the evening; found the family in health, and felt glad in being again with them. Thus my guardian Protector hath kindly watched over and cared for me. May I be thankful for the favours and blessings enjoyed, and endeavour to manifest my gratitude by doubling diligence in the work and service that may be allotted me.

11th. My mind too much outward; too little religious sensibility. Found my dear colleagues under a weight of discouragement and gloominess; and became impressed therewith myself.

16th. Went into the gallery where the boys were collected for bed, and when a motion was made to retire, feeling some concern attend my mind, I stood up and expressed my feelings with considerable enlargement, and I was favoured to do it in a manner that I hope made some good impressions on their minds. Afterward, T. Dent, being much affected, spoke to them in much brokenness and humility. Solemnity seemed to spread and prevail, and I hope the opportunity was profitable.

24th. Some feeble exertions to draw near to God, and to depend on him alone, were experienced. I see that the natural man, with all his faculties and powers, is inadequate to the right government of these children—that human strength and contrivance are insufficient for the work; and faith is given me to believe that Divine Providence will interpose, direct, and govern, agreeably to his wise purposes, and he will graciously afford help as there is a humble dependence and looking to him with singleness of heart, and not leaning to the arm of flesh. Felt somewhat revived and strengthened by this renewed confidence in his Almighty arm of power.

27th. Had the acceptable company of Jacob Lindley and wife at meeting. They both appeared in public testimony, and it seemed as a season of fresh visitation to many minds present.

Tenth month 1st.—The great advantage of dwelling in the inner courts of the Lord's house, not only in our spiritual, but also in our temporal concerns, was renewedly opened to the view of my mind, and desires were raised that I might dwell there forever, to behold the beauty of the Lord, and to inquire in his temple. O! may I labour more and more to keep near to the Source of life in all my words and actions, and may I be quickened to more diligence therein, from day to day. Yet in the latter part of this day my mind became more relaxed, and less spiritual fervency was felt. Alas! how soon my soul "mingles with the dross of earth again."

2d. Oh! my poverty, my want of fields of offerings, and divine energy to build up the altar, and keep the fire always burning upon it.

11th. Had the company of Jesse Kersey at meeting to-day,

and an edifying communication, tending to encourage in patience under all our various trials and afflictions.

22d. Languor in making these memorandums seems much to prevail of late. Have the care of the children this week, and feel very different from what I did a few weeks ago. They generally conduct themselves pretty well. I feel my spirit over theirs, and consider this as a favour from Him who can control as he pleases.

25th. Received an acceptable visit from my dear parents. Hope I have been preserved in a good degree of circumspection. Feel the need of care that I be not elated with the company of my kind friends who visit me.

28th. On rising this morning, felt desirous of spending the day rightly. I was sensible that the morning sacrifice has been too much neglected. Some expressions of Deborah Darby's, at Abington meeting, years ago, arose fresh in my remembrance: "Not to let one day pass over without feeling after the Divine presence, and gaining access to the Throne of Grace," or words of like import. Felt desirous of again building up the altar, and renewing my morning devotion with more fervency of spirit. Remembering the many precious seasons I have had in walking over the fields and following the plough, I took a walk, with my mind turned to seek after and wait upon the Lord; was favoured to feel something good hovering near, and trust my heavenly Father has not forsaken me. I was comforted and strengthened, and desired to be preserved in humility and watchfulness.

29th. Had a very solemn, encouraging meeting; such an one as I do not remember lately. May I be thankful for the extension of Divine goodness and mercy.

Eleventh month 1st.—A favourable opportunity this morning for a little retirement was taken up in trifling employment. Perhaps by reason of this neglect, poverty has been much my attendant through the day. In the evening, heard some passages read in S. S.'s diary. She is a little girl here, perhaps thirteen years old; but such remarks as she has penned, in weighty and instructive language, one would suppose more like the experience of age than the productions of

a child. May Heaven watch over and preserve her through all the vicissitudes of time.

3d. Experienced an engagement of mind to seek after a renewal of strength. Made a visit to the female teachers to consult on grammar, &c. Found one of them with a book in her hand, in which she pointed out the following passage: "It is not a time for slothful servants; nor will it do to put that candle which has been lighted in us under a bed or bushel." O my soul! take this as a lesson for thyself; thou that art too much of a slothful servant, look around thee and see what thou art doing. It is not a time to be loitering or idle, letting the spark of Divine light and life remain under a state of lukewarmness and ease; nor is it a time to be wrapping the talent in a napkin, or hiding it under a bushel. Oh! be aroused from thy supineness and negligence; lift up thine eyes and look around thee. Great is the work; much is necessary to be done in thy vineyard, and in thy Father's harvest the faithful labourers are too few. Let the above sentence be deeply impressed, and strive to make progress in the great business of life.

15th. A retrospective view of the scenes of my youth fresh before me. The little shop and turning-lathe where I used to work, and the situation of mind I was then in, with many circumstances that occurred in my younger years, revived in my remembrance; tending to show how rapidly time passes away, and, alas! too little advancement made. I am sometimes almost ready to wish to return to the plough, considering the many precious seasons I have enjoyed in that favoured situation.

17th. Experienced living desires after Divine care and protection, with a sweet calm and composure of mind during the forenoon, but through unwatchfulness was discomposed by a trifling circumstance, which deprived me of the same enjoyment in the latter part of the day; but feeling my wound, I was enabled to seek for healing, which I trust has been mercifully granted. May I learn wisdom by this day's experience, and endeavour always to be girt about with watchful care, looking unto Him who is able to protect, support, and strengthen through every difficulty.

18th. May the government of the Prince of Peace more and more spread and prevail in the minds of the children under our care. Though at times gloomy prospects attend on viewing their general conduct, though much levity and vanity prevail among them, yet let me hope that all our labour and care will not be lost.

23d. Confined, but not very ill, with the *measles;* which has been prevailing here to some extent. Had serious and solemn considerations on the state of many thousands, up and down, destitute, afflicted, and suffering for the want of the necessaries of life, while I am so carefully and kindly waited on and attended to. The language of John Woolman often revived in my mind: "How kindly have I been attended to in this time of distress;" and, "How many are spending their time and money in vanity and superfluities, while thousands and tens of thousands want the necessaries of life, who might be relieved by them, and their distresses at such a time as this in some degree softened by the administering of suitable things."

24th. Had the company of C. Wistar and J. Parrish, who informed us of two remarkable meetings which James Simpson has lately had in the city, with the captains of vessels, sailors, &c. I was glad to hear that this class of men had been so remembered. May it prove a blessing to them.

Seated by the fire this evening rather pensive, resigned myself to meditation. The language to our first parents in the cool of the day arose before me: "Where art thou?" To me this is a very necessary inquiry. Here, surrounded by noise and care from day to day, and week to week, when or where is the *cool of the day?* When is the time for retirement and meditation? Must our minds be oppressed with constant care and fatigue, and kept so much on the continued stretch? Can there be religious improvement without attending to the means—retirement and prayer? Silent waiting, and feeling after the Divine presence is necessary to the soul's advancement in the great and most important business of life; and to often examine what progress we are making in this path is an essential work. West-town is a situation in which the mind greatly needs Divine support and wisdom to

uphold and direct; but too little opportunity is afforded of unbending from the cares of the day to seek after it. I fear that I am not progressing in the best sense; that there is too much that is superficial among us, to which I contribute my share. Oh! may I more deeply consider these things.

Twelfth month 3d.—Desirous of spending this day rightly. Much exercised in desire to know the Divine will concerning an important subject that has claimed the attention of my mind for some time past. Desirous to attain a state of resignation, that all in me may be yielded up without reserve into the hands and direction of Him who gave me being, and who certainly will order all things aright.

4th. Have been for a few days past attempting to study the French grammar, a favourable opportunity offering for my acquiring some knowledge of it. The query arises, Do I know what I am learning it for? Can I give a sufficient reason for spending time in this pursuit? I feel a care lest it should engross too much of my attention from things of infinitely greater importance. Oh, there is need of diligently searching the heart in every movement; of knowing the motives and principles on which we act. May I not rest satisfied in the pursuit of any thing without knowing the foundation. My time is precious, too precious to be trifled away.

6th. Some time in the night past, I awoke with the following text of Scripture fresh in my mind: "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith; see if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it;" with the awful language, "Ye have robbed God," or withheld these from him. Deep instruction was thus conveyed, with a full conviction that I have been far too deficient in bringing in the tithes and offerings due to the Great Author of my being. My desires were renewed that I may be more circumspect, and more earnestly engaged to seek after God, and perform my duty to him day by day; to feel more gratitude for the blessings of Heaven conferred on me. Oh! may these impressions be deeply fastened on my mind.

9th. Since I have been a resident at this place eight months have passed away, no more to return. The preceding memorandums in part discover some of the various turnings and exercises of my mind. But what progress am I making in my journey toward the land of rest? Behold how swiftly time passes away! May I be excited to "use all diligence to make my calling and election sure."

13th. Much depression and exercise of mind. Tried with the prevalence of a disposition in many of the children that is far from the meekness and humility of Jesus. May the protecting arm of Divine Goodness be near to support in my exercises.

25th. I think my desires have been fervent through the course of this day that I might be preserved in humility, and abide in the inner courts of His holy temple, whom I wish to serve with unreserved dedication of heart.

27th. Favoured to-day with the company of Mehetabel Jenkins and her companions at meeting. Thus, one messenger after another, "line upon line, and precept upon precept." Oh! may we remember and lay it to heart, that all this care and regard of the great Shepherd calls for fruits.

Sat with the girls when collected in the evening, and had the agreeable and edifying company of Jacob Lindley; who, after the reading was done, appeared in a very affecting and encouraging testimony among them, to the tendering of many minds present. May the impression be lasting, and the ornament of a "meek and quiet spirit," so pathetically recommended, be sought after with increasing assiduity.

28th. In a conference with E. P. on the state of things among us, we were united in sentiment that the burden is too great for the number of teachers, and we propose laying the subject before the committee. Under a feeling of the weight of care and exercise, I believe our situation is too much like that described by John Woolman: "When a person hath charge of too many, and his thoughts and time are so much employed in the outward affairs of his school that he cannot attend to the spirit and conduct of each individual, so as to administer and attend rightly to all in due season, he not only

suffers as to the state of his own mind, but the minds of the children are in danger of suffering also."

29th. I desire still more earnestly to seek after that teachable condition of mind represented in Holy Writ by the state of a "little child." My little dedications and feeble exertions to draw near to the Fountain of Life and wait on him have been blessed, so that I feel a renewed encouragement to press forward, notwithstanding the many difficulties that attend my situation here, and the little time I have to devote to retirement.

First month 1st, 1802.—Felt abundant weakness and poverty. Have had some thoughts of going to Philadelphia, and so on to Byberry to-day, but was discouraged and put it off; afterward regretted I had not gone. Feel the need of relaxation.

7th. Much tried in meeting, on account of a restless disposition among the boys, evincing a great degree of thoughtlessness and unconcernedness about the important business of performing Divine worship in spirit and in truth. Oh the lightness and unsteadiness of many! and yet, what more can we say to them than has already been said to impress on their minds the necessity of stillness. May Heaven be gracious, and Divine visitations be renewed to their souls, was the fervent desire of my mind for them this day.

The same restless, unsettled disposition prevailed among them at table during silence. Expressed the feelings of my mind a little to them in the gallery after dinner. J. B. also spoke very feelingly on the subject of gratitude. A general stillness prevailed, and I hope the opportunity was not lost or improper.

18th. The following expressions of John Woolman occurred to my mind, and instructively occupied it for some time this morning: "The fear of man brings a snare; by halting in our duty, and giving back in the time of trial, our hands grow weaker, and our ears dull of hearing as to the language of the true Shepherd; and thus at length, when we look at the way of the righteous, it seems as if it was not for us to follow them."

O my soul! behold here a striking lesson of deep instruction. Thou hast felt desires, strong desires, of following the way of the righteous and becoming of their number; but why art thou so behindhand? Behold the reason in the above lively description.

23d. With a view of making a visit to my relations at Byberry, I left West-town and proceeded on my way to Philadelphia, in an inward comfortable state of mind. Separated from the noise and care to which I have been accustomed, I felt the faculties of my mind expand as a bow unbent, and my meditations were turned on various subjects. Arrived in the city near sunset, stayed a short time in attending to some temporal business, and proceeded on to N. Harper's, at Frankford, where I lodged. Next morning, set off early, and reached my native home a little before meeting-time, very unexpectedly to my parents and family. Found them all well; for which, and the many mercies and favours conferred on me, I wish to be thankful. Had a very comfortable, refreshing meeting with my old friends, and felt a renewed stream of love and affection flowing toward them. In the afternoon was exercised on account of the departure from plainness and simplicity in apparel manifest among several young people here. When there is a taking of liberty in dress and imitating the world's fashions and ways, it evinces that the mind is soaring above the *pure witness* and that state of humility and lowliness of mind which the gospel leads into.

Several young men of my former acquaintance came to my father's to see me, whose company was acceptable, but my mind became more shut up toward evening, and the channels of social converse considerably closed; found it safest to keep inward and quiet, and trust I have been measurably preserved in watchful circumspection during this day.

Early next morning my mother was sent for to brother J.'s, on account of the illness of his child, whither I went soon after breakfast, and found the innocent babe breathing its last. Happy babe! so soon released from this world of trouble and danger; this thorny wilderness and land of sorrows:

> "She, happy innocent, retires to rest,
> Tastes but the cup of sorrow, and is blest."

Yet even to part with innocent babes is a trial to surviving relations. The tender parents feel the stroke when the ties of nature and affection are broken asunder by the cold hand of death; and increasingly so when the warning by sickness is short—when the child is suddenly removed on whom perhaps they had placed too much affection.

My mind was dipped into sympathy with my dear brother and sister in this unexpected trial; and as we sat silent for some time after the little infant ceased to breathe, I felt a few words arise to express to them on the solemn occasion, but through diffidence put off and omitted to mention what had thus flowed through my mind. On calling again the next day to sit with them in sympathy, felt calm, inward, and weighty in spirit. The language again revived toward them, but through diffidence was not uttered.

27th. In going with one of my younger brothers to attend the funeral, he informed me of a society composed of several boys, or youth, who are under age, held once a week, in which they debate on various questions, &c. On hearing it, some unpleasant sensations and fears were excited, but my mind being inward and retired, I said little to him then on the subject. As these boys are all so young, I apprehend there is danger of their reaching or meddling with matters too high for them, and of their being led out of the meekness and humility of the cross of Christ, into elevated notions of themselves, and the pursuit of imaginary good through false reasonings, tending to darken their understandings, and to produce unprofitable sentiments and erroneous opinions of things. This disposition for following fashions, which I have painfully observed in some of them, will, I fear, be strengthened by their thus associating, and may proceed to much greater lengths, to the wounding and grief of their parents and friends. I think I have renewedly seen the danger of forming such societies, though I have no doubt that if a number of persons of experience, and establishment in religious principles, were to meet together for the purpose of useful improvement in literature, agriculture, economy, or other necessary things, they might be very helpful to one another. But these debating societies have of late become so numerous in various parts of the coun-

try, and the minds of many youth and others thereby drawn into doubtful disputations, very unfavourable either to religion or morality, that it appears to me high time to discourage and suppress them. Infidelity and libertinism mournfully prevail in our land. The minds of many in our society, I fear, are tinctured with deistical notions. It behooves us to labour to "dwell alone," and "not mingle with the people." "To thy tent, O Israel."

Solemnity attended my mind when I entered my brother's house, where a number of persons were met to accompany the corpse to the burial. Again I felt something arising to speak, but put it off until the coffin was closed, and it was time for the company to move; when, fearing the consequence of "withholding more than was meet," as I stood by the coffin of the dear little infant, in much fear, and under a weighty solemn frame of mind, I opened my mouth and expressed in much brokenness what arose before me. As I spoke, the people came into the room and about the door, and the communication closed with a call to us, the survivors, to use all diligence in making a timely preparation for death. Peace of mind followed this little dedication. Thus have I ventured to appear in a more public manner in the great work. People must judge and speak as they choose of me; I believe self has not been predominant in this action. To Him I leave it who can bless or blast at his pleasure, and who only has a right to my whole heart and service. May all be resigned to Him. After this attended the corpse to the grave, and then went into monthly meeting, where I sat in much inward stillness and quietude, Divine love being evidently near. Blessed be his name.

28th. Spent most of the morning at Hannah Yarnal's, in an instructive conversation with her and Ruth Cadwallader, wherein was felt the circumscribing influence of Truth.

29th. Much shut up from familiar conversation; perhaps safest and best to feel so at times. Such different dispensations or states of feeling, if rightly improved, may be among our most profitable probations. The mind reverts within itself, when outward enjoyments fail; then it learns lessons of wisdom, if teachable as a "little child."

Second month 1st.—Took leave affectionately of my near and dear connections, and went to Philadelphia. Attended the quarterly meeting there. Next morning visited Emmor Kimber's school to satisfaction. Attended to some business matters, and set out for West-town, where I arrived in the evening and found our large family well, to my rejoicing.

5th. The business of the day has again closed, its cares a little laid aside, and the silent shades of evening have again stretched over us. Now, enjoying a little quietude, it is good for us to reflect, and take a serious retrospect of the employments and objects that have engrossed our attention since we rose in the morning. How has this added day been improved? is an important query that should engage our attention on the evening of every day. What answer canst thou give to the solemn interrogation, O my soul? Ah! poor, unworthy me, far too little exertion has been used to employ the time in that fervency of spirit queried after. I acknowledge the necessity and rectitude of dwelling in such a state of watchful circumspection and earnest aspiration after a life of purity and holiness; but, alas! I daily fall short of it. Some feeble desires after this state were witnessed this morning, but for want of more depth, how soon were they swept away, and but little advancement or strength experienced. Poverty of spirit has been my portion, and the sweet descending of heavenly dew has not been witnessed, so as to bring the soul into a holy calm, like sitting under my own vine and fig-tree, where none can make afraid.

7th. Arose this morning rather in a hurry. Guard against this. Let the mind be calm and unruffled in the morning, lest the day may be spent in disorder. It is good to draw near to the Author of light as soon as we awake, in order to feel after his presence, and to know our minds stayed on him. Through the day my mind became unwatchful, and feeling my weakness, I was engaged to seek for more stability, which has been mercifully granted. In this is a lesson of encouragement; when we find ourselves exposed to temptation, immediately retire to the place of safety.

9th. Embraced an opportunity to attend Concord quarterly meeting. Set out alone, and had an agreeable walk thither.

Richard Mott, John Hall, Mehetabel Jenkins and her companion, with several other strangers, attended, and their company and labours were truly acceptable and edifying.

11th. A comfortable meeting, at which had the company of John Grant and William Satterthwaite. A day of various probations; have cause to thank God and take courage, in that my feeble exertions and desires to be watchful and circumspect have not been lost.

12th. In meditating on the situation of some of the eminent ministers among us, my mind was feelingly impressed with a sense of the great danger they are in, arising from even the love and tenderness of their friends, and the admiration and applause of others. If they should not abide in a state of inward watchfulness and deep feeling, they must lose that humility which is their ornament and their safety. May the Lord Almighty guard and preserve them in the hollow of his holy hand.

14th. Abased and humbled under a sense of my unworthiness and manifold infirmities. At length, felt resigned and willing to be any thing or nothing. Evening spent in retirement. Some serious impressions revived as though it may be right for me to look toward leaving West-town ere long; feel no anxiety about it, only to be rightly and clearly directed in regard to it. Had a comfortable opportunity in a visit to our dear exercised nurse, E. Porter.

21st. A pleasant morning walk, though in much poverty of spirit. Favoured with an enlarged contemplation on the scenes around me. The stillness of the morning—the northward flight of crows—the singing of larks—the slender notes of two robins, now and then chirping in the bushes—the more lively songs, or twittering, of blue-birds—the various little insects flying in the air—the sound of a distant cow-bell—the varied landscape—woods and groves stripped of their foliage, as if waiting the approach of spring to renovate and beautify them with leaves and blossoms—the stillness of the atmosphere, evidenced by the upright columns of smoke issuing from the chimneys of neighbouring houses to be seen on distant hills, whose inmates are entirely unknown to me, notwithstanding a residence of upward of ten months so near them; reflections

on the enjoyments of a rural life, in quietude and peace; abundant occupation and amusement for the attentive mind among the works of nature; then West-town edifice came in view, with all its inhabitants; silence all around the stately mansion while the children are at breakfast; reflections on the care of the teachers over them to preserve order and decorum; meditations diverted by the noise of the children on coming up from breakfast. Walked slowly toward the house; offered up my petitions for help and preservation, and felt a renewal of strength. In the evening sat alone, and felt my nothingness and unworthiness, as though I could say, "I am a worm, and no man."

22d. Notwithstanding yesterday was mild and pleasant, and looked as if spring were approaching, yet to-day is cold and stormy. As is the weather, so is human life, a changeable scene of probation. My mind has been turned toward the poor, in feelings of sympathy with many of them, under a consideration of their exposure to the inclemencies of the weather, and their other difficulties and hardships through life. It softens the heart to feel for others' woes and afflictions, even when we cannot relieve them. In this sheltered mansion we feel little of the tumult of the natural elements. Whether we rightly number our blessings and privileges requires daily and deep consideration.

Third month 3d.—Have renewed occasion to believe that a superficial friendship is unfavourable to our growth in religion, and that from a fear of giving offence, there is danger of conniving at wrong things, and thus the judgment may become perverted. Oh may I learn to be firm, be faithful, whatever may be the issue, and however there may seem a danger of losing the esteem of those who love to hear only smooth things.

4th. Meeting rather laborious. Oh, how many things there are to obstruct the soul's ascending in feeling aspiration to the Fountain of all good. How many roving thoughts and wandering imaginations intrude upon the mind! How fettered to the fading objects of time and sense! I desire to know *self* so entirely subdued, that in my silent waiting all the faculties and powers of my mind may be absorbed in living adoration and awful prostration of soul before my God; the world and

all its pleasing scenes, enticing amusements and concerns being under foot.

14th. Poverty and strippedness my lot through most of the day, and so great my weakness that things comparable to the grasshopper seemed a burden, which I felt no strength to remove. In the evening the following lines arose in my mind, with some feeling:

> "Nor seek a greater joy,
> Yet patient be in suffering; in seasons of distress,
> When Heaven seems *brass*, and earth with iron bars
> Withholds her cheering goodliness from thee,
> Then, with a calm, resigned mind give up;
> Freely surrender what thou callest thine;
> No longer rest on Jordan's banks, but with
> Stability step in, and learn to know
> That stones there are, which for memorials serve."

15th. Some of the days of my youth, the time of my "espousals," were brought fresh to my remembrance this day, when my soul could not rest satisfied without knowing access by prayer to the Father of Mercies. How fervent were my morning devotions! How earnest my evening aspirations! Then what uneasiness I felt, if a day or a morning passed over and my devotion not performed, my soul not raised in gratitude and prayer to the God of my life! Those were days of improvement and growth in substantial religion. But, ah! how many have since passed without this living exercise; without feeling sensible access to the throne of Grace! Blush and be humbled, O my soul, at this view of thyself in mercy granted. No marvel that thou art poor and dwarfish, when so much lukewarmness has prevailed. Rather wonder that the loving-kindness of Omnipotence has been so long extended, and so mercifully watched over thee. And yet, (oh, unutterable love!) if thou wilt take diligent heed to thy ways, he will again be a light to thy feet and a lamp to thy path, and will grant thee to partake of the joys of his salvation.

17th. Much exercised. Oh, for patience and resignation! In times of weakness and distress, it is good to be still and wait patiently for the arising of that light which can animate and strengthen the drooping soul.

18th. Was favoured with a sweet, heavenly, and refreshing meeting, in which my strength was renewed and I was comforted in the Lord. Near the usual time of closing meeting I felt a few words arise in my mind, with a sense of its being required of me to express them. I hesitated, and began to reason; but the evidence was too strong to be reasoned away. I had, but a little before, resigned myself and my all to the Divine disposal—but now, when put to the test, ah! my weak, unstable, and rebellious heart, how thou givest back. The cross! the cross! and to appear as a fool in the way! While I thus hesitated and withheld, wishing to be excused from a service so trying, the language saluted my mind, "Whatsoever thine hand findeth to do, do it with thy might." But, oh! my disobedience, my ingratitude, after such unmerited favours! I still put off and neglected the intimation till meeting closed. Weakness and remorse followed; condemnation seized me, and the Divine presence was vailed from me. I have no excuse—can plead nothing in palliation of my disobedience. So small a service required, and yet my stubborn, ungrateful soul would not obey!—and why? Because required in a more singular and humiliating manner than *self* was pleased with. In my distress I have not confidence to ask forgiveness. Chasten me, O my God! in thy mercy and long forbearance, and bring my rebellious heart under judgment, if it please thee, until every thing in me yield itself up into thy hands without reserve, to be formed and used agreeably to thy holy will! Sadness and dejection have been the attendants of my mind through the ensuing part of the day; yet will I strive to seek for repentance, and hope in the unutterable love and mercy of the dear Redeemer toward sinners.

19th. Feeling an anxiety on account of my parents, who have lately been ill with the measles, I set off this morning from West-town, by stage, in order to visit them. My mind still clothed with sadness and conviction for yesterday's omission and disobedience, yet favoured with a good degree of inwardness; and being thus separated from my accustomed cares, the opening scenes of nature, and the varied landscapes with the different objects that were presented to my view, had a soothing effect; and through Divine Love, calmed the

ruffling emotions of my soul into tranquillity and stillness. Whilst riding, with my mind turned toward the everlasting Fountain of mercy and goodness, I trust in humility and contrition, the comfortable sensation impressed me that there was yet mercy in Heaven, notwithstanding my ingratitude and disobedience. After which, I was favoured with an enlargement in Divine meditation and instructive contemplation on the varying scenes that surrounded me; and the feelings and comfort I realized, I have no language adequate to describe.

20th. In pursuing part of my journey homeward, on foot, called to see a poor woman who was formerly one of my neighbours, now left a widow with small children. She accepted the visit kindly, and I have no cause to regret the opportunity. Feel, O my soul, and sympathize with the poor, who are struggling along under great difficulties and hardships from which thou art exempt! Proceeding on my way across the country I enjoyed an agreeable walk, being in a favoured state of mind. The remembrance of West-town was frequently in my mind; and had I been released from there, I thought I could have thus travelled through the country visiting the poor, and labouring for the good of my fellow-creatures, without much anxiety what was to become of me as to temporal things.

On my way, passed by the place where I formerly went to school to study Latin, &c. The remembrance of former scenes occurred fresh to my mind, with a little retrospection of my various allotments and different situations since. Ah! how swiftly does time glide! Nine years have elapsed since I was a scholar here; and to look back, how short the time appears. Thus the life of man passes swiftly away, never to return. May we so wisely number our days, as that the retrospection of them may be satisfactory, and afford a well-grounded assurance that we have not lived in vain.

After calling on several of my friends as I passed their habitations, I reached my father's in the evening, when I found them tolerably recovered from the measles; and a mutual gladness was felt at our meeting.

22d. Took leave of my father's family and set off for West-town, in company with my kind friend, J. Walton, where we

arrived toward evening, and I was glad to find the family all well. Was favoured to feel a good degree of composure and stability of mind through this day.

28th. Reduced to a state of very great weakness and even anguish of mind. All sense of the Divine Presence seemed withdrawn, and my soul left empty and poor. Tried to be still and patient under the exercises attendant. May the present dispensation, though trying, have its proper effect until the dross is removed.

Fourth month 4th.—Had the acceptable company, at meeting, of John Hunt and wife from Darby; and a sympathetic, encouraging communication from the latter. Also, in the afternoon meeting, had a short, but very pertinent and acceptable communication from J. Baldwin's father. Have apprehended for a few days past that my service here is nearly done, and that it will be proper before long to offer my resignation. I wish to be rightly directed and to move in the right time.

6th. Inward watchfulness and stayedness of mind more wanting. I seem too much in the outward court, and my spiritual strength rather decreasing. Oh! this of knowing the mind properly circumscribed within the holy limits of Truth, at all times, how desirable! But trials are necessary. If we could always feel ourselves covered as with an impenetrable shield, we should not be qualified to sympathize with the weak; we should not know the Christian warfare and the conflicts that are necessary for our furtherance and proving. May we then labour for patience and stability, and to know our sole dependence to be on Him who is mighty to save and able to deliver.

8th. Had, this evening, a meeting of the teachers with Elihu Pickering, who expects to leave to-morrow. It was a time to be remembered by some of us. In an opportunity with the boys in the gallery, though considerably indisposed, he imparted very affectionate counsel; and mentioned that the feelings of his mind on the occasion were not to be described. May he be rewarded for his care and earnest concern for the welfare of this institution, and his faithful labours among us.

11th. Had a comfortable season of retirement in the evening, and an edifying opportunity with dear J. B. He was very open and conversable, and among other things of like nature, mentioned a very desirable state of mind which he had much laboured after, and, I believe, has much attained; that of getting into the closet of devotion, and shutting the door against all intruding cares and ruffling passions; and when all obstructing things are shut out, and the mind centred in holy calmness and quietude, the door of prayer is opened. May we strive to dwell daily in this "closet of devotion," as a safe hiding-place.

15th. Had the company of Geo. Churchman and some other friends at meeting this morning. To me rather a dull laborious meeting. O my dwarfishness, want of animation and ardency of soul, in my approaches before God. As the hart panteth after the water-brooks, cause my soul to pant after thee, O my God!

Great indeed is the need of watchfulness, and a strict examination and impartial inquiry into the state of our minds from day to day, so prone are we to mingle with the "dross of earth"—so inclined to dwell at ease, and rest in a kind of belief that we are doing pretty well, that we are not going backward. But oh, the need of being "emptied from vessel to vessel," and experiencing the holy fire to be always burning on the altar of our hearts! Labour after it more and more, O my soul! for know assuredly the time is coming wherein thy foundation will be tried.

21st. Friends in attendance at the Yearly Meeting often in my remembrance. May Divine love and wisdom attend them.

From every varied exercise and trial, may I learn the important lesson of patience and resignation—so shall these "light afflictions" tend to my furtherance in the great business of life.

28th. O sweet humility, how desirable! May I labour after it with more earnest assiduity, and not rest satisfied with any thing short thereof. But, O my leanness! my want of spiritual fervency in the pursuit of holiness and peace. How many trifling things there are to amuse and draw us aside. Wait and watch, O my soul.

29th. There is great need of patience and stability in the government of children, lest the mind become agitated or soured by trifling occurrences. Preserve calmness of spirit, and act not in thy own will. Every like produces its like. Let then the fruits of Divine Love appear in thy conduct—and often remember the words of the sweet Psalmist of Israel, "He that ruleth over men, (and consequently over children,) should be just, ruling in the fear of God."

Fifth month 2d.—Sat down in meeting under great mental poverty, feelingly sensible of my weakness and inability to do any good. Endeavoured to be still and look for help and strength to the great Author of all good, and after some time was favoured to feel of his Divine love moving in my heart toward the children, and a gentle flow of language passed through my mind, which I almost wished they had, but felt no injunction to express it. During the day have been thoughtful and endeavouring to improve in watchfulness, so as to feel more of the spirituality of religion.

5th. Through attention to the business of the day and the necessary cares and concerns of my station, my mind often becomes much relaxed, and I feel the necessity to devote my leisure time in seeking for a renewal of strength. Oh! that I may be so subjectly given up in all things, as to let no business or amusement hinder me from the most scrupulous attention to the culture and improvement of that immortal part which is never to have an end,

> "But must roll on for ages, when the sun,
> Fair transitory creature of a day,
> Is lost in night."

After dinner, finding I had need of spiritual refreshment, took a solitary walk, and had a favoured season. Oh! how comfortable to feel at times that, though surrounded with innumerable weaknesses and infirmities, we are not forsaken.

9th. A favoured season this morning, and a precious instructive illumination on the situation of the Israelites, when encompassed by a mountain on each side, the Red Sea before them, and the Egyptian host behind them—the necessity of strictly adhering to the word of command, Be still, when under such complicated difficulties; but as we look unto our

Moses, and let the Captain of our Salvation fight for us, we shall experience a way opened where the eye of human reason could see no way, yea, we shall see the Red Sea divided, and a path made through the mighty deep. But attempt not to move or pass through till the command is given, Speak unto my people, that they go forward, then shalt thou behold his wonders in the deep, and witness the pillar of fire to go before thee and protect thee from all thy enemies, whom thou shalt see, as the Egyptian host when the morning appeared, dead upon the seashore. Oh! therefore, thou exercised traveller Zionward, keep in the patience—eye thy Moses—and though thou mayest have to pass through these deep probations as in the night-season, yet confide in thy God, who will never leave nor forsake his humble depending children; and when the morning again appears, thou shalt have to sing his praise on the banks of deliverance, and magnify that arm of Omnipotent power which hath done great things for thee, yea marvellous things. Yet rest not here, thou must journey on through the wilderness toward the Canaan of rest; and oh! take heed, that thou forget not His works, (who hath thus signally redeemed thee,) and murmur not against him. Trials thou must pass through. 'Tis the alone way to the kingdom. Be patient and resigned under them, and though thou mayest have to pass through the desert for three days and find no water, yet faint not nor complain, thy God is all-sufficient to carry thee through and to supply every exigence that thy situation requires. Trust in him and thou shalt witness his gracious promise verified: "When the poor and needy seek water and there is none, and their soul faileth for thirst, I the Lord will hear them; I the God of Jacob will not forsake them. I will open rivers in high places and fountains in the midst of the valleys; that I may give drink to my people, my chosen." Be encouraged to persevere; fret not, nor desire again the flesh-pots of Egypt. Prolong not thy stay in the wilderness by a murmuring disposition, but endure all these trials and afflictive dispensations with holy patience and resignation, firmly relying on thy God for succour and support, who will lay upon thee no greater burden than thou art able to bear, and who will assuredly bring thee into the promised land, if thou art

faithful unto him. Beware that thou provoke not the Holy One of Israel, nor grieve him in the desert; tempt not his servant to smite the Rock, before the command is given; be not impatient; lust not after the flesh to eat: he will feed thee with manna, he will administer whatever thy necessities require,—therefore wait patiently for him, and act not in thy own will. Let him carry on his own work in thy heart, and be thou as the passive clay in the hand of the potter. So shalt thou experience a gradual progression in the great work of regeneration, so shalt thou at length witness a full emancipation from the bondage of sin and iniquity, and shalt know that thy Redeemer liveth, to whom be ascribed all honour, glory, and renown, now and for evermore.

11th. The mind requires much attention. How apt it is to be carried away by the things of time, to be scattered by a variety of external objects and amusements. Too little of that establishment experienced by me this morning which is necessary to a Christian's strength. Concluded to go to Concord quarterly meeting; considerably hurried in making ready and going there; the effects whereof, combined with too much lukewarmness, were painfully experienced in a drowsy, dull meeting. Felt mortified and reduced to a sense of my utter inability of myself to make one step in the heavenly path, or extricate myself from the numerous weaknesses which encompass me. Sought for help that this "thorn in the flesh," this drowsy inanimate disposition, when assembled for the purpose of Divine worship, might be removed. Felt much abased in a sense of my condition, and had a humiliating walk home, yet was glad I was at the meeting.

15th. All nature is now reanimated by the warmth of spring; the opening leaves beautify the groves, and the woods thicken with the expanding foliage; the serenity of the sky, the verdure of the landscape, and the melodious notes of the feathered songsters, warbling praise to their great Creator, with the variety of beauty which the season unfolds to our view, furnish abundant themes for contemplation. But, O my soul! why art thou so languid and inanimate? Why so dejected amidst all these reviving scenes?

16th. Serious considerations excited by reading of the cruel

persecutions which our predecessors in the truth suffered, and their invincible constancy and perseverance under them. Ah! how few in this our day, who profess the same principles, would stand their ground if such suffering times should be again permitted. Oh! how great is the debt of gratitude for the invaluable blessing of liberty of conscience, and the free exercise of religious worship. How necessary often to consider it, and in reading the lives, doctrines, patient sufferings, and glorious deaths of the primitive followers of Jesus, and of our forefathers in the truth, to have the pure mind in us stirred up by way of remembrance, that we may press after that holiness of life and ardency of Divine love that many of them attained to and lived in.

Although the Christian traveller may often have deep baptisms to pass through, and times of gloominess and discouragement, resembling a dreary wilderness where no pleasant voice is heard, and no cheering springs are found; yet, let him not faint in this tribulated path, but remember that his every sigh is numbered, and all his tears are treasured; and that however trials and afflictions may be permitted, as they are patiently endured they will tend to a furtherance in the great object of life, and will assuredly "yield the peaceable fruit of righteousness to them that are rightly exercised thereby."

17th. A day of considerable trial and exercise. Felt this evening a little as a calm after a storm, my patience having been much tried, and my mind several times unpleasantly agitated; but, on sitting down with the boys, when collected this evening, was unexpectedly favoured with a very comfortable season of quiet. I do not remember a time when such a remarkable stillness and solemnity have been felt and observed among them as for a considerable time this evening; and that without any toiling interference of mine. My soul was impressed with humble gratitude for the favour.

25th. The *poor*, scattered up and down, much the subject of my thoughts to-day. How various are the situations and circumstances of mankind! While some are floating in wealth and affluence, pleasing themselves with a variety of amusements and sensual gratifications, indulging themselves in

luxury and idleness, and abusing the good things of Providence, others, their fellow-creatures, are groaning under poverty and distress, destitute of the means of comfortable subsistence, and dragging out a life of wretchedness in obscurity, ignorance, and sorrow. Many are the cries of the poor and the groans of the oppressed and needy, unheard or unregarded by those who are furnished with the means of alleviating their miseries. Oh! how little the wealthy appear to consider the poor or administer to their necessities. But yet there are a noble few who attend to the dictates of humanity, who sympathize with their fellow-creatures in their distress, and devote their time and substance to alleviate their sufferings. Among these stand in high rank the societies of young women for the relief of the poor; with whose object I feelingly unite, and greatly wish their encouragement and perseverance therein. If I could convey to them the language of my heart, it would be a little on this wise: Go on, ye friends of mankind, whose hearts can feel the woes of others, whose minds can sympathize with the afflicted, and drop the tear of commiseration for the distresses and sufferings of your fellow-creatures. Be encouraged in the arduous engagement, and faint not nor grow weary, for your reward is sure; your gracious Redeemer regards your labours with an eye of approbation: "Forasmuch as ye have done it to one of the least of these, ye have done it unto me." Then may you be animated and strengthened in humility of heart to devote your time and substance to so good a purpose; and may peace and Divine consolation attend and support you under trials and difficulties, and the blessing of Heaven rest on your labours for the temporal and spiritual help and comfort of those who may be the objects of your sympathetic care.

29th. A meditative walk after dinner, under considerable exercise of mind on several accounts. Oh! for the Divine consolations of Jesus; that he would direct me aright through the various trials and difficulties attendant on this probationary state; and no doubt he will direct aright if there be a diligent waiting and attention to his voice in the secret of the soul! In patient stability let this be my centre.

30th. Felt much stripped this morning. Visible things

yield no comfort; and yet the fountain seems shut up and the spring sealed. May I be patient, and learn to put my whole trust and dependence on God; no doubt he graciously intends my further refinement in these seasons of weakness and stripping.

31st. Experienced a good degree of preservation. How necessary at all times to dwell so deep and inward as to take no liberties, even in lawful things, without feeling the limitations of the pure Spirit of Truth. Then indeed may we enjoy the things of this life in a right manner, and rejoice in the condescending goodness of our God therein.

Sixth month 2d.—Much tried in morning school, and got into too much of a sour or peevish disposition; but the good Remembrancer being near I was made sensible of my situation, and after some close labour was favoured to feel his softening love diffused through my heart. Enjoyed a comfortable state of mind, and at the close of school felt a motion to express a few words to the children on the great end and business of life, and the advantages we might derive from frequent pauses of silence. Increase of strength and peace resulted from this little dedication.

4th. The evening spent principally in attention to astronomy. May the wonders of nature, and the evident display of Almighty power, wisdom, and goodness therein, make deep and profitable impressions on my mind; that so, when there is a liberty felt in the holy limitations of Truth to attend to such studies or amusements, they may be productive of solid improvement, and tend to expand the mind in humble, reverent adoration of the *Great First Cause.*

9th. Discouragements abound; spirit exercised and pressed down as a cart with sheaves. The language of last evening much the companion of my mind: "Who is sufficient for these things?" Desirous of a private opportunity with the committee, who are here, but no opening has presented. Have strong thoughts of resigning my station and leaving this scene of difficulties and cares. Hope the right time is near at hand; still I desire patience and resignation.

10th. Had the acceptable company of John Cox at meeting to-day, who appeared in a lively, weighty, and edifying testi-

mony among us, principally addressed to the children, yet expressive of deep sympathy and fellow feeling with the caretakers, and all the various branches of this large family.

I do not think that any human exertions can effect the work of grace, or produce a renovation in the hearts of children, any more than our labours can cause the corn to grow or the earth to yield her fruit; although in these, as well as other things, I have no doubt "the effectual fervent prayer of the righteous may avail much," yet, as in the outward, unless the briers, thorns, and rubbish be cleared out, and the soil reduced to a proper condition for the reception of the seed, we can have no rational hope that the seed will grow and flourish, even though blessed with "sunshine, rain, and morning dew:" so in the inward, unless the ground of the heart be prepared, the corrupt inclinations mortified and slain, and the will brought into obedience, we have no more cause to expect the seeds of grace to grow and flourish in the mind. Now, the great object in the education of children to me appears to be the reduction and subjection of their wills, and directing them to an inward principle of virtue in themselves, by which to regulate all their conduct, words, and actions. Where mild measures and persuasive reasonings are insufficient to convince the judgment or incite to obedience, or where the power of habit and corrupt inclination are so strong as to stifle conviction and resist the impulses of known duty, coercive measures, restraint or punishment, appear necessary. These applied in wisdom, and under the influence of Divine love, may have effect, and break up the "fallow ground." As different soils require different culture, and that which has long lain neglected and uncultivated must be more attentively managed, and requires greater labour and care than that which is kept clean and tilled, so with the minds of youth. Some must be tenderly led along and encouraged; others require coercive measures and stricter discipline; but in all the one great object should be kept in view, that of reducing into pliant subjection that mighty opposer of good, *self-will*, according as it appears more or less to have taken deep root in the mind, in order that they may be taught implicit obedience to their parents and teachers. Then may we hope they will more easily learn sub-

jection and obedience to the cross of Christ, and the dictates of truth in the heart.

Seventh month 4th.—A reviving meeting. Several times to-day, I have felt impressions as though the time was come for me to notify the committee of my wish to resign the station I fill. Am desirous of weighing it carefully—for although my nature would rather be excused from the trials I encounter here, yet, I wish to be fully resigned to what may be in the line of Divine appointment, and patiently to endure whatever sufferings, in unerring wisdom, may be permitted me, under a firm belief that all is graciously designed for my good that is dispensed by the Divine hand.

8th. Comfortable feelings in a belief that the Divine superintendency over his humble, depending children is such, that amidst all their varied trials and proving seasons, his eye beholds them with a degree of Fatherly compassion, and secretly supports and sustains them, though they may "know it not."

22d. Writing has been for some time suspended, through the extreme depression and tried state of my mind. The error of looking too much at the gloomy side of things, I sometimes fear I am much inclined to. Have this week the care of the boys, and wonder how I get along so well. 'Tis not of myself. My great weakness and depression, a few days ago, made me look forward to this week with reluctance. Yet Divine Goodness is manifest, and evidently mindful of me. This I learn daily, that as I have nothing of my own to depend on, it is necessary to keep my eye steadily toward Him who is strength in weakness and graciously cares for the poor.

Seventh month 28th.—Calmness and serenity of mind my attendant. I desire rightly to prize and improve the favour. A little light appeared on the prospect of my resignation. As I came here under an apprehension of duty, so let me be weighty in leaving; and seek to know the will of Him, who "putteth forth his own and goeth before them."

30th. Set off in the stage with a view of making a visit to my relations, having for some time felt the need of a little relaxation. Some serious considerations, during the ride, on a view of the state of this country, and the political parties that are active

in it. Oh, how unsettled! how unquiet is that spirit! "My soul, come not thou into their secret! unto their assembly, be not thou in any wise united!" Arrived in town near evening, and next day obtained a passage to Byberry, where a mutual satisfaction was felt in again meeting with my dear parents and family.

Eighth month 8th.—After performing a satisfactory visit to my relatives and acquaintances, in my native neighbourhood, I returned to West-town; was much animated on again meeting my dear friends here after several days absence.

11th. This morning, sadness and dejection attended my mind, and a query, What is the cause?

I want to dwell nearer the Divine, inexhaustible Fountain of Light and Love. This, I think, has been the travail of my mind to-day.

It is well for thee, O my soul, to know how thy time is passing in this probationary scene, and how, and to what purpose thy days are spending.

16th. Still looking for a release, though I feel differently on the subject from what I did two weeks ago. My anxiety to be freed from this place and service has subsided. Having found that the contemplated offering of my resignation was not attended with that clearness in which I wish in all things to act, my mind has become quiet and easy. The change in my feelings has indeed been marvellous to me.

17th. Very important, and deeply interesting, are my present engagements and future prospects. If ever, or in any condition of life, the superior aid of Divine Wisdom is necessary to guide and direct, surely it is now. This, thou fully believest, O my soul! Be diligent then in seeking, and patiently waiting to know the mind of Truth concerning thee, and how it may be best for thee to proceed.

21st. Perceived the necessity of knowing the truth of this doctrine, "All my springs are in thee;" that all the powers and dispositions of my mind should be regulated and influenced by the Divine principle of Love. Some feeble labour after this desirable experience.

24th. Various are the states through which the mind passes in the course of the day; and surely it is a part of wisdom,

attentively to examine the secret springs of action, and the different feelings excited by different objects; in all things carefully to observe the movings of that holy, internal principle, which, the more it is attended to, the better it is understood, and its little secret motions more distinctly discovered. Learn hence, O my soul! to dwell deep, and inwardly attentive.

In a situation which afforded, from day to day, so little diversity of occupation and observation, the preceding memorandums necessarily present much of a sameness; yet they are valuable, as exhibiting the traits of character, and the religious concern of the writer's mind, to know a continued growth and advancement in the Truth; as also for the right improvement of the children under his care, and the general welfare of the institution.

After having faithfully devoted his talents and energies to the discharge of the duties and responsibilities devolving upon him, in this place, for a period of about eighteen months, he believed the time had arrived for him to resign the station he occupied. Being released from the engagement, in the eleventh month, 1802, he bade adieu to the scenes of West-town, and its inhabitants, many of whom were endeared by the ties of friendship, and he returned to his former neighbourhood.

Having, while a resident at the boarding-school, formed an acquaintance and marriage engagement with Rebecca Budd, one of the female teachers, it was with new prospects and pleasing anticipations that he again became a member of his father's family; and with a wonted seriousness of mind pursued his temporal business, and the necessary arrangements preparatory to the contemplated event of marriage—the desire continually abiding with him to be rightly directed in all his movements.

CHAPTER VI.

DIARY—CONTINUED.

BYBERRY, first month 1st, 1803.—Again another portion of time has elapsed, another year has closed! And thus the wheels of time with incessant motion whirl around, and hurry us forward toward an unchangeable state. While the closing eve of the expiring year, and the opening morn of the succeeding one, are employed by the giddy, the licentious, and the vain, in levity and folly, rioting and wantonness, to the more thoughtful part of mankind they furnish themes for profitable reflection and lessons of deep instruction. These wisely consider that their days are swiftly passing away, that they are living for eternity, and are here but as pilgrims and sojourners. They are excited to consider what progress they have made during the preceding year. They feel it a serious thing, carefully to review the path of life, even for *one* year! How many painful reflections must necessarily arise on a retrospect of deviations from the line of rectitude, and the want of ardour in the pursuit of substantial good! How humiliating to consider the little gratitude we have manifested for the abundant mercy and goodness of our heavenly Benefactor! But surely it is profitable for us thus to look back and carefully consider our ways; and although we may have to pass under the ministration of condemnation, and a humbling sense of our great deficiencies, yet let us not be discouraged: our gracious Helper is mercifully disposed to assist our feeble endeavours after a life of purity and holiness. Let us then double our diligence with the rising year; let us wisely improve the passing time, that so we may be enabled to look over our course through the present year with complacency and satisfaction. May we day by day diligently seek for help, for strength and wisdom from above; and know our dependence placed on Him, who can and will bless every honest endeavour to serve him.

How various have been the scenes through which I have passed during the preceding twelve months! All before me is wrapped in the shades of futurity. My busy mind is planning schemes of future enjoyment, and looking forward to a comfortable settlement in life. But all these prospects may soon be cut off. The cold hand of death may separate me from them. Surely then it is the part of wisdom to be careful of setting the mind too much upon them, as all human things are uncertain.

An affecting account received in Philadelphia to-day of a man from the country being suddenly removed from this stage of being by a log falling on him as he was walking along the street. Thus in an unexpected moment the awful summons arrested him, prepared or unprepared. And how, O my soul, would it have fared with thee, had it been thy lot, instead of his, to be thus suddenly snatched out of time and numbered with the silent dead! Reflect deeply, reflect! and thou, O reader! whoever thou art, let the solemn consideration impress thy mind. We are yet spared, but why? Let us lay it to heart, and labour to "have our lamps trimmed and our lights burning," as we know "not at what hour the bridegroom may call for us, whether at midnight, at cockcrowing, or in the morning."

2d. To-day at our meeting at Byberry had the acceptable company of Martha Routh, Mary Newbold, and Peter Barker. To have the company and gospel labours of the devoted servants and handmaidens is a great favour. May we be rightly sensible thereof, and gratefully prize the blessing.

3d. A stormy morning, with a considerable fall of snow. This day I had a conference with the Trustees, and agreed to undertake the teaching of our school at Byberry, as believing it best for me at present. Thus, very contrary to my expectations, am I likely again to settle at my native place and resume my former employment.

4th. Spent mostly at home. Measurably quiet in mind, quite satisfied with having so far agreed to engage in the teaching business, and now look forward toward settling in this neighbourhood. Oh! how my mind has been exercised

on this very important subject, but I hope a way is gradually opening.

5th. Went to see after an adjoining farm, whether it may be had for a place of settlement; received not much encouragement. In meeting, occupied too much with thoughts of temporal things, but was preserved measurably retired in mind. Much exercised about finding a place of residence. Still hope a way will open; feel greatly dependent and unable to do any thing aright without Divine aid.

13th. "A humble walking and daily communion with thy God." On the revival of this sentence, renewed desires arise that it may be more and more recorded in the lines of my experience from day to day. "Remember that nothing short of a *humble walking and daily communion* with thy God, can yield thee a *firm and lasting* peace." These were the feeling expressions of Hannah Trip, a young woman of Connecticut, in her serious and instructive soliloquy on worldly-mindedness. May they animate my soul in the pursuit of "durable riches," a treasure in the heavens which faileth not.

14th. Closely engaged in the compilation of a grammar; mind favoured with a good degree of quietude.

15th. A comfortable time this morn in a walk alone, previous to which a line of Pope's writing was revived, by a neighbour's coming in and talking much. "I sit, with sad civility I hear." Ah! how much conversation about trifles some indulge in! Ask *thyself*, whether thou art enough guarded in this respect.

17th. My mind much occupied on the subject of a place of settlement. Reduced to a tried situation respecting this important movement, and "find no spot of all the earth my own." A state of suspense and anxiety, but in the evening became composed and resigned, trusting in the care and superintendence of Divine Providence.

18th. Anxiety renewed this morn on the subject of a settlement, but a door of hope opened, and my mind felt relief; impressed with gratitude to my heavenly Benefactor.

19th. Spirits revived, and too much elevated. Attended Pine street meeting, to me a favoured one, as my mind was brought down into humility; glad and thankful that I was

there. Dined at E. Kimber's, and returned home, walking most of the way, much wearied.

20th. Company here this morn. Mind too superficial. To-day agreed for the purchase of a farm; a comfortable and pleasant situation.

'Tis wonderful how things unfold and a way is made, where I have seen no way! To the Great First Cause I look with gratitude, and desire my mind may ever so dwell under a sense of his goodness, and my dependence on him for every blessing, that I may never adore the gift instead of the Giver; never become so attached to earthly perishable objects as to weaken my love to my heavenly Father, but that I may so dwell in humility as to be endowed with wisdom from above to use and enjoy these gifts *aright*, to the honour of the Great Giver, from whom I receive my life and my all.

21st. My mind continues calm respecting yesterday's important transaction. I was favoured with a clear prospect of the excellence of a *life* regulated by the precepts of the gospel, and influenced by the Spirit of Truth in all things.

23d. First-day. Meeting attended with close labour in the forepart; afterward light arose, and attained a good degree of dominion over the roving imagination. Spent the afternoon in writing; then went to see my aged and afflicted aunt Grace Townsend; found she had exchanged this state of being, for, I trust, a far better, about half an hour before my arrival. Happy release from the pains of mortality.

25th. Burial of my aunt. Mind desirous of humility. Much company of different kinds during the afternoon. A willingness to receive popular applause and the approbation of men discovered. How necessary is humility!

26th. Preparative meeting. Engaged in support of the precious testimony, and exercised on account of the lifeless, formal manner of transacting business. "Whatsoever thy hand findeth to do, do it with thy might," without regard to the censure or applause of men. Thou art not to stand or fall by the sentiments of others, only keep down to the true root and spring of action. Time is swiftly passing away—be industrious—be not afraid of suffering—stand firm—dwell deep, and be humble.

Second month 2d.—Monthly meeting—very poor and dull. Suffered in silence. Afternoon had company—talked much, chiefly on literary subjects.

3d. Spent part of the evening at a neighbour's, in a good deal of freedom of conversation. Hope I gained something thereby, as since leaving them I feel more of the spirit of charity, love, and good-will toward them. But, ah! beware of a superficial external friendship.

5th. Set forward on a journey to West-town. Mind reduced to a humble, profitable frame. Arrived there about sunset, and was gladly received by my former colleagues, and the family generally. Felt the need of care and watchfulness that my mind be not too much elevated. Various were the sensations and feelings attendant on a review of the different parts of the house, and the variety of scenes of care and exercise, of pleasure and pain, which I have witnessed in this place.

6th. A very rainy morning. Visited the different parts of the family with a comfortable mind. Attended meeting; felt the influence of Divine love, as if I could say in sincerity, I love everybody. In the evening had an interesting opportunity with a number of little girls, at whose request I gave a particular account of my late visit to New York and Nine Partners, and the order and state of that institution, with which they appeared gratified; and I endeavoured to improve the opportunity by impressing their minds with a sense of the superior advantages and privileges which they enjoy. Sat with them when collected for reading; then sat with the boys, and afterward with the rest of the family collected in the dining-room.

7th. Took leave of my friends, and set off homeward. Some precious seasons of favour during the journey to Philadelphia, where, after some difficulty in crossing the Schuylkill, and finding the way through a thick fog, I arrived safely a little in the evening.

8th. After attending some business, set off for home. Had a miry road to Frankford, where I left the carriage and rode home on horseback.

10th. A cold and very rough ride to quarterly meeting, but have cause to be thankful I was there. Dear R. Jordan ap-

peared in a very edifying testimony, tending to encourage the tribulated travellers Zionward.

13th. This afternoon had the company of Edward Hicks, profitably so, I hope, as his sobriety and seriousness stirred up the pure witness in me, and my mind was brought into a state of more inwardness and humility, and though the channels of free converse were much closed, I trust silence was profitable for us. Hence an important lesson may be learned, that to dwell deep and inward is far better than a loquacious, superficial appearance of friendship.

20th. My mind too much elevated this morning, consequently a laborious meeting in order to get down. A lively testimony from Ruth Cadwallader, also a feeling one from J. Simpson, tending to stir up the pure mind. My soul, be thankful for these favours. Had the acceptable company of my friend Samuel Comfort this afternoon.

Third month 6th.—Business and mental languor have prevented the continuance of these memoranda during the two preceding weeks. My spiritual faculties want arousing to a more diligent pursuit of the things of eternal consequence. To-day had a more comfortable meeting than many of the preceding ones, and was tendered under the feeling testimony of dear J. Simpson. My mind has of late been much occupied in making preparations for building a house on the farm lately purchased. I have been fearful lest it should engross too much of my attention, and too much absorb my thoughts. "Satan hath desired to have thee," hath often occurred as a necessary watchword, that I may be doubly guarded and labour to dwell near the preserving Fountain of inexhaustible wisdom and goodness, and have often felt the need of wisdom from above to direct me aright in my doings. Some feeble supplications are at times offered up for counsel, direction, and protection, but ah! more fervency is wanting.

Third month 28th.—To have an anchor to the soul at all times is a precious thing. Strive after the feeling evidence thereof. Ah! how my mind is daily tossed and agitated with the cares and concerns of building, &c. Too superficial. A few days since I received a bruise, and was in great danger of having my leg fractured by being caught under a large log.

For some moments the pain was very great, and I accepted it as a kind admonition from Infinite Goodness for my instruction.

Fourth month 5th.—Again resumed the charge of Byberry school, having an assistant. Some serious considerations attendant, and a humble state of mind.

10th. Still favoured with the precious blessing of bodily health. A heavenly season at meeting to-day, under the lively, powerful ministry of that devoted servant, John Simpson, in which my poor heart was softened, and fervent desires were felt to be helped and preserved in a more watchful, inward, and humble frame of mind from day to day, under and through the various scenes of care and fatigue in which my temporal concerns have involved me. My soul craves that Divine aid may be vouchsafed equal to the trials of the day. The care of building—the care of the school, though without being obliged to attend steadily to it—the near prospect of marriage—all claiming a share of my attention, require a greater degree of inward watchful abiding under the influence of best wisdom, than I fear my mind often attains to; but still I will hope and trust in the all-sufficiency of Divine Goodness, that he will continue to help and direct, preserve and protect, as we endeavour to dwell near his holy footstool, and humbly depend on him alone. Oh! may we be ever kept in this safe abiding place.

13th. A time of much suffering in our preparative meeting in beholding a want of forbearance and Christian love and condescension. My request for a certificate to proceed in the important concern of marriage was laid before the meeting. Have been less superficial to-day than usual. Lord, help me to dwell in increasing stability and humility.

23d. Returned from yearly meeting, which during the week past I have attended, and have enjoyed myself in my friends' company in a degree never experienced by me at a yearly meeting before. May I rightly appreciate these favours.

26th. Animal spirits cheerful and mind active in temporal affairs, but the immortal part wants nourishment.

Fifth month 8th, first-day.—A large white frost last fourth-day morning, and the *ground* and *water* frozen on sixth-

day night. This morning the ground covered with snow, which was falling fast till nearly nine o'clock; the grain that appeared most forward bent to the ground; young trees lying prostrate, and limbs broken off with the weight of snow. Ah! how gloomy the prospect. A few days since the trees were in full bloom, flattering the expectation with abundance of fruit. Now, how suddenly cut off! How the gardens and young foliage languish! Cold, blustering, and stormy-like winter. My mind was impressed with seriousness on so unusual a scene at this season. Surely all this is under Divine superintendence, and may we wisely consider why it is permitted or ordered by him who is called a God of mercy, and who "doth not willingly afflict nor grieve the children of men."

Had the company of a young man to dinner who is about to enter the solemn covenant of marriage; have for some time observed him rather loquacious, and unpleasantly so to-day; was excited to a little self-examination that I might discover whether I am not addicted to the same failing. I desire to know all my conversation circumscribed by the pure principle of Divine Light and Love. May I earnestly strive for this, for surely on all hands I need wisdom—pure wisdom to guide and direct me through the cares, dangers, and snares that attend my path.

9th. My attention engrossed by external objects in a greater degree than my better judgment approves. Cannot find that I have rightly gained admission to the closet of prayer; the feeble cries that have been raised have quickly been silenced by the cares of life, so that feeling supplication has not been witnessed.

Had a free, open conference with my friend I. G. this evening on the subject of plainness of appearance. He seems concerned for me and my friend, lest in our setting out in life we should be influenced by new fashions in our building and furniture. He says the eyes of the people are upon us, and appears very solicitous that we may set a good example, so that our usefulness in society may not be frustrated by a conformity to the customs and manners of the world. How kind our friends are to be so thoughtful about us. May we walk hum-

bly, and daily seek for best wisdom to direct us in all our movements.

11th. Some victory obtained, through Divine aid, over a heavy, drowsy disposition in meeting to-day; but, ah! too inanimate. A state of ease is not favourable to the free circulation and sensible feeling of Divine Love.

13th. Mind much occupied in externals, though hope a good degree of preservation has been witnessed.

14th. Mental feelings much as usual. Favoured with a little season of living prayer, as I rode on my way to Mount Holly.

17th. Returned home, and during my ride had a precious season under the influence of Divine Love.

19th. Health mercifully preserved, for which may I be thankful. Mental poverty, and much occupied about external affairs. Learn to keep "the moon under thy feet."

22d. First-day morning—pensive—a walk—sensations and reflections as follows:

While we are striving to accommodate ourselves to the times, to the manners and dispositions of others, we never witness true composure and settlement of mind.

There is an Eternal Arm of power that is able to preserve and support through all the various trials, vicissitudes, and changes of this probationary scene: but it is only by a humble, daily dependence thereon, and a careful attention to the inspeaking word, that safety and stability are experienced.

Think it not strange that seasons of dejection occur, even when no external or sensible cause can be assigned, and when surrounded by those who are dear to us, and appear to enjoy themselves in complacency and tranquillity. We cannot fathom the ways of unsearchable Wisdom, nor understand his mysterious workings in the soul; but by a humble inward application of mind we may discover of his wonders in the deep, so far as is necessary for us to know, and may see the operations of his all-controlling hand in every dispensation allotted us.

The regular diary kept by our dear friend here ceases, yet

it cannot be doubted that the daily prayer for preservation, and fervent desire for right direction in all his movements, were continued. No further memoranda appear relative to his marriage or to subsequent events, except the following, which present a cursory view of a period of about thirteen years:

"We were married about the middle of the sixth month, 1803, at a public meeting of Friends in Mount Holly, New Jersey, and in the seventh month following settled in Byberry, on the farm purchased the spring preceding. Having been so long engaged in teaching school, it appeared right for us to devote a further portion of our time to the instruction of youth, and accordingly we opened a boarding-school for girls in the 4th month, 1804. In this we both found ample employment in the hope that we were rendering a service to the community. My dear wife was well qualified for her part of the charge, watching with maternal tenderness over the health as well as the religious and moral welfare of the interesting pupils under our care.

"We pursued this engagement until the tenth month, 1810, when our boarding-school was changed for the accommodation of boys and young men. This was done in order to furnish an opportunity for young men to qualify themselves for school-teachers, or finish their education. We continued this boarding-school until the spring of 1815; when, apprehending the time had arrived for relinquishing the toils and care attendant on the business, we discontinued it.

"A little previous to this change, my prospect of making a religious visit to the Eastern States had been laid before Friends, and certificates of their unity with the concern were furnished for that purpose."

Before presenting to the reader the interesting account of this journey, it may be best to take a brief review of the years embraced in the preceding paragraphs. During which time, from all the sources of information to which we have access, and also from occasional memorandums, clear evidence is furnished that his time and talents were diligently and use-

fully employed, whilst there is no room left to doubt that the object of his highest concern was his own advancement in the knowledge of "the things which make for peace."

Among the early fruits of his literary labours were the compilations of an "English Grammar," and of a "Spelling-Book," which, through a long course of years, have received deservedly the approval of experienced instructors, and been adopted in a vast number of schools in the United States. The publication of these claimed his attention soon after the establishment of "Pleasant Hill Boarding-School," the name of the institution under his care.

In relation to this school many testimonials might be adduced, if necessary, showing the satisfaction of parents and guardians with the instruction and care bestowed on their children. The following extract from a letter to a friend shows the exercise of a religious concern for the welfare of the members of his family: "Have just had a favoured opportunity with our dear girls, that I hope will not be forgotten or swept away with the next tide. We collect them about four o'clock on first-day afternoons, for the purpose of a little retirement and reading the Scriptures, or some profitably and seriously impressive author. But reading is not always the exercise. Oh! how acceptable at times would be the company of a feeling mind dropping into our little circle." That this and other labours of love on their behalf were not lost, is evidenced through letters written by the children after their return home, expressive of affectionate attachment and gratitude to their former teachers and caretakers. One little girl, not a member of our society, makes especial mention of the beneficial effect upon her mind of the practice of observing silence on sitting down at meals, as affording an opportunity of secretly acknowledging a grateful sense of the benefits received.

Many interesting circumstances connected with the faithful discharge of duty, and adherence to the dictates of the inward monitor in his intercourse amongst men, and in domestic and social relations, might doubtless have been recorded, and been occasion of strength and encouragement to other minds similarly exercised, but it appears not to have been his object to

record much matter of a secular nature, excepting when connected with religious engagements or the state of his own mind.

Situated under favourable circumstances, and possessed of a vigorous mind, he was often employed during these and subsequent years in active business from home—in the settling of estates—assisting the widow and fatherless—affording temporary relief to others in embarrassed circumstances—sometimes in cases where promptness alone could rescue from suffering both of body and mind. As a mediator in settling differences in a gentle and Christian spirit, he was often the happy means of restoring harmony and love. As a surveyor and conveyancer he was extensively useful. By his judicious proceedings, on many occasions, he was instrumental in preventing difficulties, and his labours were often blessed to the reconciling of conflicting interests.

He maintained a lively interest for the welfare of the religious society to which he belonged, in the service of which he was frequently engaged. When prevented on one occasion (1808) from personally mingling with his friends at their annual gathering, he thus wrote to an intimate friend, who was in attendance: "I believe it will be safest for me to stay at home this week, and endeavour to perform domestic duties. But these I trust will not prevent the fellow feeling I have with the travail and exercises of the collective body, with which I feel nearly united in the bond of love. May you who dwell at Jerusalem, as at the feast of the Passover, have 'your upper rooms furnished and ready,' and may you also remember the poor, the weary, and those so near fainting as to be under the necessity of tarrying at the brook Besor."

Although frequently engaged in religious labour, he was not called to the *public* exercise of the ministry until the latter part of the year 1810. His first communication in a meeting for worship was at Byberry, where, under a very solemn covering, he appeared in a testimony of considerable length. He continued to occupy his gift to the satisfaction of Friends; and in the seventh month, 1813, he was acknowledged by his monthly meeting as a minister in unity therewith. In the month following he obtained a minute to pay a religious visit to Friends within Caln, Concord, and Western quarterly meet-

ings. In opening to his monthly meetings his religious concerns for travelling abroad, it was an expression frequently used by him, that he "believed it right to stand resigned to perform the service;" and on returning his minutes, he generally gave information that he "had performed the service as way appeared to open," sometimes adding, "to the satisfaction" or "peace of his mind." Thus evincing, on these occasions, a modesty and moderation that was a prominent characteristic through life.

In the year 1814, with the concurrence of his monthly meeting, he made a religious visit to all the families of coloured people, and many others, within six or seven miles of his residence. It was performed mostly on first-day afternoons, as being the most suitable time for the visited; and he had many public meetings appointed in the surrounding neighbourhoods, at places where no meetings for worship were usually held.

A few memorandums of the discharge of this religious service may evince the continued bent of his exercised mind to fulfil the mission to which he was called.

1814, Fifth month 1st.—Having opened in our monthly meeting a concern to visit the people of colour and some others round our neighbourhood, friends approved thereof, and left me at liberty to pursue it; accordingly proceeded therein, and this afternoon had satisfactory opportunities with several families, among the rest that of a white man who has seven children, out of nine, that cannot walk, several of them idiots. The parents are religious people, and appeared glad of our visit, which was affecting and instructive to us.

22d. Had sittings with several families to satisfaction. A comfortable meeting with a family of coloured people; an aged man who has a sick son, a remarkable lad, whose mind seems preparing for the kingdom. A number of their neighbours had collected, and we thought it was a favoured time.

Sixth month 5th.—Visited H. R.'s family, and though under great poverty, had an open, satisfactory season. Also, a favoured opportunity with a coloured family, and felt peace in the dedication to these labours.

12th. Performed a religious visit to T. R. and wife, and was favoured with the overshadowing of Divine goodness. May it be gratefully remembered.

Seventh month 3d.—The week past had been a week of discouragement, and a conclusion adopted to rest at home to-day, unless light should arise on the concern, and a renewed intimation of duty to go forward. But after meeting, *home* appeared no place of rest; and a willingness was wrought to continue the labour in the field, "white already unto the harvest." Accordingly, a grain of faith renewedly vouchsafed, went to B. A.'s and had a full opportunity with his family. Six children, the two eldest just grown up, toward whom counsel flowed freely. R. A., an aged woman who has been blind for some years, sat with us; and at the close, said, "Though she could not see, she could *feel*," and was glad of such an opportunity. May it be remembered to profit by us all.

Next went to see the family of N. S., lately come among us; several young people present. The opportunity would have ended more to my satisfaction, had the stepping-stones been more carefully attended to.

Went thence to visit black Ishmael's family, by Pennepack; found there a company of coloured people and his aged mother, ninety-three years old, who had walked eight miles to see them. It was a favoured opportunity, and, judging by their expressions, an acceptable visit. Peace attended these labours.

17th. Spent the afternoon in religious labour, in company with my dear friend, James Walton. Visited the family of A. K., several neighbours being present. Doctrine and counsel flowed toward them in the openings of life, and a hope was felt that it reached the witness in their minds.

31st. At home for the first time since our last Yearly Meeting, during first-day afternoon.

Eighth month 7th.—From drawings of love, visited T. K.'s family; a very open, favoured time in communication to the young people, several of whom were unexpectedly present.

Ninth month 8th.—Burial of Jesse Williams, at Plymouth. "The memory of the just is blessed." May the remembrance of this dear friend be blessed to the renewing of my mind in

faithful dedication, to follow him as he followed Christ. Of his concern and solicitude for my steady perseverance and diligent attention to the gift committed to me, I hope to retain a grateful remembrance. His removal is a loss to the church militant. It seems a time of stripping in our borders, so many faithful labourers removed from among us by death. May I labour to be so deep, as to understand the language of Wisdom in these awful lessons. Surely there is a voice in these dispensations of unerring Goodness.

14th. Mary Witchell, and Margaret Porter, and C. Healy at meeting to-day; all appeared in testimony. M. Porter is in her ninety-fourth year, and it may be truly said, she is of that number that "still bring forth fruit in old age." She is remarkably clear in her judgment and recollection, retaining her mental faculties in an unusual degree. Her path through life has been a tribulated one. She has been a widow for many years—says she was born in Byberry, and brought up at Buckingham. She also lived in New Jersey, and was acquainted with John Woolman.

25th. Performed a religious visit to J. W.'s family, accompanied by E. T.

Tenth month 9th.—Accompanied by several of my friends, visited the family of J. L. A hope felt that the opportunity will be profitable, although it seemed like bread cast on the *waters*, the unstable element.

23d. Appointed a meeting near Smithfield. It was a favoured one, and rewarded with peaceful retrospection.

Eleventh month 6th.—Visited J. S.'s family on Milford road. A time to be remembered, an open door for gospel communication, and a seed visited that is not far from the kingdom. May it be blessed by the great Husbandman!

Twelfth month 25th.—Had a meeting at the school-house near Smithfield for the neighbourhood. It was held to good satisfaction, so far as appeared, and afforded some relief, with a portion of peace for the dedication. It was proposed to be held at J. R.'s; but he feared the people, or the minister of his society, and declined admitting it. He was left to his own reflections after attending with us. The sneers or scoffs of the world are hard to bear to that life which is in alliance

with it. Yet many would come to Jesus by *night*, who have not yet *love* and zeal enough *openly* to espouse his cause. May they be helped over this state of stumbling at the cross!

29th. Attended an evening meeting appointed at A. W.'s It was a favoured season, though moved in, under much weakness and discouragments, evincing that the Almighty still founds his great works on nothing that belongs to the creature, but simply on his own power. May the glory be ascribed to Him whose own works praise him.

First month 1st, 1815.—Edward Hicks at meeting to-day; appeared in a close testimony to a state of pharisaical righteousness, and closed in supplication for continued visitation toward the same.

13th. J. W. and myself went to visit a man and his wife, whose condition inwardly and outwardly appears to be deplorable. Disobedience and inattention to the visitations of Divine love, with the dreadful effects of *strong drink*, have brought them to a lamentable state; stript of their goods and of every consolation of mind, their situation is deeply to be pitied. After communicating to them what arose, and pointing out what appeared to be the only door of hope for their escape, we left them and came homeward; but feeling an obligation to visit another person, we were induced to turn about and went to pay a religious visit to J. D. and family. We left them with calmness and peace of mind in the hope that, at least to one of the sons, it might be as "bread cast on the waters." Notwithstanding the old man appeared in his usual health, and for some days went about the neighbourhood, yet his end was nearer than any of us were aware of, for in one week after he died.

Renewed evidence of peace for having discharged a Christian duty toward him before his close. This solemn instance of the uncertainty of time calls to the watchmen to be faithful, and not put off their duty in sounding forth the warning till the sword come and take a man out of their coasts, for then it is too late. May this lesson be deeply impressed on my soul.

24th. Attended the burial of J. D. at Oxford. Went into

their meeting-place and heard a discourse by their minister, and after it their burial service. It felt to me dry, lifeless, and formal, but I was satisfied with having attended the funeral, to show that Friends are not unwilling to appear among their neighbours on such occasions.

Second month 23d.—Went to Wrightstown quarterly meeting, at which was Emmor Kimber. He appeared in a lively, edifying testimony, and my mind entered into a harmonious labour with him in the exercise of his gift; but through inattention to my own business, I lost all my exercise respecting the quarterly meeting, and sat the remainder of it in emptiness. Here I saw the danger of not attending to our own gifts and duties. My affection for and unity with my very dear friend, and the sensible satisfaction of sitting under his ministry, for want of keeping down in my own mind to the origin of the concern that led me to that meeting, produced a flight as on the Sabbath day.

Second month 25th.—Had a meeting at Neshamony Ferry. It was a time of renewed favour, and some impressions of good made on some minds.

26th. A large meeting at Lower Dublin Academy. It was owned by the overshadowing of heavenly Goodness, though entered on under much strippedness and fear, evidently manifesting to my soul that all my sufficiency is in the power of Christ.

Third month 8th.—In the evening had a meeting at E. H.'s for such as are not in membership with Friends, about the neighbourhood. It was a season in which Divine Goodness was near, and some minds renewedly reached thereby. Oh! may the seed take root and grow in the hearts of the visited, so as to bring forth precious fruit, for surely there is need of improvement.

CHAPTER VII.

SOME ACCOUNT OF MY JOURNEY TO NEW YORK AND NEW ENGLAND IN THE YEAR 1815.

On the 22d of the fifth month, 1815, having the unity of the monthly and quarterly meetings of which I am a member, I left home under humbling impressions, it being my first extensive journey in the cause of Truth. In company with my dear friends J. W. and D. C., I went to Middletown to meet the friend who was to be my companion in the journey. Here I parted with my two friends aforesaid, which was particularly trying to me, because I was fully persuaded that J. W. ought to have accompanied me in this arduous and important concern. I had a full conviction that his mind had been prepared for usefulness in this journey; and, had human prudence been less consulted by Friends, and he properly encouraged, no doubt he would have united with me as a true yoke-fellow in the work and in the concern I felt to visit the seed of life in the Eastern States.

I now felt as if I had no outward staff to lean upon, and the whole figure was realized—no money, no purse, no scrip, and only the single coat or clothing of humble confidence in the Shepherd of Israel remained. The seraphim, with covered face, covered feet, and simply the wings of faith and hope to fly on the Lord's errands, was presented to my view, and appeared to be the motto for me. I felt in a degree the awful majesty of Heaven, high and lifted up in immaculate purity, to whom the anthem of Holy, Holy, Holy was ascribed, sitting on his throne; and I felt that he justly claimed all the powers of my body, soul, and spirit, to be devoted to his work and service, and in deep prostration of soul the language was felt, "Lord, here am I, send me," and this is all I can do or offer.

This state of resignation being attained after a hard strug-

gle, and my mind calm and composed, we set forward on the journey. My spirit was clothed with deep silence and contrition as we rode on the way, and no channel open for conversation. Thus we passed on till we stopped to feed our horses, nearly opposite to Princeton, New Jersey. While there, the stages arrived, called the Steamboat Line. There were seven carriages loaded with passengers and baggage, and the poor horses were panting for breath and appeared nearly exhausted with hard driving. Their sufferings excited in my mind a deep feeling of pity for the dumb animals of God's creation, that groan and suffer under the hard usage of the brutal, cruel nature of unregenerate man; and the sentiment of the humane, Christian spirit of John Woolman was revived by the affecting sight before me: "So great is the hurry, in the spirit of this world, that in aiming to do business quick and to gain wealth, the creation at this day loudly groans."

Had a pensive ride to Brunswick, where we arrived in the evening, and went to the house of Richard Burdsall, but he had gone to Plainfield with two Friends from Baltimore, on a religious visit. During the evening I felt a concern to have a select opportunity with a few Friends that reside in Brunswick, about ten or twelve in number. Early the next morning I mentioned this concern to my companion, who was an elder, but he did not appear to enter into it, and took no measures to promote the object I had in view. The Friends of that town, being members of Plainfield meeting, set out early to attend a meeting appointed by Isaiah Balderson and Joshua Mott. As the concern mentioned could not be carried out, I called to see Robert Eastburn, an aged Friend, residing there. He was in a weakly, declining state of health, but I felt near unity with his spirit. Being thus deprived of the opportunity of mingling my sympathies with the little band of members living in Brunswick, we went on to Rahway.

It seems right to note, that although Brunswick is a considerable town, inhabited principally by Presbyterians, these few sincere-hearted Friends have come there to reside as if to hold up the light of the principle of truth, as professed by us, among the people of this place. They have to go eleven miles to meeting, which they attend twice a week, having also to

pay the cost of toll, ferriages, &c. and not at all in affluent circumstances, yet they are diligent in the attendance of our religious meetings. I understood they had requested the liberty of holding an indulged meeting at Brunswick, and to my perception I think Truth would own such a measure, under proper care of Friends. But because several of these members have opened their mouths in a few words in public testimony, it is said Rahway monthly meeting seems afraid to grant their request. Ah! how long shall human prudence prevail over the dictates of Truth?

23d. We arrived at Joseph Shotwell's, in Rahway, about eleven o'clock. After dinner, my prospect of going to Staten Island was mentioned, and a plan proposed for having a meeting there, but it did not meet my views. I told Friends my concern was to visit the whole island, and I thought not less than four meetings, appointed at different places, would give all the inhabitants an opportunity to attend, if they chose. Henry Shotwell, an elder, undertook to procure some young men to go over and have a meeting appointed for to-morrow, and my companion went to bed. I felt like "a sparrow, alone," but not on the house-top; so I wandered along the streets and lanes of the town for an hour or two, in bitterness of discouragement. I keenly felt the privation of a suitable sympathizing companion, and laboured to have my trust reposed in my Almighty Father and Friend, who justly claims all my heart.

Friends at Rahway appear to have very little knowledge about the people of Staten Island, (although so near them,) except a widow Ridgway, who is almost the only member among Friends residing there.

24th. Crossing the water at the Blazing Star Ferry, we went about five miles on Staten Island to a meeting appointed to be held at the house of one Mercereau, who was called a judge, and near by a Presbyterian meeting-house. The judge's wife, being sick and unable to leave her room, had insisted on having the meeting there, so that she might attend it, or be in the adjoining room with the door open. Soon after our arrival the people gathered, being mostly Presbyterians. A stand, with a large Bible on it, was placed before

me; but as I had no use for either, both remained untouched, and the meeting ended to satisfaction, particularly to the sick woman. I suppose she and most of the others had never been at a Friends' meeting before.

After dining at the widow Ridgway's, we had an afternoon meeting about a mile from her house, which was chiefly composed of Methodists. It was not large, but was nevertheless a good meeting. As Friends wished to attend their monthly meeting at Rahway the next day, we all returned from the island; and on the 25th sat with Friends at their monthly meeting there. At this meeting we met with Isaiah Balderston and Joshua Mott, Micajah Collins and wife, and Nathan Yarnall and wife, by whom I heard from home.

In the afternoon we had a meeting at Richmond, the county town of Staten Island, about ten miles from Rahway. It was held in the court-house, at six o'clock, and for a time was disturbed by some rude boys; but at length, through the care of some older people they became quiet, and the meeting ended to good satisfaction. An aged woman remarked that she remembered attending a meeting there appointed by Thomas Scattergood, in which the same kind of doctrine was preached as in this, and with which she expressed her unity and satisfaction.

We stayed all night at our kind friend, the widow Ridgway's; and on sixth-day morning, had our fourth meeting on the south part of the island, about seven miles from our lodgings, at a Methodist meeting-house. It was small, being mostly attended by females; but I felt peace in my labours, and we returned to Rahway, and thence to New York that evening.

At New York we took our lodgings with Thomas Buckley, son of Phineas, near Pearl Street meeting-house. On seventh-day morning we attended the Yearly Meeting of ministers and elders there. I felt little, poor, and low in mind, but was kindly noticed by Friends. On first-day morning we were at the meeting at Pearl Street, the service in the ministry devolved on Elias Hicks, who appeared in a sound energetic discourse of some length. Edward Hicks and I dined with Elias at Samuel Hicks's, and were edified by his

pleasant and sociable conversation. In the afternoon meeting Emmor Kimber was engaged in vocal service to satisfaction. After tea at John Murray's with a large circle of Friends, I sat with the Yearly Meeting's committee on Indian affairs. It was interesting, but I felt myself as a silent learner among Friends in this city.

During the several sittings of the Yearly Meeting, and also in the public meetings for worship, my place still appeared to be to travel with the seed of life in silent sympathy. Yet though my lips seemed sealed in stillness, there was no lack of communications from others. Indeed, it sometimes appeared to me that some Friends had need to learn what true silence was, and to bear the yoke of restraint on the activity of the creaturely will. But many precious Friends were here, and I derived much satisfaction from being in their company, both in meetings and out, tending somewhat to divert my mind from the gloom of pensive feelings that often covered my spirits; arising partly from the weight and importance of the concern that had called me from my dear wife and tender children, and with such an extensive journey before me.

During the sittings of the Yearly Meeting, while so comfortably accommodated in Friends' families, I often felt much sympathy toward the domestics in their employ. About the time that the meeting closed, I mentioned this as a religious concern, and proposed having a meeting appointed for them particularly. But Friends of New York thought the bustle of country Friends leaving the city, and other things, rendered it unsuitable. So it was put by, and I had to bear my own burden. It is right, however, to say, that Willet Hicks came to see me, and had unity with the concern; yet no meeting was then had for that class of people.

On first-day, I was again at two meetings in New York. In the morning at Liberty Street, after John Winslow from New England had spoken, a little seemed required of me; and I took care to close in the life. In the afternoon I was silent; as also in a very large meeting for the coloured people held at Pearl Street in the evening. This meeting was held at the request of Isaiah Balderston of Baltimore, and John Winslow of New England; and both had much to communi-

cate to an attentive audience. It was supposed, there were fourteen or fifteen hundred coloured people present, generally very decent, well-dressed, and well-behaved men and women. A great many of them at the close of the meeting came to shake hands with us, and all appeared to be well satisfied with the opportunity. May a blessing rest upon it.

On second-day, the fifth of sixth month, we left New York, and had a meeting at Newtown on Long Island, where there was formerly a settlement of Friends, and a regular meeting held; at least, so tradition says. But now only one member resides in this part of the island. After meeting we went to the hospitable, ancient mansion, now occupied by the widow Ann Bowne and her daughters. Lodged there; and next day visited a Lancasterian school in Flushing instituted by a female association; had a religious opportunity with the teachers and children, to good satisfaction, and was pleased with the order of the school.

In the afternoon, we visited Isaac Underhill, an aged Friend, in his eighty-fourth year; then returned to attend a meeting appointed at my request for the coloured people and others of the poor and labouring classes, at seven o'clock in the evening. It was well attended, and held till near nine. It was to me a satisfactory opportunity, in which I felt more enlargement in gospel love, and greater freedom of communication, than in any meeting since leaving Staten Island.

Surely, the laborious poor have large claims on our sympathy; and it might seem to be a matter of wonder, if this fellow-feeling pervades the minds of those who are engaged in gospel service, that meetings are not more frequently held for their special benefit—for surely their salvation is an object equally dear with that of the more opulent classes.

Seventh of sixth month, we went to Westbury monthly meeting. Dined at Gideon Seaman's among a circle of dear friends, and was permitted to feel a freedom and ease of mind that I have not lately experienced; yet felt the need of care and watchfulness. This afternoon I walked to the summit of a high hill to have a view of the ocean. But under the pressure of the important concern that engaged my attention from day to day, I had very little curiosity that required

gratification. We went to Isaac Hicks's to lodge, and the evening passed in cheerful converse.

Next day, accompanied by Isaac Hicks, we returned to Flushing monthly meeting, which was a favoured one, in which I found relief through vocal communication, with an evidence of the rectitude of returning thither. It is good to attend to the gentle impressions and openings of Truth on the mind, at all times and on all occasions. Consistent with this sentiment, in the morning previous to our leaving Isaac Hicks's, I mentioned an intimation to have a meeting at Westbury in the evening, particularly for the coloured people, labourers, men employed in making a turnpike road, and domestics. My dear friend James Walton was not present, or he would have understood it. My present companion and Isaac Hicks rather discouraged it, though twice suggested, stating some apparent difficulties; and among the rest, that it was a day on which many of the labouring class of people were called out to work on the roads, and they might be weary, and perhaps some of them in liquor. And besides, it was alleged that it might be too hard for me, after riding thirty miles. Thus it was put off. We dined at Ann Bowne's and returned to Westbury, as comfortably as the blank of the proposed meeting admitted of.

On the ninth, we went on through Jericho to Oyster Bay, to a meeting appointed by Micajah Collins, held in an old meeting-house belonging to Friends. Formerly a meeting was held here of considerable account; but now no Friends live in the neighbourhood. Perhaps sixty people attended, and after Micajah had laboured some time and sat down, it appeared right for me to add a few words. I proceeded in the opening, but closed the communication without exhausting the spring, and sat down in quietness and peace, somewhat to the disappointment of Friends who accompanied us, though not to myself.

Dined at James Weeke's, on the margin of Oyster Bay; a beautiful place. These are not members, but friendly disposed people; their house, furniture, &c. carried marks of the world's grandeur, and I was led to reflect how many wants are formed, and how much toil, anxiety, and expense are incurred

to gratify those desires which the Holy Pattern never intended his followers should indulge. And here a new desire arose that his kingdom might come in the hearts of the children of men, and that they might be redeemed from that spirit whence these wants and desires proceed, so as to know the heart circumcised, and the power of the cross of Christ to prevail over every motion and desire that arises from the lust of the flesh, the lust of the eye, and the pride of life. If this were the case, how much fewer would be our wants! how much less our care and cumber! and how much more might our love abound toward God, and one toward another!

After dinner, I took a walk on the shore of the bay, and being alone, and feeling myself lonesome, as if without a companion to whom I could open my mind freely; reflecting, also, how through mistaken care and human prudence I am deprived of a real helper and fellow-labourer, prepared and fitted by the Master for usefulness to me in this important journey, and for the promotion of the blessed cause; and instead of his company, care, and sympathy, I am "as a sparrow *alone*" upon the house-top. Under such reflections, and the feelings arising from a retrospect of the trials and difficulties resulting from the privations that I have passed through since leaving home, my spirits sunk in deep discouragement and depression, and I gave vent to tears. But labouring for resignation, I referred my cause to my heavenly Benefactor; that if consistent with his will, he might open a way for my deliverance, and for restoring that unity of concern and labour that I believed he designed in preparing our minds to be sent forth by "two and two." But perhaps this blank is wisely permitted as a trial of my faith, and to draw my dependence from all outward help to trust in the Lord Jehovah alone. May patience have its perfect work.

Returned by Fry Willis's, and stayed there a while as pleasantly as the tried, depressed state of my mind would admit. Felt that they were precious Friends, and many of them, I believe, sympathized with me, though none knew the anguish of my spirit. Some supposed I was under discouragement, and several kind expressions were dropped to encourage me. I put on as much cheerfulness as I could, and kept the cause

of my affliction to myself in suffering silence. I considered Anne Willis as a mother in Israel, and a kind sympathizer with the tried little ones. Her grand-daughter, Mary Willis, a young woman about sixteen, appeared to be a precious plant, humble, modest, and unassuming; wearing the beautiful adorning of a meek and quiet spirit. I would have preferred staying here all night, but was taken elsewhere to lodge.

10th. Still depressed in mind. Called to see that dear and worthy Friend, Elias Hicks, at his own house, where simplicity and neatness prevail. Then set out to attend a meeting appointed by Micajah Collins, at Jerusalem, seven miles. It was held at the house of Samuel Seaman, a Friend advanced in years, and not long since received into membership with our Society. It was a good meeting, in which I had part of the public labour relating to several states present.

After dinner, we went to see a sick friend, whose daughter, about nine or ten years old, has lately requested to be taken into meeting as a member. This opportunity was also satisfactory.

I was persuaded that there is a precious seed at that place; and if the minds of visited individuals are faithful to the openings of Truth, a revival of godly zeal will take place to the comfort and gathering of many seeking minds, and the advancement of the blessed cause of Truth and righteousness.

We called and took tea at Jacob Smith's; had a sitting with the family, in which Micajah Collins spoke. Thence to Isaac Hicks's to lodge. Next day attended Bethpage meeting, where was a large gathering of people, Friends and others, and it proved a very open time in enlargement of gospel communication. There is no public ministering Friend belonging to this particular meeting. There are about forty families in which members reside, some of them four or five miles distant. The meeting is often small, and silent, but a number of honest-hearted Friends among them. May the great Husbandman water and nourish the tender plants among them.

Dined at Jesse Merritt's, and thence went to a meeting appointed at a place called East Woods, at the house of Amos Cheshire, a friendly man, three miles from Jericho. It was

a large gathering for a thinly-settled neighbourhood; and though I stood up under (as I thought) a pretty clear opening, my labour in vocal service seemed to me like water running over stones, and the testimony seemed to afford very little relief. This led to a state of close examination and deep feeling, and I was willing to acknowledge my want of watchfulness. Dear Elias Hicks, who was present, rode with us after meeting, and was kind and tender as a father in experience, and his meek and upright deportment was that of a humble follower of Christ. Lodged at his hospitable mansion.

From impressions felt even before leaving home, and now revived, of service eastward of the meetings of Friends on the island, and hearing of some tender people about thirty miles from Jericho, I found drawings in my mind to visit them. This prospect was laid before Friends, and obtaining their concurrence and encouragement I set out on the 12th of sixth month from Jericho, in company with William Willis, and David Seaman and wife, for Setawket Harbour, where we arrived about noon, and a meeting was appointed at seven o'clock in the evening. Spent the afternoon at the house of Walter Smith, whose wife Elizabeth is convinced of the principle of Truth, but meets with many trials and difficulties—being surrounded with Presbyterians, Episcopalians and others, but no Friends who are members. Another young woman, Temperance Brewster, is also convinced of Friends' principles so far as to be willing to be called a Quaker; choosing rather to suffer affliction and reproach than to continue in the vanities of the world. But her trials are many, having a stepmother of a different mind, and receiving no encouragement from her father. My spirit felt deeply for her, and for the precious testimony and principle which she has espoused. Several others about here are also convinced in judgment, and are lovers of the Truth. All this seems to accord with the rectitude of the concern that brought me here.

But the afternoon passed in great conflict and discouragement. To add to the depression of my mind, our kind hostess seemed to want to give vent to her feelings, and related many of her trials and the difficulties under which she laboured,

arising from the prejudices of her neighbours against Friends, and the opposition of some of them to Friends having meetings among them. She further stated, that in a late meeting appointed there by a Friend, some public opposition had been made by a Baptist, and other disturbance.

These remarks being made in my hearing, all looked very gloomy and discouraging to my stripped and deeply tried mind. I could feel nothing of the sustaining power of Truth to give any confidence, that I should be enabled to stand through a meeting of opposing spirits to the honour of Truth. I examined some Scripture passages that occurred to my recollection, as applicable to such states and cases as I apprehended I should meet with. But all this would not do; it was like toiling and rowing, and getting no nearer to firm ground. I tried to sleep for relief to my outward tabernacle, but could not. After passing several hours in such agitation, anxiety, and deep sympathy with the seed of the kingdom in some visited minds about Setawket, I was at length favoured with a calm. Oh! then, if I could only have had these tender, seeking minds in a select opportunity by themselves, I thought it would have been comfortable and cordial to me, but a public meeting was appointed, and must be attended, and all the mixture, opposite spirits and prejudices, might be expected there. However, after a long struggle for resignation, with desires that the Divine will might be accomplished in me, by me, and through me, my confidence was renewed in his goodness and care, and I felt a living faith in the Divine power and efficacy of Truth. A precious covering of gospel love then clothed my spirit with the belief that we should have a good meeting. And so it proved, even a memorable one to me, and I believe to many others.

If a record of the dealings of Infinite Wisdom with a mind sincerely desirous of doing his will may be a means of encouragement and instruction to such as afterward may follow in a similar path, surely I have cause thankfully to acknowledge that he hath led me about and instructed me; and as mine eye hath been single to him, he hath opened a way where human wisdom and human reasoning could find no way. In this blessed opportunity, all my toiling, and spinning, and contriving, and

searching the Scriptures, proved of no avail whatever. My mind was opened entirely on other subjects, so that, I believe, not a single text of Scripture that I read in the afternoon came into my mind when speaking to the people. Thus it is that Divine wisdom chooses his own offering, to be offered on an altar of whole stones, where no hewing or hammer of human contrivance or premeditation has had any thing to do with the business. Meeting began at seven, and held till near ten o'clock; and as evidence of the feeling produced, several aged people, who looked like Presbyterians, came to me, as well as younger ones, with expressions of love and prayers for my preservation. "Dear brother in Christ," said one, "may God bless you, and prosper you." Another said: "Dear brother, God is no respecter of persons, but he that feareth him and worketh righteousness is accepted of him." Many other testimonials of unity and satisfaction were given by men and women in taking leave of one another. Let the glory and honour be ascribed to him who is for ever worthy; and may the Lord Almighty prosper his own work in the hearts of the people.

It felt to me that henceforth there would be more openness toward Friends at Setawket Harbour.

13th. Had a meeting at a place called the Branch, in a Presbyterian meeting-house. It was small, the notice being very short, and other societies in general appear to have very little idea of leaving their business on week days to attend Friends' meetings. The meeting was satisfactory, especially to two men, of account in that place, who are favourable to Friends' principles. Next day, attended Westbury monthly meeting, and had much openness in religious labour among them. The day following, was at Jericho monthly meeting, and was exercised in testimony there.

In the evening, had an appointed meeting at Jericho for the labourers, domestics, turnpike men, and black people. A very large number assembled, among whom were some of considerable note in the world, one from Shelter Island, general collector of the direct tax. He expressed his satisfaction, and that he felt the power of the convicting principle operating in his own mind. Perhaps more than forty New England men,

who are making a turnpike road through this part of the country, also attended, and behaved well, as did also a large number of coloured people. I humbly trust that this opportunity was owned by condescending Goodness, and I felt peace in having attended to the opening. Blessed be the Shepherd of Israel! My trust and help is on him alone, and hitherto he hath marvellously helped me.

16th. Had a meeting at Matinicock, being the first I had ever appointed among Friends. Elias Hicks and wife, Fry Willis and wife, Mary Willis, David Seaman and wife, and several other Friends accompanied. It was largely attended, and a favoured opportunity. Dined at Silas Downing's, and attended another large meeting at five o'clock, at Musquito Cove, among various religious professors. It was held at the house of Lewis Valentine, and ended to satisfaction, a precious solemnity attending.

Next day, dined at Jacob Smith's, at Westbury; and at four o'clock was present at a meeting appointed for the labourers, domestics, coloured people, &c., and have cause to be humbled in gratitude to the great Caretaker, for his goodness and condescending love manifested toward us. I felt peace in this dedication to a service that embraced the welfare of a class of fellow-beings that are often much neglected. Took tea at John Loines's, and lodged at Isaac Hicks's.

18th. Accompanied by Isaac Hicks and Sarah his wife, and Thomas Willis and Phœbe his wife, with his daughter Mary, a precious plant, I attended Cowneck meeting on first-day morning. After it was nearly gathered, a crowd of people flocked in that I supposed had come from a neighbouring Presbyterian or Episcopalian meeting that was near by. Our meeting was therefore very much crowded; and, among the rest, a very large number of coloured people attended, I think the most of that class I ever saw at any meeting not specially appointed for them. Feeling my own weakness, poverty, and nothingness, I was brought under close exercise, and felt fervent desires that Truth might not be dishonoured nor the blessed cause hurt by me, either in silence or in vocal service, if called thereto. Under this concern I was enabled to cast

my care on my heavenly Helper, and repose my trust and confidence in him alone. Nor did he fail to appear for my deliverance and enlargement in testimony to the spirituality of that worship which is acceptable to him; and it was a favoured meeting. Just before the close I felt a few words of caution and counsel to the young people, in much affection and deep-felt interest in their welfare. This had a tendering effect, especially on a number of young women, some of whom appeared under a gay dress, but were susceptible of tender feelings. Surely God is good to his Israel; and a precious seed is sown in some minds here.

We dined with a Friend from New York, who has retired from the busy mercantile world, and indulged himself, as Solomon did, in planting trees, making gardens and orchards, and other amusing pursuits—all very nice. These have occupied much time and expense, but he is now growing weary of such a life. His city manners are not profitable to country Friends, especially the younger part of society. It is another instance of the weakening effects of this kind of influence in relation to the testimony of Truth in favour of simplicity and plainness. I lament the consequences which too often result from wealthy citizens settling in country places among plain Friends, and supporting an appearance of grandeur, and what is called polished life, in their buildings, furniture, and other accommodations. Their youth, associating with others around them, must either be singular, or other young people (and this is very natural) will endeavour to imitate them in manners, dress, and appearance. Thus, the mixture is often unfavourable to the plainness and simplicity of our profession, and has an effect even in our religious meetings, tending to weakness in the support of this and other of our Christian testimonies.

Our valued friend Isaac Hicks, although very wealthy, is very much an exception to these remarks. But he has his trials; for it is true that to a humble mind, great earthly treasure is a great trust. But it is due to his example to record the fact, that much plainness, and simplicity, and moderation appear in his house, furniture, carriage, and deportment, and especially in the dress, and education, and employment of his

children. This family is an example worthy the imitation of Friends retiring from city life, and lucrative business in towns, to settle in country places.

After dinner we were industriously employed in getting to a meeting appointed at Jamaica, at five o'clock—twelve miles. It was for some time an unsettled gathering; not only boys talking and moving about, but even men, among whom was one called a great statesman and politician, who did not appear to feel the meeting to be of a religious character. However, at length, through the kind interference of Isaac Hicks, a little quiet prevailed, and the people were generally attentive, especially the Episcopalian minister, who sat solid and quiet. On the whole, a comfortable hope was felt that some minds were tendered and edified, and others stirred up to serious reflections.

Lodged at a Friend's, where are evident indications of city influences, in buildings, furniture, &c., although these Friends have not resided in town, but in the neighbourhood of Flushing, where many citizens have summer residences and settlements, and this family being wealthy, marks of more grandeur and show appear than can be reconciled with the humility and simplicity of Truth; and the children, to correspond therewith, are taking liberties that too plainly show the indulgence of parents, and the weakness of their hands. Ah! how my spirit was clothed with mourning while here, in the prospect of declension increasing in our society by mixing with the spirit of the world; but no opportunity opened for relieving my mind of this burden. Yet these were considered goodly Friends, and were kind and hospitable to us.

On the 19th we set out for Gravesend, on the south end of Long Island, twenty miles hence, a place where Friends first held meetings on settling the island. But it has been so long occupied by Dutch and other inhabitants, that Friends have lost a lot of ground they formerly owned here; and the present population are such strangers to Friends, that they know very little about them or their principles, for it does not appear that any Friend has had a meeting among them for near twenty years past. Being entirely unacquainted with all these circumstances previous to our going there, and under

the impressions of duty to visit that part of the island, I found it safest to attend to the opening. Although we had but a small meeting among the people of a thickly-settled neighbourhood, and that for a while interrupted by a man in liquor, yet a precious calm was felt during the silent part of it—a calm that is sometimes wanting among people accustomed to silent waitings. It was on the whole a good meeting, and I humbly trust was in the pointings of best Wisdom. It is proper also to state that it was held at a public-house, with only one or two hours' notice, and our kind landlord, Wykoff, said after meeting, that the people were well satisfied; and if Friends inclined to have another meeting there, and would give timely notice, he would have a large meeting gathered.

As an acknowledgment of the kindness and readiness of Long Island friends to promote the concern, and render their aid in the service of Truth, I will here record the names of those who accompanied us to Gravesend, none of whom had ever been there before, namely, Isaac Hicks and Sarah his wife, Silas Titus and wife, Samuel Mott of Cowneck, Henry Cole, and Andrew Cox.

Gravesend is a beautiful part of Long Island, level and very fertile, and well improved, as is also Flatbush, and all the south-west corner of the island. Thence parting with our kind friends, we rode to New York, and put up at Samuel Hicks's.

On a retrospect of my visit and labours on the island, I feel peace, and can look back with a calm and quiet mind. If any good has been done, it is of the Lord, and to him be all the praise ascribed. For the present I feel clear of further service there. But truly the harvest is plenteous, and the labourers few. Dear Elias Hicks has had many meetings and religious opportunities about in various places on the island, and his labours, with those of others, have been blessed, so that to me it appeared that there is an increasing openness toward Friends and their views of the simplicity of the gospel.

On the 20th I rested, and wrote home, &c. &c. Next day, being the mid-week meeting at Pearl Street, I attended it, and was engaged in a close testimony on the subject of mixing with the spirit and policy of the world, and assimilating therewith in the customs, maxims, and manners of the times, and felt

peace in the honest discharge of my duty among them. Near the close of the meeting the concern revived to have a meeting for the domestics in Friends' families. Friends approving it, an opportunity for that class was had at four o'clock in the afternoon. A large number of females attended, and but few men; and though it seemed out of season, a hope was entertained that it was not altogether in vain. But here I can but exclaim, Oh! the importance of being instant in season, and attending to right concerns in their proper places and times. And the proper time for this religious opportunity, I believe, would have been on seventh-day evening following the yearly meeting; but Friends thought otherwise—perhaps on account of their own convenience.

22d. Rode to Manhattanville week-day meeting, held at Susanna Marriott's boarding-school. It was small. Dined at John Barrow's, and had a solemn and interesting opportunity in his family, with a large circle of young people and others, to the tendering, and I hope quickening of some minds to their profit. In the evening I had a meeting at the academy for the factory men and others, which I hope was to profit; at least I felt peace in giving up to this service, and endeavouring to do my duty, though under great poverty and a tried state of mind. I feel renewed cause to ascribe all good to my heavenly Helper, who is strength in weakness and a present help in the needful time. Blessed be his goodness for ever.

Next day (23d) attended a meeting appointed at Westchester, after calling at Thomas Walker's, whose wife Elizabeth (formerly Hoyland) is an English woman, and a valuable ministering Friend. The meeting was an exercising one to me; too little of the quickening power of Truth prevalent. Sarah Collins and John Barrow appeared in testimony acceptably. My service seemed to be to arouse those who were resting too much at ease,—that, having lost the piece of silver, they might not remain satisfied with the nine while one of the ten pieces was wanting; but they were advised to light the candle and thoroughly sweep the house until the lost piece was found.

After dining at Benjamin Haviland's, I went to see his

afflicted neighbour, the widow White, and her family, whose husband was buried lately. Had a satisfactory sympathetic opportunity with them. In my communication, the poem, said to have been written by a French widow in affliction, was brought to my remembrance, and rehearsed for the consolation and encouragement of the afflicted. Had also a parting opportunity, with a number of dear young Friends and others, at Benjamin Haviland's; and a precious time it was.

24th. A small, but very satisfactory meeting at Mamaroneck, in which a free current of communication opened, and was very encouraging toward some coming forth in the ministry. Richard Mott was gone to attend Rhode Island Yearly Meeting. We dined at Benjamin Cornell's, and were told of an afflicted woman Friend, a member of that meeting, lately recommended as a minister, who had been much opposed by her husband in relation to her public appearances. Her husband was at our meeting, (though he seldom attends,) and invited us to his house, which was said to be something new for him. He appeared to be tendered, but, alas! when we called at his house in the afternoon, although he expressed gladness at seeing us, he behaved as if the bottle had been applied to, in order to drown the convictions of his mind. We had a religious opportunity with them and his wife's mother. She is a living minister of the gospel, and green in old age. After calling at some other places, we rode on to William Field's at Purchase.

25th. Being first-day, attended Purchase meeting, shut up in almost total silence. But Willet Hicks being there, had much to say; among other things, he feelingly adverted to the death of Matthew Franklin that had occurred some time before.

In the afternoon I was present at a meeting appointed by Daniel Haviland, which I passed in silence, pensiveness, and depression of spirit. Called at James Burling's, took tea, and had a religious opportunity with them.

Next day being rainy, we went to a meeting appointed at Middlesex in Connecticut. It was a small meeting, in which I had some labour, but was still depressed and discouraged. Returned, and again lodged at William Field's.

On third-day, was present at a meeting at North Castle

appointed by Daniel Haviland; had the larger share of the public labour there, to my own relief, and I hope to the satisfaction of the meeting. Dined at Josiah Field's; his wife, Hannah G. Field, daughter of Esther Griffin, is a valuable minister, and attended our Yearly Meeting a few years since. She has a flock of hopeful children, with whom I had a precious opportunity; and again lodged at William Field's.

28th. Fourth-day. Notice having been spread, a large gathering assembled at Purchase. For some time deep exercise attended my mind, but at length way opened in testimony to my relief, and Truth arose, and went over all opposition. Blessed be the name of the Shepherd of Israel. Dined at John Cromwell's, and had an interesting religious opportunity with a number of young people and others. Then visited a well-ordered school, kept by Abigail Peirce, a precious, sweet-spirited young woman. In a religious interview with her and the children, quietness and attention prevailed, and it was a satisfactory opportunity; about a dozen Friends attended with us. Lodged at the hospitable mansion of John and Esther Griffin.

Next day, was at a large and memorable meeting at Shappaqua. A number of young people and children evinced the tenderness of their spirits and their feelings of contrition; and it was one of the most melting, baptizing meetings that we have witnessed. I felt somewhat exhausted in my physical powers, but the kindness of several dear friends soon supplied all that was lacking. After the close of this excellent opportunity, was held their select preparative meeting. This kept us there till three o'clock, and I laboured for a change in future, as believing this arrangement unprofitable and wearing. A change was adopted to hold it a day later. I frequently hear of the labours of Emmor Kimber through this section of country two years ago, and he has left a precious savour in these parts.

30th. Had a meeting at Croton Valley in the morning, and another at Croton in the afternoon. They were both satisfactory opportunities. Lodged at Robert Underhill's, at Croton Point; and next day, accompanied by several Friends, we had a meeting at Salem in the afternoon. Here is a new

meeting-house just finished, and stands on the east side of Croton River. The weather being warm, the meeting was small. Susanna Weekes, a valuable minister, was removed by the fever, from this meeting, about six months since, and her death is a great loss both to the meeting and to her children. My sympathy was enlisted on their account. One of her precious daughters was much affected, and tendered into tears at this meeting.

Next day being first-day, we were at a very large meeting at Amawalk in the morning, which I hope was to the profit of some minds. It was indeed a favoured season. In the afternoon had a crowded meeting at Peekskill, notice having been voluntarily spread by the Methodists, at the close of their quarterly meeting in the morning. We had cause thankfully to believe that this opportunity was seasonable and blest to some minds. Near the close, Stephen Brown addressed the people on the subject of the anniversary of national independence, and I hope to good effect. His wife and children (except one son) being Presbyterians, were not at our meeting. Lodged at Jacob McKeel's.

3d. Returned to Robert Underhill's and dined; thence about twelve miles down the North River to a meeting appointed at Tarrytown. It was held in a Methodist meeting-house; and a good meeting it was, well rewarding for going and returning. Only one Friend, Jacob L. Mott, resides in this town. He is a member of Shappaqua meeting, and has been an instrument of good in that place, by his consistency and uprightness in holding up the testimonies and light of Truth among the people. He is an improving young man, appears in public testimony; and though eight miles from meeting over a rough hilly road, I felt constrained to encourage his abiding where he is. His wife is a tender-spirited woman; and though not a member, yet loves the company of Friends, and attends meetings with her husband, who has not long been a member himself. I felt a near interest in their preservation and religious welfare. According to my impressions, there are some seeking inquiring minds in that village; particularly one Odell. We lodged at Jacob L. Mott's; and next morning returned to Robert Underhill's, at

Croton or Tiller's Point; where I was engaged in writing home, &c.

We have been travelling through a very rough, hilly country, that is also rocky and stony; but the roads are generally smooth, much care and labour bestowed on them to remove or cover up the rocks and stones. We are very kindly attended to by Friends, from place to place, and especially some dear young people, whose affectionate, kind attention, and cordial interest in our welfare, is often encouraging to my drooping, exercised mind. Some of these marks of hospitality tend to keep up my spirits, and to inspire grateful aspirations on their account. A number of these young people, and others further advanced, have manifested their interest and respect by attending many meetings besides their own. I believe it is a season of renewed visitation to many in this land, particularly among children and young people. May Heaven bless and prosper the work of Truth in their hearts.

7th month, 5th.—With some difficulty, and the exercise of much patience, we crossed the North River in about four hours in a sail boat, owing to its being a calm time. We were landed at Perry's Landing, opposite Sing Sing, and proceeded up a very steep and high hill to the top, where a very large pond or lake, and a much more level country, opened to our view, than we had travelled lately. We had now twelve or thirteen miles to ride to a Friends' settlement, called Kakiat. The roads were rough and stony, very uncomfortable, unlike those on the east side of the river. The houses were built of stone, and German barns appeared; but the crops looked poor, and the soil cold and stony. About eight families of Friends are in this settlement, and compose Kakiat meeting, which, about two years since, was constituted a preparative meeting —a branch of Cornwall monthly meeting. They are building a new meeting-house in Haverstraw township, about seven miles from a landing of that name on the North River.

A friendly man by the name of Seaman came here from Long Island, about ninety years ago, and settled among the Indians. He was then, or soon after became, a member; and his grandchildren, Jonathan and Jonah Seaman, and their sister, still reside here. We also found here one Benjamin

Anthony, a doctor, who came from Rhode Island, a relation of Job Scott's wife. We paid him a visit, and found him much afflicted and almost helpless with rheumatic affections, stiffness of his limbs and joints; one of his hands was so contracted that he could not open it at all, and it was with much difficulty that he could get about the room with a crutch. He had been a skilful physician, and had a testimony to bear in Friends' meetings. His age about sixty-four, but he appeared to be fast verging toward the house appointed for all living. We had a very satisfactory religious opportunity with him; and on taking leave, his heart was too full to give utterance to words which he seemed willing to express, evincing that the precious savour of Truth was alive in his mind.

Surely it is among the duties of the gospel mission to remember them that are in bonds as though bound with them, and those that suffer adversity and affliction as being also in the body that is liable to like dispensations.

Thomas Titus, from Clove, and Huldah Hoag, from Monkton, in Vermont, have lately visited this place; the latter had a meeting at Haverstraw Landing, and another sixteen miles down the river at a place called Toppand Sloat, to good satisfaction; also at the cotton and nail factories conducted by J. Peirson, about ten miles south-westward of this place, where there had never been a Friends' meeting before, and the people were well satisfied. About two hundred people are said to be employed in these manufactories, situate near the line of New York and New Jersey. I record these events because it is a source of satisfaction, that the feet of the gospel messengers are thus turned toward the people of such corners and obscure places, and the principles of Truth thus opened and spread among the labouring classes, and those who are strangers to the simplicity of the gospel.

John Simpson, Benjamin Clark, Margaret Atkinson, and others, have visited Friends in this place.

6th. Attended their week-day meeting, held at the house of Jonah Seaman. It was small, and I thought but little savour of life to be felt among them. In my testimony I had to recommend greater attention to inviting their neighbours, especially when strangers came among them in the love of the

gospel. After meeting, one Friend endeavoured to excuse himself on this head, although he said he was glad of the remark. It was evident there had been a lack of spreading proper notice; and this note is made, that others may take the hint in similar cases.

After dinner we set out and went seven miles, over a very rough, stony road to a turnpike leading from Hoboken to Newburg, and thence along the same by Peirson's factory, Munro factory, and other forges, furnaces, &c. on Ramapo Creek, having stupendous piles of rocks and hills on either side, till we came to Lower Clove, and put up at Zebulon Townsend's.

A meeting was concluded to be held next day, at four in the afternoon. The messengers who went out to spread notice were met by others giving a like notice of a meeting to be held at the same place at eleven. So they ceased, and about ten o'clock we found it was for Micajah Collins, who had come from northward, and we from southward. So we attended his meeting at Lower Clove, and some labour fell to my lot, which I hoped would be to my relief. In the afternoon we went eight miles to Daniel Bull's at Upper Clove, still a very rough, stony country, and poor roads. In this part of the country, we found it had been a time of great mortality within two years past. In this neighbourhood about twenty grown people had died, chiefly with the fever, among whom were several valuable and useful members of society.

8th. Had an appointed meeting at James Cromwell's, their usual meeting-place. It being a rainy morning, the meeting was small, perhaps not more than twenty assembled, but it was favoured with the arising of life, and an encouraging testimony was borne among them. About ten families reside here among the hills, rocks, and stones, and they are about building a new meeting-house.

In the afternoon we returned through Lower Clove to Cornwall, and put up with William Titus, a son of old Thomas Titus afore mentioned, a valuable Friend, now gone to Canada on a religious visit.

Next day, being first-day, attended Cornwall meeting, and was exercised in a somewhat singular testimony among them,

the subject of what I had somewhere observed, in the appearance of an orchard, of rather scrubby looking trees, where the rough bark had all been stripped off the bodies of the trees; and it was said that so stripping them, a fresh green young bark would grow in the place of the old one, and the fruit would be renewed and improved. This was held up by way of parable to some old professors, who had become dwarfish and too much earthly-minded. To which was added the Scripture account of Naaman's leprosy being cured by washing seven times in the river Jordan; and this also applied to a class of professors that had become diseased and needed healing, so that their flesh might again become as that of a little child—or rather their spirits. David Sands added a few words on the signification of the number *seven*, and the meeting closed with a precious savour of solemn feeling.

After dining, set out to return to a meeting appointed at Lower Clove, not feeling easy to leave them without a fuller opportunity. It was a crowded meeting, and among the rest a poor cripple was brought in, who could not walk at all. He was unusually attentive and solid in his looks and deportment. It was a good meeting until a shower of rain came on, and the going out of the young men to take care of their horses and saddles occasioned some unsettlement. William Jackson and a number of Friends from Cornwall accompanied us.

When we returned, we were informed that David Sands and his wife had both been very much hurt, on their return from meeting in the morning, by reason of his horse starting at something near his own gate, when he ran with such violence toward his house, that one of the chair shafts striking against a tree was broken off, and the chair turned bottom upward, with David and his wife both under it, near their own door. The wife was considerably hurt, but after being bled, she appeared not to be seriously injured. David's hip was thought to be fractured or dislocated, and his pain so severe as to prevent his removal. After they got him into the house he raised much blood, and appeared to be inwardly bruised. We called to see them next morning; found David confined to his bed, and not able to bear moving, but his mind appeared comfortable. He gave us some good counsel, and took an affectionate leave of

us, with some encouraging advice. His wife tolerably well over her hurt.

Went on through Newburg, a flourishing town on the North River, and arrived at the house of Daniel Birdsall, in the town of Platterkill. Dined there, and attended a meeting appointed for us at five o'clock. It was small; but after a season of suffering and deep discouragement, light sprang up, and I was favoured in testimony, to the peace of my own mind, and I hope to the good of others. We lodged at Jonathan Tabler's. He came from New Bedford, and appeared to be a valuable, honest-hearted Friend, much in the simplicity of the Christian.

11th. Accompanied by Zephaniah Birdsall and Ann his wife, we went to the house of Samuel Adams, a minister who had laboured much among Friends and others in these parts. In the afternoon had a meeting at Marlborough, where, after deep baptism, my heavenly Helper enabled me to bear a faithful testimony among them, to the relief of my mind. Took tea at David Adams's, whose wife Mary is a daughter of Naomi Halstead, a valuable minister.

Next day we went to Platterkill week-day meeting. It was a small but satisfactory gathering, although Truth did not rise high in dominion. Dined with Doctor Adnah Heaton and Clement his wife, both ministers and valuable Friends. There we met with Susanna Angeau, who entertained us with the history of her remarkable convincement of the truth, and the trials she had met with from the opposition of the priests. Had a parting opportunity with them, in which a precious savour was felt, and rode to Alexander Young's, at Little Esopus—the country and roads still very rough.

18th. Attended Little Esopus meeting, under much discouragement and depression of spirit. Micajah Collins had had a meeting there the day before, and I feared lest there might be a letting down the dignity of Truth, but it was a good meeting.

This afternoon, accompanied by Alexander Young, went to Rosendale Plains, and put up at John Van Norstrand's. Still under much discouragement and deep exercise. Find that Huldah Hoag had a meeting here on second-day last; Micajah Collins another on third-day; on fifth-day was their week-

day meeting; and to have another on my account to-morrow, seemed trying, on account of the frequency of calling the people together, and my poor, stripped mind depressed. However, I endeavoured to be patient, and put my trust in my heavenly Helper.

If any one, young in the ministry, out on a first journey among strangers, should happen to read these lines, humbled and bowed down under a care and concern, lest Truth should suffer, and loss be sustained to the precious cause, let him or her patiently dwell under the baptism, and wait to feel all the will of the creature laid low, and they will find help in the needful time from Him who is ever mindful of his humble, depending little ones.

On the 14th still very much depressed. I went to the meeting appointed, when light broke forth and dispelled the gloom, Truth reigned triumphant over human weakness, and I believe some of those present thought it was not a meeting too much. Blessed for ever be the name of the Shepherd of Israel.

Our kind friends Zephaniah Birdsall and wife came seventeen miles to sit with us at this meeting, and thus showed their unity with us, and were a comfort to my tried mind. I make this note to encourage others to faithfulness in a similar line of duty. It may seem small, but the good is not a little to the tried traveller.

The meeting at the Plains is chiefly composed of the children and descendants of Jacob Coutant. He and his wife, though very aged, were present at our meeting. Their descendants are about one hundred grandchildren, and twenty great grandchildren.

At four o'clock in the afternoon had a meeting at Paltz, those dear friends and others accompanying. Thither also came our friends, Doctor Adnah Heaton and wife, and we were mutually refreshed in a tendering opportunity together.

Next morning, in company with Gideon Mollineaux, we set out early for Thomsontown. Had good level road great part of the way to Blooming burg, through a settlement of Dutch Presbyterians. The great western turnpike from Newburg to the Lake country passes through this flourishing village. We followed

it ten miles, and then struck off three miles to Daniel Parry's, a new settlement, consisting chiefly of Connecticut emigrants, who are Methodists. Four families have been convinced of Friends' principles, and hold a meeting once a week.

16th. Had a meeting in Daniel Parry's little log-house, of perhaps forty or fifty people, and it was a profitable, favoured opportunity. If faithfulness is abode in by the few Friends here, I have no doubt there will be an increase of members gathered here, and a meeting established before many years. Oh! that such lights and way-marks may be multiplied among the people, and that the exalted testimony to the simplicity of pure spiritual worship may be spread among the nations.

This is a newly settled part of the country, with very heavy timber, hemlock, maple, &c., and a luxuriant growth of grass almost as soon as cleared. After dinner, being furnished with bridles and saddles, we set out and travelled through the woods, which were very thick, and only a rough horse-path most of the way, nine miles, to a meeting appointed at Greenfield. Here Friends have a meeting-house, and a preparative meeting is about to be established. We had a very satisfactory opportunity among the people; a number of Presbyterians and deacons attended, and were very quiet and attentive to the doctrines of Truth there delivered.

We stayed the night at Joseph Washman's, after a laborious though favoured day's work. Here we had the company of Phebe Carpenter and Caty Ballou, just returned from a settlement of Friends further west.

Next morning, before sunrise, we set out and went back to Daniel Parry's, where we took breakfast, and then went on alone in our carriage toward Bloominburg. Had a thought of having a meeting there, but felt easy to proceed on to Montgomery, a considerable village or county town on the Waalkill, and thence to Newburg, where we crossed the North River, and found our way to Robert Newlin's, at a mill on Fishkill Creek. These Friends are located here alone, sixteen miles from Friends' meeting, and six children growing up to an age that needs good society. My heart felt for them. Oh! that all under the name of Friends would let their lights shine before and among men, that so, through their bright

and consistent conduct, example, and conversation, Truth may spread and prevail in the earth.

18th. Set out from Robert Newlin's alone, and travelled sixteen miles to Enoch Dorland's; took dinner, and went with him, his wife, and brother Samuel to select preparative meeting at Oswego. It began at two o'clock. Here met with Edward Stabler and Roger Brooke, and Daniel Haviland. Dined at James Congdon's with a large circle of Friends, and passed the afternoon there. Next day attended Oswego monthly meeting. It was dull, long, and trying. Edward Stabler and Micajah Collins laboured among them, while my lot was suffering silence. Afternoon, went to Nine Partners, and attended monthly meeting there the day following. Each of these monthly meetings held about five hours; though little business, except answering five queries, and not many remarks, or much time spent with them. They appeared to move slow, and with too little life, energy, or right zeal among them. Suffering silence was again my portion, and therein I had peace.

Here I learned that a few convinced members, residing at a place called Canaan, in Connecticut, have been indulged with holding a meeting for worship, for some time, under care of a committee. The committee have visited and reported till the subject has become flat and dry; and now they were almost ready to drop it. It is a practice in this Yearly Meeting to continue such meetings, under care of committees, for years. If Truth were sufficiently sought and attended to, monthly meetings need not be worn out with sending committees; but where there was life and religious weight, or the stability of Truth even among the few, meetings would be much earlier set up, and more in the life than, it is to be feared, is now the case. Friends also would be less disposed to reason on consequences, and look at probabilities, which appears to be one cause of these long delays.

21st. Accompanied by Isaac Thorn and Anna his wife, Trip Mosher, Sarah Collins, and Abigail Everingham, we had a meeting at Chestnut Ridge. It was small, and I found it my place to bear a close and plain testimony in relation to love and unity in families, meetings, and neighbourhoods, and to

show the need there was for parents to govern their families and children under the influence of Divine love. We dined at the house of a Friend whose wife was not at the meeting. They have a little boy who is about two years and a half old, and he is uncommonly active. The mother, wanting him to be still, soon got into a state of impatience because he did not obey her commands, at first threatened and then proceeded to blows to compel him to be silent. My heart was affected with the entreaty and remonstrance of her daughter Caroline, a precious child about thirteen or fourteen years old. Her mind had been tendered in the meeting, and the testimony borne against parents correcting their children under the influence of impatience or passion, rose fresh in her mind on this occasion. She spoke to her mother with meekness and affection, endeavouring to dissuade her from such harsh measures, and I was ready to wish (as I have no doubt the daughter did) that the mother had been at the meeting. Ah! how often people make difficulties for themselves and their children, by the imprudence of their commands and the conflicts of their passions.

Here considerable openness of mind was felt, and in the evening we had a religious opportunity with the family, I hope to profit. Lodged here.

Seventh month 22d.—Having dear old Trip Mosher for a guide, we attended a meeting appointed at a place called "The Branch," where but few assembled. It is harvest-time in this part of the country, and the people do not seem much disposed to leave their work to go to meeting. This may not be marvelled at among others; but even among Friends a number absent themselves, although in their outward appearance they are plain. I have also noticed that the young people among Friends, though generally under a plain dress, yet do not manifest so much tenderness and solidity of deportment as might be expected; there is a rawness among them that is not according to the discipline of Truth; yet, notwithstanding, there are many precious minds among the youth, and those further advanced in years, if I have a right sense and judgment of them.

At this meeting, small as it was, I had a testimony of much

tenderness and encouragement to a tried state, and the example of Elijah and the widow of Sarepta was opened and held up to view, as also the need and importance of a full dedication of heart, and example of uprightness and consistency of character with our holy profession, to be held up as a light among the people in these parts of the country. We dined at John Wing's. His wife Miriam has acceptably appeared in the ministry for some time; but the practice of Friends in New York Yearly Meeting, in relation to officially acknowledging gifts in the ministry, is slow and deliberate; and young ministers are often left alone, for many years, to the discouragement, and, I fear, the dwarfishness of some. Such is the case under consideration. Surely there is a feeling in the pure Truth when life answers to life; and if he that believeth maketh not haste, neither does he pursue or rest in an opposite extreme.

Next day was at a very large meeting at Oblong. It was believed two-thirds of those gathered were not Friends or members. It was, in the early part of it, a very trying meeting to me. At length I had to bear testimony against a state of great unfaithfulness, and in close and cogent language was led to hold up to view the danger of standing out until "the house was left desolate," and the things that belong to the soul's peace forever hid from the eyes of the disobedient. It was the closest and most trying public labour that I have lately, if ever, had in the line of the ministry; but after getting through with that part, the opening turned to an affectionate call to the young people present, to embrace the Truth in their early years, before evil habits and prejudices had established their sway, and while their minds were susceptible of tender impressions, and not yet rendered callous through disobedience and repeated acts of unfaithfulness. May the labours of this day be blessed to the help and encouragement of all who were present.

In the afternoon, I had a good open time with Presbyterians and others, at a meeting five miles in Connecticut, held in a school-house at a place called Leach's Hollow. William Leach, his wife, and their ten children were all at this meeting. I reminded Anna, the eldest, (perhaps about sixteen,)

of the importance of her station as leading the way, and the younger following.

Minerva Sherwood, a Presbyterian, teaches the school. She appears to be an amiable young woman, and I felt most easy to take notice of her as she is among strangers. I understood she boards a week or two at a place, among her employers, according to the number of children that each sends, and has seven shillings a week for teaching the school, sometimes near forty scholars, and so down to twenty or twenty-five. I felt regret that Connecticut, famed for its attention to, and encouragement of useful learning, should so "grind the faces of the poor." This young woman will get about twenty-three dollars for her summer's toil, when she should have much more. But custom reconciles their hills and rocks and other hard fare, as we would account it.

24th. Took Anna Leach in our carriage for pilot, and rode to New Milford, in Connecticut. Only ten families of Friends compose this meeting, and much of the country is poor, rough, and stony. The meeting we had was larger than some where more Friends reside, and it was a favoured opportunity, wherein the necessity of Divine revelation was held up to view in order to our being truly religious, as there could be no true religion without the knowledge of God, and no knowledge of God without the revelation of his Spirit: and hence no true and acceptable worship but what arises from the influence of his Holy Spirit. Doctrines largely flowed in the openings of life and in the demonstration of the Spirit, after a time of great stripping and poverty of spirit, evidencing that all my springs are in Him in whom are hid all the treasures of wisdom and knowledge.

I here met with a Friend who appears in the ministry, but is not recommended. He opened to me his concern for a number of towns and places in Connecticut, where, he says, there are some humble, seeking minds, but in his situation he cannot appoint meetings among them. I pointed out to him that where Truth opens the way for private labours of love, such acts of dedication are often blessed, and may prove a greater blessing than more public labours for the help of one another. Such little visits, privately made to humble, seeking minds,

were within every one's reach, when Truth led thereto, and I encouraged him to attend to them. New Milford is the place where Benjamin, David, and Zachariah Ferris formerly lived. Here I met with Benjamin Platt, who has lately become a member among Friends, and appears much interested in the welfare and cause of Truth. In relation to his convincement, he told me in much simplicity, "One thing I know, that whereas I was blind, now I see." He appeared to be fifty or sixty years old.

Trip Mosher is yet with us, and his company is agreeable, entertaining, and instructive. He has been a faithful servant, and although, in recounting old times, he seems to lament the loss of many worthy instruments that have been removed since his memory, yet he is comforted in viewing the spreading of Truth and the success of the labours of faithful Friends. He also has a peculiar talent for circulating Friends' books and pamphlets, and in this way has evidently promoted the great cause by thus spreading a knowledge of the principles and testimonies of Truth.

On the 25th had a favoured meeting at the Valley, in which testimony was borne by way of illustrating the Christian path, under the similitude of the roads in this country, sometimes rough, stony, hilly, sometimes more smooth, level, and easy, but the traveller must persevere on his journey. Again, the disciple must often examine his own state and condition, and review himself, by looking in the mirror of Truth to see how his accounts stand—comparable to the daily use of the looking-glass. The frequency of washing, and sometimes being weighed in an even balance, also brought into view as figures illustrative of the true Christian's experience in the work of renovation. A hope was felt that it was a season of profit to some minds, and thus all must be left to Him who uses such means as his wisdom and goodness sees meet, for the help and furtherance of his children and people. To Him be the glory.

We called at the habitation of Daniel Haviland, who was gone on a religious visit toward Pennsylvania. We had a religious opportunity with his wife, his son Daniel and Esther his wife, his son John, and another son, Ebenezer, and his tender-spirited wife and daughter Sarah. It was a comfortable sea-

son. Then went a rough road over the highlands to Daniel Quinby's, at Apoquage, where we lodged.

Next day was at a very exercising meeting at Apoquage. Jonah's disobedience to the Divine command, and the sad consequences, were held up to view, and the youth were affectionately addressed and encouraged to faithfulness. To me it was a season of close trial, and much discouragement pressed upon me. The assembly was mostly composed of those not members of our society, and I had anticipated a very different line of communication, if any were called for from me. But as I cannot form or plan out a religious concern for myself, I find it best, when a concern cometh in the openings of life, to be obedient, however it may be as a rough path to travel in.

The doctrine of yesterday was now applied to my own case, and in centering down to the Divine gift, and endeavouring to keep with it and in it, I felt peace in the honest discharge of what arose before me as my duty to deliver. Oh! how careful ministers should be to avoid making likenesses or images of things to please themselves! Dined at Daniel Quinby's, and thence to the cheerful, hospitable dwelling of Enoch and Abigail Dorling, at Beekmantown, where we lodged. The day following had a comfortable meeting at Beekman. In my ministerial communication I reminded the people of the advantage of love, and of united labour in their meetings for the arisings of light and life. In the afternoon had a meeting at Oswego; more laborious at first, but Truth arose into dominion, and it ended well, under a solemn covering, and Friends appeared to be refreshed by the visit. Took tea with Dorothy Golden, who has been an afflicted woman. She was much jostled and tried by the Baptists; even after she had joined Friends, her parents had her immersed in water. Oh! when will all these shadows disappear? I had enlarged on the absurdity of predestinarian notions in the meeting at Oswego, and Dorothy told me that once she would have rejoiced to have had the subject so clearly opened to her tried mind. She has a precious gift in the ministry of the gospel, and appears to be a very kind and useful woman. She accompanied us to Stephen Moore's, where, after a precious opportunity of religious retirement in the evening, we tarried the night. Ruth,

the wife of Stephen Moore, is daughter of Jonathan Clark, who lives with them, and has been blind near twenty years. The occasion of which, as it may prove a caution to others, was related as follows: Jonathan Clark and some other neighbours had been at a store on some business in the evening, and were all ready to go home, when one of them took a candle to look for a small bundle that had been laid on a shelf over a closet where they kept the powder, and it was supposed some snuff of the candle had fallen through a crack of the shelf into a keg of powder under it, for instantly the whole store was blown up, there being several other kegs of powder there, of 28 lbs. each. The man who had the candle was killed, being shockingly mangled and torn. When Jonathan Clark first came to himself, he found he was in the cellar, and the chimney had fallen on him, but they dug him out, and he came to, and recovered, but could see only a little with one eye, and this little soon became totally dark, so that he could not discern whether it was day or night, and has so continued. Surely such awful circumstances, in the dispensations of an all-wise Providence, must have a deep and important lesson of warning or instruction in them.

A hired girl, named Mary Smith, who lives in this family, and has lately been received into membership, appears to be a valuable young woman, of a tender spirit and improving disposition. This note may encourage others of that useful class whose province of labour is much confined to the duties of the kitchen, and waiting on the family. It may also be well for ministers and others travelling in the service of Truth, and to promote the welfare of the human family, to be mindful of such, and of all others in the useful business and affairs of life. A kind look, a kind word, in the gentle, feeling motion of Truth, may be of incalculable value to such.

28th. At two meetings—West Branch in the morning and Pleasant Valley in the afternoon. The latter was large, and owned by the overshadowing of heavenly Goodness, to the comfort and refreshing of some minds.

Next day, went to Poughkeepsie. Notice had been sent on to have a meeting appointed there at eleven o'clock. But a few busy trading Friends at that place thought it an unsuit-

able time, as it was market day, so had not spread the notice. A number of Friends from Oswego, Branch, and the Valley, had come to attend the proposed meeting at Poughkeepsie, but being thus disappointed some of them went home, others stayed. Some of our company proposed our going on and leaving the town; but I felt for the people who had had no hand in the contrivance and policy of those to whom it was intrusted to spread the notice; and these were chafed in their minds as though conscious of defect in their duty. On the whole, I thought it best to propose a meeting early in the afternoon. A small company attended, but it was satisfactory to retire in the quiet after the morning's jostle, and I left them with more complacency and peace of mind than if no meeting had been appointed. Some Friends, I trust, learned a lesson that will be remembered to profit.

30th. Attended meeting at Nine Partners. It was a large gathering of people, but a season of laborious exercise to me. My soul "desired the first ripe fruit," but it seemed as if "there was no cluster" to feed upon. In endeavouring to dwell with the gift, I had some close doctrine to communicate to the people. If we ask why it is that in large meetings, composed principally of Friends, the labour in the ministry is often harder than among strangers, and even those of other societies? it may be that we ourselves may furnish a part, at least, of a cause for this. Our expectation and hopes may have been formed on a plan of our own choice, to enjoy the "cluster" that cheers and makes glad the heart, when we have no right to choose for ourselves at all; and therefore the disappointment may be more keenly felt, and, without great care, may sink the mind into discouragement. Again, in many places Friends may be full-fed with preaching, and therefore not hungry enough to labour for their own bread, yet are willing to live and feed on the labours of others, provided the ministry suits their taste. In such cases, it is no marvel that the livingly baptized instrument finds hard work: "The full soul may loathe the honeycomb, while to the hungry, seeking soul, even comparatively bitter things may be sweet."

In the afternoon had a religious opportunity with the chil-

dren at the boarding-school; and then attended a meeting appointed at Howard Tompkins's. It was composed of many sorts and conditions of people, and was a favoured season. Next day was at a large and interesting meeting at Crum Elbow, in which the practical doctrines of the Christian religion were held up to view, and the people invited to the living substance. It was, I hope at least to some present, a memorable opportunity of profit. Called at Mark Coffin's boarding-school, took tea, and had a meeting with the children and family. Lodged at Paul Upton's; and the day following was present at a large meeting at Stanford, which held till near two o'clock. It was attended by several persons who had not before been seen at a Friends' meeting, together with a large number of Baptists, Methodists, and all the men from a neighbouring factory. It was a good meeting, and among the doctrines held forth, the danger of resting in the first beginnings of a religious life was opened and illustrated by reference to the preparatory dispensation of John the Baptist, as the beginning of the gospel of Christ, but not the perfection of it. The audience were pressingly exhorted to a continuance and perseverance in the inward work and life of the religion of Jesus Christ, to the complete salvation and sanctification of the soul. Divine wisdom and goodness graciously furnished matter adapted to the understandings of the people, so that even the factory men and others were edified and instructed in the language in which they were born. May all praise and glory be ascribed unto Him who was thus mindful of his heritage.

Dined at Henry Hull's, and had the company of a large circle of dear friends in the afternoon.

Eighth month 2d.—My companion, having a sore eye, tarried at John Hull's, while I went with Henry Hull and Sarah his wife, and other Friends, to the Creek meeting. On the way, called at the house of James and Ruth Hallock, who kept a boarding-school for girls. These family schools, when properly conducted, are better suited for the education of Friends' children than large public boarding-schools. A large assemblage of people was gathered at the Creek or Stone meeting-house, but it was an exercising season, and it felt to

me that more faithfulness is wanting among Friends there. The meeting, however, ended with satisfaction; after which, their preparative meeting was held. Dined at Paul Upton's; and, after parting with a large circle of Friends in near affection, I rode with Henry Hull and wife to Job Peckham's, at Little Nine Partners, twelve miles. The country here much more hilly and rough than about Stanford. Next morning, feeling pensive and lonely, I walked out some distance and returned. On our way to meeting, we called at Nathaniel Meed's. He had a daughter who was paralytic, and could not speak nor use her right hand at all. She could knit with her left hand, and with a staff or crutch could walk about the house, though very crippling. She often had spasms or fits, but was a sensible, intelligent young woman, of perhaps thirty years of age. Two or three years ago, and since being in this helpless state, she requested by signs to be admitted into membership with Friends, and she was accordingly received. She appeared to be a pious, improving young woman.

The meeting at Little Nine Partners was small. The object of my public labour was to show, that "Godliness was profitable unto all things, having the promise of the life that now is, and also of that which is to come." But my mind obtained little relief from the labour, and remained closed up in a suffering state. We dined at Jephtha Wilbur's, whose daughter Mary appeared to be a meek-spirited, precious young woman, and manifested her kind attention to us while there. Thence we travelled over a rough road to Charles Hoag's, at North-east, where we had a full meeting at five o'clock in the afternoon. Although a number of the young men on first taking their seats behaved lightly, they were very quiet and attentive before meeting closed. I had a free, open time on various important subjects that opened before my view, especially the duty and happiness of remembering our Creator in the days of youth—the necessity of early dedication—the improvement of time—its uncertainty—and the need of all diligence in endeavouring to live the life of the righteous, in order that our death and latter end may be like theirs. I

trust, to some minds, it was a season not soon to be forgotten. To Heaven be the praise.

My companion, with our carriage and a number of dear friends from Stanford, met us at North-east. Next morning, being the fourth of eighth month, Henry Hull and wife and the other Friends left us, and we set forward accompanied by our dear old faithful friend Trip Mosher, who has been steadily with me for nearly two weeks past. We travelled a turnpike road through a rough country, and about one o'clock arrived at Ezra Donald's, at a place called Canaan, near the west corner of the State of Connecticut. A few Friends reside here, and hold an indulged meeting, under the care of a committee of Nine Partners monthly meeting. After dining, I walked out alone, being deeply tried, even to weeping, for I felt lonesome, but tried to be patient and composed. At five o'clock we had a small but favoured meeting there. Several Presbyterians and Methodists were present, and appeared tender. A young man named Spalding walked from the meeting with me, and was very tender in spirit and desirous of instruction; said he had just begun to lead a religious life, but had not joined any society. Another seemed to want to speak to me, but was so deeply affected that he could only press my hand significantly, for his full heart forbade the utterance of words.

Most of the Friends who live here are newly convinced.. A few years ago, eleven of them, who had become wearied of the formalities of the Presbyterians, separated from them, and met together for their mutual edification. In these opportunities, they sometimes read the Scriptures, and sometimes sat in silence. After a while, two of their neighbours, who had removed to Ohio, and there become convinced of Friends' principles, returned to them, and found them ready to receive and embrace the same views. They soon after applied to Nine Partners monthly meeting, and were received into membership. My mind was turned toward the neighbourhood, believing there is a tender seed in those parts; but discouragements prevailed, and I saw no way to press through them, so as to appoint another meeting. Next morning, after lodging at John Camp's, in a very poor, rough, rocky place,

about four miles from Canaan, we proceeded on our way to Hartford. The country still hilly and stony, with here and there a pleasant village; but in most of them I noticed large steeple-houses, or places for worship, painted and finished off in an expensive manner—exciting in my mind the painful reflections that these costly buildings, and the maintenance of the priests, are a grievous burden on the poor inhabitants, who appear beset to live comfortably in this sterile country, without such oppression. Oh! when will the light of the free and glorious gospel of Christ be received by the rational family of mankind, so that all this darkness and needless expense may be done away, and the people be brought to the free teaching of the Spirit of Truth! My heart mourns for the inhabitants of this land; but I saw no way open to appoint any meetings among them.

After travelling about forty miles, we arrived at Levi Arnold's, near Hartford. His wife Lydia is an approved minister—being the same person that signed the Testimony of Providence monthly meeting concerning Job Scott, as clerk of that meeting. Next day, being first-day, the sixth of eighth month, we attended Hartford meeting, which was small; yet I found some openness for religious labour. Only a few Friends reside in this neighbourhood, surrounded by Presbyterians, whose priests have so much influence over their hearers, that, though notice was circulated of our being there, yet very few of them came to our meeting. I felt much sympathy toward Friends, and then proposed to have a select opportunity with them in the afternoon. But they appeared indifferent about it, and no one seemed disposed to open the way; perhaps one reason was, that several of them intended setting out to go to the quarterly meeting at Nine Partners, to which they belonged. So I passed the afternoon at Levi Arnold's, in pensiveness and discouragement, under an apprehension that the Friends who reside here do not sufficiently consider the importance of their standing firm and consistent with their profession, in order to advance the cause and testimonies of Truth in that place. It was here that Richard Jordan resided for four or five years, and some other Friends have done in like manner. It is a beautiful part of the coun-

try—fine, level, fertile land—three miles from the city of Hartford, on Connecticut River.

Here Trip Mosher left us, in order to return to his quarterly meeting at Nine Partners. He had been our faithful pilot and agreeable companion for two weeks past, or upward. He is a valuable elder, and his mind deeply engaged in concern for the welfare of his fellow-creatures and the promotion of the cause of Truth and righteousness. His heart seems expanded in the love of the gospel, with great openness toward all, and especially the Presbyterians, among whom (as well as others) he often distributes books and pamphlets, of a character tending to enlarge their views and enlighten their minds,—a service for which he appeared to be well qualified. His wife deceased about two years since, and Trip now resides at the Nine Partners boarding-school. Being engaged in no particular business, he devotes himself to the services of Society, and loves to travel among his friends, and be usually employed in doing good, without being officious or burdensome to any. We felt a degree of mutual regret at parting.

7th. Having Elisha Gilbert for a guide, we set out early, passed through Hartford city, and crossed Connecticut River on a famous bridge. Found the eastern part of the State less hilly than the western and not so stony, but the soil generally thin and poor. Travelled near fifty miles to Rowland Green's, at Plainfield, and were welcomed by these kind Friends. In this day's contemplative ride, my mind was filled with much love and good-will toward the inhabitants of this land.

8th. In company with Rowland Green and his daughter, we visited the three families of Friends that compose Plainfield meeting. John Monrow residing here, and being convinced of Truth, with his family, the monthly meeting, out of tenderness and sympathy toward them, appointed a meeting with them once a month—they living near fifteen miles from any meeting of Friends—an example worthy of consideration in like cases.

After visiting these families, we rode to Beriah Collins's, in Rhode Island State—twenty-two miles. Next morning, after a religious opportunity with this family, (the children

mostly not members,) in company with B. Collins and one of his seven daughters, we went about nine miles to Scituate week-day meeting. It was small, but satisfactory. Dined at Elihu Bowen's, whose wife was sick. Had a meeting in her chamber, in which her tried state of mind was particularly ministered unto; and a number of Friends being present, it was a profitable season. May the praise be ascribed to Him who gives wisdom to his humble, dependent children.

10th. Attended Providence mid-week meeting. My mind much stripped and tried, so that I could scarcely refrain from weeping. At length, in much brokenness and contrition, testimony was borne to the Truth, in labouring to stir up the pure mind in the few Friends present, to a more faithful dedication of heart to the Divine will and requirings, now in this time of outward peace and tranquillity—that so the kingdom of Christ may be promoted in the earth, and the gracious designs of his calling us to be a spiritually-minded people answered. I was also led to caution Friends against worldly-mindedness, and mingling with a business spirit, that involves the mind in pursuits after wealth, in order to make a show and appearance conformable to the vain customs of the world. I hope some of those present felt the force of some remarks that were made, in order to stir up one another to more diligence in attending religious meetings, and other duties.

After dining with William Almy, we set out toward New Bedford, finding it safest to stand resigned to go to Nantucket, notwithstanding I had hoped to be released therefrom. Passed through Warren and Bristol, considerable towns, and over part of Rhode Island, to Joseph Barker's, at Tiverton, where we tarried the night. Next morning, after being detained by rain till ten o'clock, we travelled through a barren, stony country, over rough roads, to New Bedford, where we were kindly received and courteously entertained by that wealthy, yet humble-hearted, hospitable Friend, William Rotch.

12th. This morning we went on board the packet, Silas Parker, a Friend and seafaring man, being captain. The wind being calm, we sailed slowly on the glassy surface of the bay till near three o'clock in the afternoon, when the wind

sprang up fresh from the east, directly ahead of us, and the sky became overcast with clouds. We were now not more than a fourth part of the way to Nantucket, and could not reach the island by daylight; and as a storm appeared to be gathering, the captain concluded it safest to tack about and return to New Bedford, as he had no accommodations for lodging the passengers on board. So, with a brisk gale of wind, we had a pleasant sail back in about two hours, and we again put up with our kind friend William Rotch.

13th. The Nantucket packet sailed this morning, but I felt most easy to stay and attend Friends' meeting at New Bedford. In both forenoon and afternoon meetings, I had considerable service in the ministry; the gatherings of people were large and solid, and I felt satisfied in attending them.

Next morning, I attended a meeting at Accushnet, appointed at my request. It was not very large, but my mind was led to treat on the doctrine of silent spiritual worship and gospel ministry in a peculiar manner. After meeting I understood there were several Methodist ministers present; and I was led to admire the wisdom and goodness of God, in thus qualifying to bear testimony to his Name and Truth. I hope it was a season of edification and instruction. Dear old William Rotch, his daughter Mary, and Samuel Rodman and wife accompanied us. In the afternoon, attended an appointed meeting at Long Plain. Considering the shortness of the notice, it was well attended; and utterance was given to some views on education and forming the minds of children. It was a satisfactory opportunity. Lodged at Obadiah Davis's.

15th. Having endeavoured to feel after the mind of Truth, and carefully to weigh the subject of going to Nantucket, this morning my mind felt released from that concern, and we set forward toward Boston, accompanied by Obadiah Davis, and Ruth his wife, both in the station of ministers. Had a pleasant day's travel over smooth, level roads, through much poor land, forty-three miles to Boston; and as no Friends reside there, we put up at a boarding-house. In the evening, my mind was impressed with a belief, that there is in Boston a remnant of the seeking seed of Jacob, and if sought out and visited in their lonely abodes, might be encouraged and

brought forward to profess the Truth. It also appeared to me, that a private labour of love in this way would be more likely to be useful in gathering this seed, than the holding of large public meetings. But I felt no commission to engage in such a visit at this time.

Next morning we set out early, and were at their week-day meeting at Lynn, in which I had most of the public service in the ministry; though Obadiah Davis and Ruth also appeared in testimony. It was a large and favoured meeting. Micajah Collins was also present, having just returned from a sixteen months' journey southward. In the evening, we had a religious opportunity in the family of Isaac Bassett, Jun., where we lodged. The day following, we attended Salem week-day meeting. After a season of deep exercise, life arose into dominion in a close searching testimony on these words, "For the divisions of Reuben there were great searchings of heart." Reuben was the first-born, called "the beginning of strength," but through instability he could not excel. As in the case of the army of Israel, when there was an "accursed thing" concealed among them, they could not stand before their enemies, so the "wedge of gold," though it might enter but by a small thin point, yet wherever concealed in the tent of the heart, would in time divide and part asunder; and thus the pure seed of life would be oppressed. It was further opened, that, however specious and high the standing of such might be outwardly, it was needful a thorough search should take place, in order that unity and harmony might be restored. After this, I had a word of tender sympathy and encouragement for the dear children of my heavenly Father, who have been under suffering, or may have to suffer in this place; and the meeting ended well.

In the evening, had a crowded meeting at Lynn. It held three hours, and I hope the public labour was to profit in many minds.

18th. This morning we visited two schools, and had a religious opportunity with an afflicted widow and her family. In the afternoon, attended a meeting appointed at my request at Marblehead, a town about five miles from Lynn, where no Friends reside. This meeting was held in a large Presby-

terian meeting-house; and when we arrived, the bells were rung to call the people together. Micajah Collins, Obadiah Davis, and myself occupied the pulpit, and great quietness prevailed among the people during the silent part of the meeting. Divine help was mercifully vouchsafed, and all fear of man was taken away after I rose on my feet. An impressive communication was listened to with great attention and solemnity; and a number of the people after meeting expressed their satisfaction in terms of sincere feeling. There was cause to believe it was a seasonable opportunity; as no Friends' meeting had been held in the town for several years past.

We were informed, that before the late war and embargo, eleven hundred of the inhabitants of Marblehead were engaged in the cod-fisheries. But the troublesome effects of the war with England having deprived many of them of all their means of making a livelihood, some enlisted in the army, some took to running or smuggling in goods, and many of them were lost or slain in battle. As a testimony of these grievous bereavements of husbands and sons, many of the women were dressed in "mourning apparel," and there are many orphan children among them. Oh! the miseries and mischiefs of war! After the meeting at Marblehead, we returned to Salem with our kind friends William and Lydia Dean, where we lodged.

Next morning, set out eastward; passed through several villages and towns, over good, smooth, level roads generally, about thirty miles, to Joseph Philbrick's, at Seabrook, formerly called Hampton. Here we tarried the night; and on inquiry I found we were in the neighbourhood where Comfort Collins lives; she is the aged Friend whom Matthew Franklin visited a few years ago, and some account thereof has been circulated by means of his letter in manuscript. Joseph Philbrick was with Matthew at that memorable meeting, and related the circumstance. He also gave an account of Nathan Hunt's visit to Comfort Collins, when Nathan told her that through her ministry *he* was first awakened, &c. Her name was then Comfort Hoag. But we were told that *now* she is so entirely like a child, that there is no satisfaction in seeing her, and that she appears to have no knowledge of any thing, more than an infant.

On first-day morning before meeting, I proposed going to see her; and in company with William Brown and Rebecca Dean of Salem, went about two miles to Josiah Dow's, where Comfort Collins lives. Here again, we were told of her being entirely like a child, without sense or understanding. I thought this was intended to discourage me from seeing her; but at length we had permission to go into her room, and look at her as she was lying in bed, for she did not sit up much, they said. When we went in and sat down by her, she held out her hand to us; and, looking earnestly at us, said she did not remember to have seen us before. She then inquired of me where I lived? how far it was off? but had no remembrance that ever she had been in Pennsylvania. After a silent pause, she said, "The Lord, he is God, and blessed is the——" here her voice seemed to sink away and be unintelligible; but a young man present thought she meant to say "blessed is the *man that trusteth in him.*" She frequently turned her head and looked at me very innocently, asked whether I had a wife? any children? and whether these, (meaning William and Rebecca) were my children? After asking a few questions, and repeating part of a Scripture text, she would pause for a few minutes, complain of cold, and ask her nurse to make a good fire, for she was tired of lying and wanted to sit up; then, in a short time, again look in my face and ask some questions a second time, as where I lived? what was my father's name? &c. She then said she was very old. Although her hearing was much impaired, and her ideas and intellectual powers appeared to be very faint and feeble, yet I could not discover such total childishness as had been stated; and there was a peculiar innocence, calmness, and quietude, that appeared in her countenance and manner of expression, and manifested that the spiritual life was unimpaired by the decay of the natural faculties and powers. By the side of Comfort Collins on the same bed, lay Elizabeth Dow, aged upward of ninety-one years. She appeared to be much brighter in her mental faculties, though her hearing was also impaired. She was quiet and silent; but when I mentioned being more than three hundred miles from home, she raised up her head, and said, "It was a great way off." We

were told that she is very desirous to live every day in a state of constant preparation for death. At parting, she grasped my hand very forcibly; and with a very earnest look and much feeling, entreated me *to remember her.* She held my hand a considerable time, seeming as though she wanted to say more, but her full heart lacked utterance in words. At the same time, perceiving that we were about to leave them, Comfort Collins put out her feeble hands, and grasped my other hand very feelingly, saying twice over, "I wish thee well," "*I wish thee well.*" To me, this interview and parting with these aged women was exceedingly interesting and instructive, and some deep and lasting impressions were made on my mind. The loss of hearing, of memory, and of all the bodily and intellectual powers and faculties, what is it, if, happily, in the vigour of life, these gifts and talents have been improved? An evidence of this happy effect was furnished to my perception as I sat by these aged probationers, now nearly ready to be gathered home. I felt myself amply rewarded for the labour of going to see them. They were a text and sermon that have left a precious and lasting lesson of comfort and instruction to my soul.

I was informed that Comfort Collins will be one hundred and five years old if she should live to the 15th of tenth month next. It is in the counsels of inscrutable Wisdom that she is thus continued in mutability, no doubt; and yet as I sat by her, I could not but desire that she might be released from the shackles of mortality,—to enjoy the fruition of that happiness resulting from a long, a virtuous, and a useful life.

I may here add another instance of longevity in this neighbourhood. On leaving the above-mentioned two aged women, we went about two miles, and called to see Phebe Dow. Her son called her, and with a short cane she walked into the room with apparent ease, shook hands with us, and sat down. She was so deaf that I could not converse with her, which I much regretted, as we were told she has her perfect recollection both of ancient and recent events. She said she was one hundred years and three months old. She makes her own bed, waits upon herself, and appears to enjoy herself, free from pain and the usual infirmities of old age. Her eye and countenance

bespoke a mind but little impaired by the load of a century of years. On her taking leave of an aged man who had called to see her, she said with apparent meaning and emphasis, "*Farewell;* and the only way to *fare-well* is to *do well.*" The man appeared to be rather of intemperate habits, and the admonition very applicable to him, as well as of general use.

In the morning, after these interesting visits, I attended Seabrook meeting of Friends, and in the afternoon had a large and crowded meeting of very good-looking young people, and others, chiefly Presbyterians, at Almsbury. It was a precious, favoured opportunity, though somewhat disturbed near the close by reason of a thunder shower, and some leaving the meeting. Next morning had a meeting at Newbury at ten o'clock. Very few Friends belong to this meeting, and they live scattered and remote. But a number of solid, good-looking Presbyterians, with a flock of children, came in, and we had a comfortable opportunity together; after which we returned to Salem.

23d and 24th. Attended Salem quarterly meeting; and in the evening, at my request, a meeting was appointed for the inhabitants of the town generally. It began at seven and held till ten, and was a season to be thankfully remembered by many. Next day we travelled about twenty-four miles to Caleb Page's, at Haverhill. Here we had some prospect of a meeting, but the notice having failed of being spread, we felt most easy to go on to Benjamin Folsom's, at Epping.

I feel best satisfied to preserve a little account of Caleb Page and family, as it may possibly be of use to some other inquiring minds. Isaiah, his son, a youth of perhaps sixteen years of age, being of a retired and thoughtful turn of mind, wanted much to go to a Quaker meeting, but was discouraged by his parents, who were Baptists. Isaiah, however, did not feel satisfied with attending the Baptist meetings, and therefore repeatedly importuned his parents to let him go to *one* meeting of the Friends. At length they consented to his request, but his father must go with him to take care of him, being only a boy. There being no Friends' meeting nearer than Almsbury, ten miles from their dwelling, one first-day morning they both set out on foot and walked thither. It was

a *small* and a *silent* meeting; but the result was, that in this silent meeting the son, Isaiah, was confirmed in what he had before felt in his mind to be the Truth, and the father was convinced of Friends' principles. The mother has also been convinced of the Truth, and all three are now members.

I may add, Isaiah, the son, is a very serious, solid-looking youth, and the parents appear very sincere, full of love toward Friends, and as though they could not sufficiently manifest it. Although they have not yet changed their dress, nor even learned the plain language of Friends, yet, I think, I never met with a more hearty welcome to the best a house afforded, and they were all very anxious that I should have a meeting with their former fellow-professors of that place.

On seventh-day, the 26th of eighth month, we had a considerable gathering of people at Epping; then went on to Dover and lodged at Marvel Osmond's. On first-day morning, went on and attended Berwick meeting, in Maine, and in the afternoon, accompanied by eight or ten chaises, with Friends, we went to a place called Oak Woods, where Friends usually hold their meeting in a school-house. But there being many more people gathered than the house would hold, the Baptists offered their meeting-house, about a hundred and fifty rods off, for our accommodation. This kind offer was accepted, and we all went to it in a flock; the Baptists also, and their minister attended, and we had a very large gathering. I humbly hope it was a profitable season to many minds.

On second-day morning we rode to Kittery, twelve miles, and had a small meeting there. I trust it was a good one to some present. In the afternoon had a large meeting at Dover, a considerable business town in New Hampshire. Two priests attended, and sat directly before me, with a lawyer between them. I was mercifully raised above all fear of man, to declare the word of life among the people. The priests were serious and attentive, but the lawyer seemed to "care for none of these things." The meeting was eminently overshadowed with Divine goodness, and was a blessed opportunity.

At this meeting I met with dear old Mehetabel Jenkins, and she appeared in supplication near the close of it, in a very

lively and powerful manner. She is in her eighty-fifth year, and may truly be said to be "green in old age"—retaining her love to Truth and to faithful Friends, and possessing her natural faculties with much clearness. She has travelled much in the service of the ministry, besides crossing the ocean and visiting Europe. She has been a woman of affliction. Her husband died while she was from home on a religious visit to the Southern States, and of eight children she has only two left. But in retrospect of her bereavements and various other trials, she adopts the testimony of the Psalmist: "It is good for me that I have been afflicted;" to which she adds this testimony to Divine goodness and mercy: "His rod and his staff have been my support."

We spent the evening with her very interestingly; and on third-day she rode with us in our carriage eleven miles to Lee, where we had a large meeting, composed principally of Baptists, notice having been voluntarily spread by their minister at the close of their meeting on first-day previous. After I had had a very open time in testimony, dear Mehetabel appeared in supplication, and the meeting closed under a precious savour of life. As I was passing out of the house, I stopped to shake hands with two serious-looking men, who were probably Baptists, and appeared to be waiting for that purpose. Several Baptist women also appeared desirous to speak to me, and I stopped, while Friends and our company went out of the house. The first woman to whom I offered my hand seized it with expressive meaning, and thus addressed me: "Dear brother in Christ, your God is my God, and your religion is my religion. Oh! the precious unity of spirit that I feel with you, and with the doctrine you have preached to us to-day. I bless God that I am here. I pray the Lord to bless you, and prosper your labours in the gospel:" with much more to this import; and the two men who stood by several times said Amen to her expressions. I replied to her that it was a precious thing to feel the unity of the spirit, and that it was best to enjoy it in quietness. She said: "Yes, but I must speak and declare the goodness of God to my soul this day. Oh! bless the Lord with me that he has sent his servant to preach the gospel to us," and thus, raising her voice

so loud that the people gathered round the door and in the house to see and hear what was going on. Several other females were much affected, and stood by with tears flowing. I found I could not prevail with the first one to be still, so I shook hands with several of the others, who were mostly silent, or their expressions short. A general seriousness appeared in the countenances of old and young, and I became surrounded by weeping women, and the crowd increasing around me. Having in vain endeavoured to quiet the first, I made my way out of the house as well as I could, and went to a Friend's house a short distance off, but not out of hearing of her voice. The poor woman, in expressing her feelings of satisfaction and gratitude, became so overpowered by her nervous sensibility that she could not recover herself nor become composed for nearly half an hour; her strain of utterance being chiefly in singing praises, and calling on others to join with her in the acknowledgment of Divine Goodness and the favours of the meeting. A number of the Baptists stayed with her till she got calm and quiet; but, poor creature, I was afraid she would lose all the good she had gained. Had she stopped after some of the first expressions, she might have felt comfortable; but by giving way to the vocal utterance of her grateful sensations, her animal system became so overpowered that she could not command herself. To Divine compassion and care I left her.

Another of these serious Baptist women followed us to the Friend's house where we dined, and spoke much of the extraordinary favours of the meeting, and of her own state described—also the encouragement derived from the opportunity. Two young women were with her, who appeared very tender; they also were Baptists.

Here I saw renewedly the need of firmness and stability in the Truth so as not to be moved, nor the animal sympathies allowed to prevail over a sound discretion. No self-complacency can be claimed by the poor instrument, and nothing ascribed to the creature. Sensible of this, I felt myself to be but as an unprofitable servant, and in deep humility and grateful acknowledgment of Divine kindness and help, ascribed all the glory, honour, and praise to his adorable name.

On fourth-day morning this precious aspiration livingly clothed my mind:

"This day thy favouring grace be nigh,
So oft vouchsafed before;
Still may it lead, protect, supply,
And I that hand adore:"

And it was peculiarly verified in my experience this day at a meeting at Rochester; and in the afternoon we had another at Upper Rochester. To the first we were accompanied by dear old Mehetabel Jenkins. She appeared in a lively testimony, and it was a favour to have her company and instructive conversation.

During the afternoon meeting at Upper Rochester, there was a thunder-shower. When we came out of the house, an elderly man spoke to me, and invited me home with him. He said he had just hauled in a load of wheat as it began to rain, and felt as if he must come to our meeting, and that he was glad he was here. He further said he united with my testimony, and that it was the Truth. He wished me to be encouraged in my travels and religious labours for the good of others, believing a blessing would attend them. On inquiry, I found he had been much opposed to Friends, insomuch, that when one of his sons was convinced of Friends' principles and received into membership, he said he considered him *lost*, and would not come himself to Friends' meetings. But now, he told some Friends after meeting, that if he could hear such a discourse every first-day he would come to meeting.

Ah! how many are looking outward and loving to be fed with words, while the inward sense and life is too much overlooked and neglected. And yet all-gracious Goodness often condescends to meet the low, carnal, and outward state of men, by means adapted to their condition, in order to help, to exalt, and to lead them to the living substance. Thus, as in the case of this old man, some new views appear to have crossed his mind—some new ray of light illumined his dark opinions; and who knows but this may in mercy be the beginning of his salvation, and the means of his return to the heavenly Father's house?

Ninth month 1st.—Yesterday had a favoured meeting at

New Derham. Few Friends reside here, but there are some seeking, inquiring minds in these parts, if my perceptive feelings are right.

Jeremiah Dow, an aged Friend of eighty-seven years, appeared in testimony in this meeting; he appears zealous for Truth, and concerned for the good of his fellow-creatures. His mental faculties and physical powers are remarkably strong and vigorous. To-day a meeting was gathered at Joseph Varney's, at Wolfborough, on the borders of Lake Winnipesogee. It held till after one o'clock, and I had cause to "thank God and take courage." We then went to Sandwich, New Hampshire, about twenty-one miles, having Benjamin Fry as pilot. Lodged at Cyrus Beedy's, a valuable plain-hearted, ministering Friend. Next morning, visited a sick woman and two aged people. The feeling, sympathetic traveller on gospel service, will often find peace and instruction in being mindful of these two classes of our fellow-probationers.

On first-day morning, the 3d of ninth month, we attended the meeeting of Friends at the north house, Sandwich. Notice having been widely spread, it was a full meeting, and continued till near half-past one o'clock. A large number of other societies attended, and the exercise of my mind turning on the subject of worship, I was led to give them some views on vocal music, that were not in accordance with commonly received opinions as exhibited in the practice of some Christian professors, and also to enlarge on the propriety and necessity of mental silence, in order to perform spiritual worship with acceptance to Him who regards the heart more than vocal sounds.

Taking a little refreshment, we hastened to a meeting appointed at the south house. Travelled a very rough road, and arrived at four o'clock, when we found a large collection of people gathered at a Baptist meeting-house not far from that of Friends. General notice having been spread, it was soon perceived that Friends' meeting-house would by no means hold the multitude, so the Baptists generously offered their large building. The gathering of people was so great, that it looked as if this newly-settled country might be drained for seven

miles round; and yet, I was told, there was another meeting held at the same time about three miles off. I may record it with gratitude to my God, my helper and preserver, that it was a favoured, open time in public labour among them, one or two of their ministers being present.

Great is the openness of the people in this northern land to attend meetings, and hear the gospel preached in the demonstration of the Spirit and with power. Many hungry and thirsty souls seem to be seeking for the bread and water of life to satisfy them, being weary of the husks of mere forms and ceremonies. The evening of this day was agreeably passed at Cyrus Beedy's, in a large circle of dear Friends, and we had a precious cementing opportunity of religious feeling together before parting, several hopeful young people being present.

Next morning, ninth month 4th, there was a large frost, which destroyed or injured abundance of Indian corn, potatoes, and other vegetables. Having our kind friend Benjamin Fry for a pilot, we rode to Gilmanton, thirty miles, and next day had a meeting there. It was a very rainy time, but the people flocked in till the house was well filled, and it was a good meeting, a blessed opportunity. Several Friends from Pittsfield met us, yet we stayed here on account of the rain.

Ninth month 6th.—Still very rainy, but we reached Pittsfield week-day meeting in good season, and found a very full gathering, notwithstanding the storm. I could but pity those mothers who came carrying their infant children to meeting, but I found on inquiry that such were their circumstances that they must either bring *them* or stay at home themselves. Hence we often see a dozen or more infants at a meeting, but they are mostly very quiet; and I am glad their mothers thus show their love to what is good by coming to meeting, even with the care of their babes.

I had an opportunity of much openness in communication at Pittsfield, and it was a season of renewed favour. After I took my seat, a Friend stood up and repeated that text of Scripture, "Ho! every one that thirsteth!" &c. As he sat down, a Free-will Baptist man added a few words sitting, and then rose, expressing his unity with the doctrine and testi-

mony that had been delivered in the meeting that day, and publicly acknowledging that he had felt it from his youth, he declared that it was the Truth, and exhorted others to take heed to it. He stood perhaps five or six minutes, and when he sat down the meeting seemed in a sweet, quiet state. After a proper pause, the usual signal was made for concluding the meeting; but before the people rose, or any stir was made, a young woman stood up in the back part of the house, who by her dress and manner did not appear to belong among Friends. She spoke very deliberately and distinctly, I suppose, for nearly a quarter of an hour. Her sentiments were good; and uniting with the truth of what had before been expressed in the meeting, she very pathetically exhorted the people to attend to the Divine principle within, and added the testimony of her own experience to the efficacy and sufficiency of "the grace of God which brings salvation." It was a testimony that could be owned by Friends.

I was afterward informed that this young woman was one of those called Free-will Baptists, who are opposed to Calvinistic notions. They also allow women to speak among them in their meetings as well as men, and are a plain, exemplary people.

After the testimony delivered by the young woman, a man who sat on the stairs arose and added his testimony to the Truth of what had been delivered in the meeting, acknowledging himself to be a poor creature, who could only say for himself, "God be merciful to me a sinner!" and then exhorted his fellow-creatures to attend to what they had heard. We were told afterward, that this man had been a very wicked, drunken creature; but had of late made some change for the better, and now appeared sincere in his declaration.

Not knowing how many other confessions and testimonies might be offered, when this man sat down, I mentioned that it was now seasonable for the opportunity to close. And I hope it was a meeting that will be profitable to many who were there. We dined at Amos Peaslee's, and the Baptist man with us. He seemed full of words, and I was afraid he was too talkative for his own good.

We set out for Concord, eighteen miles, to attend a meeting

appointed for us in the evening. When we arrived, though about half an hour after the time, no person had come—all was dark and gloomy—no lights, nor any thing prepared for holding a meeting. I felt exceedingly discouraged. Only three men Friends reside in Concord, and about a dozen women, and they hold meeting in a private house. Our meeting was to be in the court-house, the towns-people being generally notified. At length candles were brought, and the people collected; so that it was a considerable assembly, but a hard, laborious time. I delivered what was given me to say to them, and as soon as I sat down the towns-people generally rose and went out; so little acquainted did they appear with the order of Friends, or with the solemnity of the occasion.

7th. Set out early, and travelled a rough road, eighteen miles, to their week-day meeting at Weare, still in New Hampshire. Arrived in season, and had some close doctrine to communicate to a pretty large meeting, mostly Friends. Next morning, at ten o'clock, had a large and favoured meeting at the north house in Weare, near three miles from the other. In the afternoon, at four o'clock, had a meeting at Henniker to satisfaction, and lodged at Johnson Page's.

On seventh-day morning, in company with Daniel Gove, of Weare, and Ebenezer Breed, we set out for Unity and Ackworth, a little settlement of Friends near the borders of New Hampshire. Next day being first-day, and notice having been spread, we had a large meeting at the house of Thomas Davis. Some came seven or eight miles, and it was a good and edifying meeting. The people were very quiet and attentive; and though there appeared to be near twenty infants present, they made very little noise, and it was comfortable to have the company of their mothers at the meeting.

After meeting, I received a pressing invitation to appoint a meeting next day about seven miles off; the man seemed very desirous of such an opportunity, on account of his wife, whom he could not bring to the meeting to-day, as well as on account of his neighbours. On consulting my companion, he did not unite with the proposal; so I gave it up for the present,—but believe it would have been better to have had a

meeting there. Ah! these hungry, innocent minds! the very crumbs that fall from our table would be grateful to them. Another sincere-hearted stranger wanted to give one of the Friends who was with us a dollar to hand to me, as his free-will offering, for he was sure we could not travel without expense. The friend could hardly put him off, till he informed him that we could not take pay for preaching in any way whatever. Poor things! how my heart feels for them! for they indeed appear as sheep not having a shepherd, nor a fold of safety and quiet, and seem to be hungering for the bread of life. They are also very anxious to read Friends' books, and what few they have are lent from one to another, and read with great interest and attention. I fear there is a great delinquency on the part of Friends in not distributing books among the mass of inquiring minds, tending to lead them to an acquaintance with the principles and testimonies of Truth in themselves. I left them rather with a heavy heart.

Ninth month 11th.—This morning, accompanied by our kind friends Daniel Gove and Ebenezer Breed, we set out for Montpelier, in Vermont, and travelled over hills and mountains, about eighty miles.

On the 13th I had a meeting there, and another in the evening, in the State-house, for the towns-people, which was satisfactory to me, and appeared to be so to the people; for next morning, when we offered to pay our bill at the tavern where we lodged, the landlord would not take any thing for our entertainment.

Montpelier is the capital of Vermont, and is situated on Onion River, about fifty miles from Lake Champlain, forty from the Canada line, and twenty from Connecticut River. The corn, potatoes, and vines are killed with the frost that occurred on the 4th inst. It appears to be a cold country, especially in winter. Here is a comfortable little meeting of Friends, forty miles from any other. May they hold up the light of Truth to those around them.

14th. After making due acknowledgments to our kind landlord, we set forward down Onion River, and had a level road on a turnpike through one of the most hilly countries I ever

saw; but the road keeping near the river was good. Daniel Gove and Ebenezer Breed still with us, as our kind companions, which was a great comfort. May Heaven reward them for their dedication. After travelling about fifty miles, we put up at a tavern in a small village not far from Lake Champlain. I felt much discouraged, and was somewhat unwell, so retired early to bed; but was waked about midnight by the firing of a cannon or field-piece in the village; and I had little more sleep that night from the frequent firing of the gun. Morning came, and I hoped to be delivered from this unpleasant scene; but just as I was carrying my trunk out to be put in the carriage, a wagon-load of men with guns came up, and three of them fired on the door-sill just by me, so that the explosion almost stunned me. I found it was what is called *muster-day*, and the firing of the cannon in the night was by the boys of the village. Oh! the evils and depravity of every thing connected with war!

We left them early, and pursued our way to the lake. The wind blew quite strong, and finding we could not all cross it at the same time, our kind friends Daniel Gove and Ebenezer Breed left us, intending to return home by way of Lincoln. Our carriage was put in a little shallow scow, to cross Lake Champlain, (three miles wide,) to Grand Isle, and our horses were taken by a boy through the lake, where the water was nearly as deep as to their sides. The water was now uncommonly high, by reason of much rain; for in common times it is not more than knee deep, and the bottom may be seen all the way.

We were landed, all alone, on Grand Isle or South Hero, and our first inquiries were for Friends. We went on about two miles, over very bad roads, and called at a house where we found a woman Friend, who told us of a meeting appointed that afternoon at a school-house near by. So we put up with this family, being after ten o'clock, and we had had no breakfast. This the Friend kindly supplied, and we stayed to attend the meeting, which was appointed at the request of old Elijah Hoag and his son Elihu, both ministers, from Starksborough, in Vermont. Next day I had a meeting at Friends' meeting-house on the west side of the island, and

nearly opposite where a bloody battle was fought on the lake, about a year ago, during meeting-time. It must have been an awful, shocking scene! Our meeting was satisfactory. After dinner we crossed the lake to a place called Cumberland Head, and went on through Plattsburg to Peru, twenty miles. The roads being very bad, we did not arrive at James Rogers's till eight o'clock in the evening.

In passing through Plattsburg, the ravages of the battle on the lake were plainly visible. The houses were shattered with cannon balls, and the devastation of war was marked through the village. Oh! when will the benign influence of the gospel of peace and love prevail in the human family, to the extermination of all wars and fightings, all contention and oppression?

17th. Was at a large and favoured meeting at Peru, in New York State. In the afternoon visited a sick Friend, and had a religious opportunity with him and his family, to satisfaction. Then visited Jemima Keese in her chamber of sickness. She is a valuable minister. Spent the evening agreeably, and had a religious opportunity not soon to be forgotten. My impression is that there are some valuable, sincere-hearted Friends in this settlement.

Next morning we set out early, and passed over much bad roads, about twenty-two miles down the west side of Lake Champlain; then crossed it where it was three miles wide; had a windy, rough passage; and thence nine miles to Cornelius Holbert's, at Ferrisburg, in Vermont. Here my mind became very much depressed and discouraged; but a meeting being appointed at Ferrisburg at my request, I went to it. It was a time of suffering, but I obtained some relief by vocal testimony, and went on to Monkton. On fourth-day, was present at their week-day meeting, but still in a state of deep exercise and suffering. Afternoon, went to Starksborough. Roads still very rough, stony, and muddy. Put up with Elijah and Elihu Hoag, and next day was at their preparative meeting. Here Truth rose into a good degree of dominion, and my mind felt some relief. After dinner we rode to Lincoln, when we again met with Daniel Gove and Ebenezer Breed. On sixth-day, had a meeting at Lincoln,

and it was a precious season. These two last meetings abound with preachers; no less number than twenty-four appear in testimony, many of them the relatives and children of Joseph and Huldah Hoag.

22d. In the afternoon we travelled about twenty miles toward Mount Holly, and put up at a tavern, my mind oppressed and distressed, but had to labour for patience. Next morning it was very rainy, but we rode six miles to breakfast. The rain now increased, and the wind blew so violently that we thought best to keep in the house till two o'clock in the afternoon, when we again set forward and found the waters very high. The storm continuing, we had to put up at a poor tavern, where the waters were roaring around us, and our lodging-room very damp. Having yet sixteen miles to reach Mount Holly, on first-day morning we set out early, and found the roads much washed, and the bridges swept away. With much difficulty and great exertions we arrived at the meeting there awhile after eleven o'clock; found a small company of Friends gathered, and after all the toil we had a comfortable refreshing opportunity with them.

It should be noted that our worthy and very kind friends, Daniel Gove and Ebenezer Breed, continued with us through all this toilsome and hazardous journey from Lincoln to Mount Holly. Such disinterested attention and care toward strangers demands my grateful acknowledgment, and tended closely to unite us in brotherly feelings of harmony and peace. On second-day morning we parted in much nearness of fellowship, they returning to Weare and we going on to Danby. In our journey we still found bridges washed away, and the roads difficult, for the rain was unusually great here, and made a mighty freshet.

9th month 25th.—About four in the afternoon we arrived at Stephen Rogers's, at Danby, and next day had a very large meeting at that place, which held till near two o'clock, I hope to profit. We are yet in a hilly, mountainous country, and frequently see the clouds below the tops of the mountains. To-day we saw at some distance on the side of a very steep hill, or mountain, the appearance of a road cleared among the trees, and were told it was made by a large rock, that having

been undermined, fell and rolled down the steep declivity, breaking down and tearing up the trees in its passage, and still widening the breach till it reached the bottom of the mountain, where its road was about two hundred feet wide, and it narrowly missed a dwelling-house. The noise of this rocky avalanche was like that of distant thunder, and occurred about three years ago.

27th. I was at Granville week-day meeting; the village of that name is pleasantly situated just on the edge of New York State. But very few of the villagers attended meeting, and I was induced to think that very little notice had been spread among them. But on one view of the case how can we wonder! A stranger, of whom they never heard before, coming into a neighbourhood, and Friends not knowing who or what he is, may feel indifference about notifying other professors, especially if they themselves have not much concern for the cause of Truth. But, on the other hand, when the order of discipline is maintained, and a Friend in the ministry, though ever so much a stranger, with proper credentials, comes into a neighbourhood and feels a concern to see the people together, a duty is laid on Friends to render what aid they can in forwarding the object of religious concern.

It may be right to record that we had a good meeting with the few present. Divine love spread among us and gave utterance to a living testimony, accompanied with such baptizing power, that induced a belief the Friends then were conscious of their neglect, for it was proposed that I should have another meeting in the evening. On considering this proposal, I felt easy to leave them, and so set forward toward Queensbury. The way becoming very rough and difficult, we stayed the night at William Moore's, at a village called Fort Ann, and were very kindly entertained. Next morning we reached the monthly meeting of Friends held at Queensbury, and had a satisfactory opportunity with some dear friends there. The unusually large number of little infants brought to this meeting occasioned some interruption during the business part of it, as it held long; and the little creatures appeared to get tired, and to require more nursing and attention than could be bestowed on them in such a meeting.

29th. In company with Joel Dean, we set forward toward Easton, and arrived at Joseph Wilbur's in the afternoon, thirty miles. On seventh-day morning, had a meeting at Easton. Many of other societies attended, and heard the plain, simple, practical doctrines of the gospel declared, in a manner to which it is probable they had not been accustomed. In the afternoon we rode twenty miles to Troy, and put up with Abraham Staple and Lydia his wife, kind, agreeable Friends. Next day, attended morning and afternoon meetings at Troy, and found an interesting little company of Friends there. Oh! the importance of the upright and consistent example of faithful Friends everywhere, but especially in trading and mercantile towns and exposed situations. But, alas! when *Friends* fall into the corrupt channels of trade and business, and pursue the world's wisdom and policy in making haste to become rich, how great are the stumbling-blocks thus thrown in the way of honest, seeking minds! and how mournful the consequences!

While in Troy I read the account of the awful hurricane and storm in New England, which occurred while we were on our way to Mount Holly, the 23d instant, exceeding any thing known along the coast for extent of destruction of lives, buildings, vessels, trees, &c.

On second-day, the 2d of tenth month, we left Troy, and passing through Lansingburg, crossed the North River over a famous bridge to Waterford, and thence to William Carey's at Half Moon Valley. Next day, I had an interesting meeting there, in which the wing of Divine Goodness seemed to be spread over us, I trust to the comfort of many minds. On fourth-day we passed through Schenectady, stopping only to see a woman Friend with whom I was acquainted, and went on to Duanesburg, where we were hospitably entertained by Isaac Gaige and family. Next day, attended a meeting at Berne, and thence rode to Christopher Healy's at Coeymans.

My labours in these northern lands appeared now to have come to a close. After resting here a short time, we prepared for setting out homeward. Accordingly, on the 8th of tenth month, after meeting, we rode to Athens and lodged. Thence pursued our journey by way of Rosendale Plains, Mont-

gomery, and Sussex, in New Jersey, to Ebenezer Wilson's, at Hardwich. Lodged there, and then went on to John Comfort's, at Solebury, in Bucks county; and thence, on the 13th of tenth month, 1815, we reached home, to the mutual joy and satisfaction of our dear relatives, friends, and neighbours.

In this journey I was diligently engaged in the performance of my apprehended religious duties for more than four months and a half, and travelled, by computation, upward of twenty-two hundred miles.

CHAPTER VIII.

ELEVENTH month 21st, 1815.—Accompanied a committee of the quarterly meeting to sit with Friends at Frankford preparative meeting. Time of much sickness among them with the influenza, and the meeting small and dull. Visited Margaret Porter, who was very sick, but strong in spirit and expressed her desire that we might be kept under the Lord's protection.

22d. Margaret Porter was released from the painful shackles of mortality, aged about 95. A happy change, no doubt, to her! How comfortable the reflection, that after a long and stormy day of probation her sun should go down in brightness.

23d and 24th. Attended Abington and Germantown preparative meetings with the committee.

Twelfth month 6th.—Martha Adams departed this life in the evening, in the 46th year of her age. Her nativity was in Bucks county, near Bristol, and thence she removed to Byberry about the year 1790. Most of the remaining part of her pilgrimage has been passed in this neighbourhood; and though she was afflicted with considerable and increasing difficulty of hearing, and had no other means of support than her daily labour, yet by her industry and frugality she had saved and placed out to interest upward of five hundred dollars, as a fund for the support of her declining years. Her wages were generally small, and her services of the laborious

kind; but her mind appeared contented, and her movements bespoke the cheerful willingness of her disposition to oblige those who employed her; and if we may judge from the fruits of her conduct and deportment, her mind must have experienced the realities of religion. This no doubt supported her in the calmness of resignation through her sickness, so that she spoke of her dissolution with as much composure as if passing from one room into another, and even desired to be gone to her eternal rest. Although obscure her path of life, and much secluded from the advantages of social converse, yet if her end was thus crowned with Divine favour, what matters it though her memory may soon pass away, though her loss may be less felt to survivors than some others, though no marble may tell where she lies, nor poetry nor history transmit her name to posterity—yet if her happy soul rests in Abraham's bosom, all is well.

First month 10th, 1816.—A large and solemn week-day meeting, in which dear Mary Walton appeared in supplication.

Sixth month 13th.—Visited Sarah Watson, confined to her chamber, and gradually verging to the solemn close. Found her cheerful, though weak in body. Her mind appeared clothed with the white raiment of innocency and calmness. Her conversation interesting on subjects relative to the cause of truth and righteousness. She mentioned a dream she had the preceding evening of a passage in Scripture being addressed to her, and which she could not recollect to have read so as to know where to find it. It was this: "Let her alone, she hath done what she could." A recurrence to circumstances connected with this Divine testimony of approbation, I apprehend, must strike us with the forcible conviction that this vision of the night is an evidence of her state of acceptance; and that, as she has *loved much*, her sins are all forgiven, and her robes washed in the blood of the Lamb. "Let her alone," let her rest beyond the reach of trouble; "she hath done what she could," she hath been faithful in her heavenly Master's cause. Her work is done—her reward is sure. Oh precious evidence! an evidence that was felt by some of us on her behalf, and that this shall remain to be "a memorial of her."

Sixth month 30th.—Sarah Watson departed this life, and was buried the 2d of seventh month. On attending the funeral, it appeared to be the practice of the neighbourhood to gather in companies about the house and yard and enter into conversation. My spirit was grieved with this thoughtless practice. At length, feeling the Word of Life arise, I stood in the door and addressed the company. It was a solemn season, and I trust this was not all lost.

In the latter end of the seventh month, obtained a minute of concurrence from Friends of our monthly meeting to visit sundry parts of Bucks county; and in the eighth month had a large, and to my own mind, a considerably satisfactory meeting at Isaac Harding's among Presbyterians and others.

In the early part of the ninth month, attended Middletown monthly meeting. Oh! for a more living zeal in the cause of Truth and support of Christian discipline. But, alas! when the spirit of the world predominates, how heavy the load to the little, humble, exercised travellers. The natural understanding, when it enters into the concerns of society, is active in judgment, and determines according to appearances; but the Spirit must be waited for, or the labour is in vain, and profits nothing.

Had a large meeting at Newport in this month, on first-day afternoon, in which some important doctrines were opened, and a hope felt that in some minds light shined.

In the tenth month, felt a motion of love toward the inhabitants of Milford. A meeting was appointed in the schoolhouse on first-day afternoon, which could not contain the people. The rising and spreading of light was opened and illustrated partly from the circumstance of Bible societies sending abroad the Scriptures without note or comment, and thus implicitly confessing to the universality of the Divine Spirit, as the best interpreter or expounder of those sacred testimonies.

Eleventh month 3d.—Attended Newtown meeting in the morning. Where courts a few years since were held, *now* a considerable meeting assembles.

Eleventh month 4th.—Attended Buckingham monthly meeting of Friends, and had some close labour in public testimony

among them. Next day had a large and favoured meeting at Milton in the forenoon, in which doctrine and counsel flowed freely to an attentive audience. In the afternoon had a small meeting in a school-house at Bridgepoint, below Doylestown. It was however satisfactory on the whole, though not at the place designed, nor had the necessary information been timely spread. Rode that evening to Jonathan Jarrett's, at Horsham, and next day attended the select quarterly meeting. Fifth-day, at our quarterly meeting at Horsham, had the company of Emmor Kimber and Jonathan Evans.

Sixth-day, 8th of eleventh month.—Attended the Falls' monthly meeting, accompanied by James Walton and Michael Trump, who had been with me to Buckingham.

First-day 10th. Attended Makefield meeting, and in the afternoon had a very large meeting at Yardleyville, held in a mill. It was a favoured season. Called at Mahlon Yardley's, and lodged at John Stapler's. Next morning, after an opportunity with his large family of daughters, went on to Jonathan Balderston's. Had a little sitting with his afflicted daughter, and then attended a meeting appointed for us at Joshua Knight's, which was an eminently favoured season. Dined with those humble Friends Zephaniah and Ann Mahan, and returned home.

17th of eleventh month —At Bristol meeting in the morning, and in the afternoon a large and favoured meeting at William Headley's, three or four miles north-west. The poor in spirit and the lost sheep of the house of Israel were tenderly visited and encouraged.

24th. Went to Horsham. Attended meeting there in the morning, and in the afternoon had a meeting at the Billet, held in the meeting-room of what is called Loller Academy. The people were quiet and attentive, and some relief was felt in discharge of duty toward them. But more living zeal for the Truth I thought was wanting among them.

Twelfth month 18th.—Attended Buckingham week-day meeting, and had an evening meeting there, which was largely attended. But by whom or by what means shall Jacob, the true wrestling seed, arise into dominion in the soul, when so many

other seeds are either cultivated or carelessly suffered to grow in the earthly minds of the children of men?

The next day had a meeting at Doylestown, in the court-house, after attending Plumstead week-day meeting. Little may be recorded of these meetings further than as they furnished an opportunity for discharging an apprehended duty of love toward the people. That at Doylestown was trying. Indeed, court towns and court-houses are often, by association of ideas, or the general state of the inhabitants, places of hard labour, and much oppression to that precious life which is sustained by far different food than the life of covetousness subsists on; and yet there are minds even among those engaged in the law, and busy politicians, who are tenderly visited by the heavenly Father's love, inviting and calling them home to himself as their greatest good.

On the 20th had a meeting at Joseph Smith's, up the river. A favoured satisfactory season; were satisfied a seed and savour of life was visited, and the praise offered to Israel's unslumbering Shepherd, ever mindful of the sheep of his pasture. In the afternoon had another satisfactory meeting at Jonathan Heed's. He is not a member among Friends, but one who loves the Truth so far as to be willing it should spread and prevail.

Next day had a meeting among the Baptists, at Richard Hough's. It was small, but some goodly people attended and appeared satisfied. Not much openness appears among the Baptists toward Friends.

The 22d we attended Solebury meeting in the morning, and had a meeting appointed at New Hope in the afternoon. This last was a pretty large gathering, and though many seemed raw, and too little concerned for themselves, yet a considerable number appeared serious and thoughtful, and as if an understanding was given them to take hold of some important truths held up to their view. But, alas! real, vital Christianity appears to be choked by the cares of this life and the deceitfulness of riches and the lusts of many other things, so that the Light is not set in its proper candlestick in many of the professors of the Christian name.

On the 23d we had a memorable meeting at William Mitchell's, near Center Bridge. The solemnity prevailing

near the close was such that the people seemed unwilling to depart. When this precious seal is witnessed, it is an evidence that "the Lord knoweth" and revealeth himself to "them that are his" seeking, depending children. P. M.—A meeting at Lurgan among raw people.

The next day had a meeting at Joseph Watson's in the morning, and at Benjamin Worthington's in the afternoon. Both satisfactory, the latter in a neighbourhood where are a number of the descendants of Friends, who, though remote from meeting and seldom attend, yet have not lost the savour of Truth. Many of the children among them much tendered, and a general stirring up to serious thoughtfulness seemed to prevail. It was a meeting not soon to be forgotten.

On fourth-day, the 25th, attended Wrightstown week-day meeting, and many flocked in thither, evincing an inquiring disposition. Divine goodness was near to feed the hungry with good things. Had another meeting at this place in the evening for the neighbourhood generally, to which they flowed as largely as to a quarterly meeting. It seems like a mighty shaking through this part of the land. May the Lord bless the seed of the kingdom sown in the hearts of the people, so that his own works may praise Him in the firmament of his own power, while my soul bows in awfulness before Him who is not wanting to qualify for the work of the day.

On fifth-day had a meeting at Richard Leedom's in the morning. It was small, partly owing to a funeral in the neighbourhood, which occurred about meeting time. It was however a good meeting.

In the evening of 26th of twelfth-month, 1816, had a meeting at Newtown, which was largely attended, and a door of utterance mercifully afforded; but unless a door of entrance be also opened by the Key of David, the word preached may remain unprofitable to those who have ears to hear outwardly.

On the 29th attended Falls' meeting in the morning, and had a meeting appointed at Morrisville in the afternoon, to be held in a large school-house. But when we arrived there, the house was occupied by a Baptist from Trenton. Being told he was nearly done, as he had promised to leave the house for our meeting, we waited without. But he went on with sing-

ing, repeating prayers, &c., till it was evident his object was to frustrate our meeting, when, after half an hour's waiting, a neighbour kindly offered his house, which was quickly prepared, and we sat down in the quiet, and had a most precious, cementing, tendering season together. The Baptist's hearers came from his meeting to ours, one after another, and by small companies, till it was said he was left nearly alone, and then concluded his meeting.

Next day had a meeting a few miles west of this, at the house of Joseph Paul, to which the people of that neighbourhood generally came, and numbers from a distance, and it was an opportunity that may be profitably remembered by many minds if they hold fast the impressions then made. May Heaven bless and prosper the Divine work in the souls of his visited children; and oh! that they would hold fast what they have mercifully attained, and press forward.

Having left word to have an evening meeting at Middletown, particularly for the poor and the laborious class of the neighbourhood, we stopped there on our way home, and found by the great numbers attending that the information had become general. Curiosity, or some far better motive, seems to operate powerfully to draw people to these meetings. Oh! that they may prove of lasting benefit to visited minds.

First month 5th.—Attended meeting at Pennsbury Manor, and the next day had an appointed meeting at James Dungan's, up Neshaminy, among Presbyterians, Baptists, &c. Peace flowed as the reward of dedication in thus endeavouring to stir up the pure mind, and call the attention of my fellow-probationers to the one thing needful, obedience to the operations of the gift of God in themselves. The day following had a meeting at Joseph Thornton's in Upper Makefield, among a very raw class of people living along the river. The line of communication was of a character, at first, to arouse and draw their attention, and then to point out the necessity of a life of conformity to the will of the heavenly Father, in order that our latter end may be peace. It was apprehended numbers of them had never been at a meeting before. Oh! the degrading influence of idle unconcern that too often prevails among the lower class of people on the borders of rivers

and in petty villages! And yet these were the class noticed and visited, and many of them received the Divine Word, when "Jesus was going about doing good."

On the 8th, had a meeting at Hinkle's in Plumstead, which, though not large, was a satisfactory opportunity. In the afternoon of the same day, had a meeting among the Mennonists, or Dunkers, at their meeting-house at Deep Run. This meeting was somewhat exercising, as in my communication I had to bear testimony against their mixing with the fashionable customs of the land; there being an obvious change, in a number of their members, from the plainness and simplicity of appearance which I noticed among them when here with C. Healy four or five years ago. However their young people might have received the word of reproof and admonition, I afterward learned that the elders among them had good unity with my labours, and the plainness of my testimony to the Truth.

On the 9th, had a meeting at a village below Doylestown, usually called after a sign at a tavern there, the *Turk*. It was a season of exercise, because the life of genuine religion was oppressed by an earthly spirit in the minds of too many of the inhabitants of this part of Bucks county. Oh! when will the Light be permitted to shine with clearness among the professed followers of Him who said, "Ye are the lights of the world!" In the afternoon, had a meeting at Ebenezer Conard's, a few miles southward. It was a memorable season to some minds. Light and life arose into dominion, and the heritage or plants of the heavenly Father's right hand planting were watered. Oh, may they grow in the soil of hearts sincere, while every noxious weed is rooted out by the power of the cross!

Next day had a very large, crowded meeting at Isaac Walton's in Warminster. This also was an opportunity not soon to be forgotten. May the labours of that day redound to the praise of the great Shepherd, who is bringing his other sheep, not yet attained to the fold of safety and peace, that there may be livingly known in the gathered soul "one fold and one Shepherd." After this again returned to my habitation; stayed a few days, and on the 16th was at the Manor meeting in the

morning, and in the afternoon had a meeting in the schoolhouse at Tullytown. Have cause to be thankful for Divine help in both these meetings.

On the 19th, though very cold weather, had an open, interesting meeting at Jesse Randall's, near the Buck tavern. The doctrine of the knowledge of God was opened and illustrated from the practical evidence of his Light and his Love, as he is declared by the apostles, and reveals himself in these blessed characters in the souls of his children.

The 27th had a large meeting at Joshua Bunting's, in Bucks county, to the peace of my own mind; making the forty-sixth meeting attended in Bucks County since the opening of this concern.

Second month 9th.—The events of a week past are marked with some awful beacons of the uncertainty of time, and the necessity of being duly on the watch, so as to have our accounts in readiness for a final settlement.

On first-day, the 2d, a very large and disturbed meeting. A woman was called out, occasioned by a child being much burnt or scalded. Too many went out, and unsettled the meeting. It was to me a painfully exercising time. Many strangers were present, as it was sleighing time, and it seemed as if many minds were only gathered in the outward court, where they wanted to hear outward preaching. Nothing was given me wherewith to minister to them. Fanny Oram appeared in a few words, and a Friend spoke to the encouragement of the lambs fed by the Great Shepherd. John Wood, from Kensington, also addressed the people on the uncertainty of time.

Fourth-day. At select meeting, Hinchman Haines, John Collins, and Mary Naftil attended.

Fifth-day. Quarterly meeting. Mary Naftil appeared in an acceptable testimony. In the meeting, while answering the queries, John Collins, after an excellent communication and remarks made by him, was seized with a paralytic affection and carried out of meeting.

Sixth-day. Richard Hall's wife, on a visit at Philadelphia, died suddenly, and was this day buried. Yesterday Richard Maris was buried having died, after a short illness.

Seventh-day. Went to see John Collins, at George Williams's, Abington; found him sensible, conversable, and hope that he will be restored.

Second month 11th.—Received the following account of John Collins, still at Abington:—"As to his left side and extremities, there appears no perceptible alteration. Yet our beloved friend continues patient and resigned, and apparently retains his mental faculties in full. This morning, he was assisted to sit up in a chair while the bed was made. He inclines to partake of as much nourishment as his condition requires, sleeps sufficiently, and we are looking toward a suitable time and mode of removing him homeward."

After this, John Collins was taken to his home near Moorestown, New Jersey.

Seventh month 6th.—Visited Albertson Walton and wife. Found the old man more serious and quiet than usual. Had some hope that his last days may yet be some of his best. He appears to have been a worldling, but declared he had yet the Spirit. The visit was kindly accepted and acknowledged.

17th. Hannah Walton departed this life, aged about eighty-seven years; the last seven of which she was unable to walk by a dislocation of the hip-joint, occasioned by a fall. But though confined to her chamber, and deprived of the privilege of attending religious meetings, her mind appeared to be preserved in innocent sweetness and patient quietude, as though waiting for the solemn change, which, no doubt, is to her a joyful one. On the day following, her remains were interred, after a solemn opportunity at the house of her only remaining brother, William Walton.

20th. Had a meeting in the afternoon at Asa Worthington's, for Smithfield. It was owned, as I apprehend, by the putting forth of the Shepherd of Israel, going before, and giving ability to follow the opening of doctrine and counsel adapted to the states of the people, in a communication which closed with the expression of a desire that none might be "like a man beholding his face in a glass, and *straightway going away* and *forgetting what manner* of man he was."

29th. Obtained a minute from our monthly meeting, to appoint a meeting at Groveville, near Crosswicks in New Jersey.

Also, to have some meetings within the limits of our own Quarter.

Eighth month 3d.—Had a meeting at Groveville. It was held in John Longstreth's mill; was large, and the people behaved well. Doctrine flowed freely, and it was an interesting opportunity. "He that hath an ear, let him hear." Some of the obstructions to a distinct hearing with the spiritual ear pointed out, among many other things.

24th. At three o'clock this afternoon, attended a meeting appointed at James Comly's. It was large, and favoured with the opening of the spring of gospel ministry, to the information and edification of some seeking minds. The wind blowing high, and the men sitting out doors, required an exertion of delivery that affected my lungs for some days.

25th. During a few weeks past, I attended the burial of Thomas Webster's daughter, at Abington; and though contrary to common custom among Friends there, detained the company at the house while I relieved my mind in a pressing communication on the solemn occasion. Mary Walton spoke a few seasonable words at the grave, and no other meeting was held. A few days after attended the funeral of Thomas Phipps, at Abington, after which a meeting was held, but was dry and dull. There needs improvement among Friends in the collecting and attendance on such occasions. More quietude and solemnity at the house of the deceased would be becoming, and the frequency of holding meetings after interments might be avoided.

Lately, a message was sent inviting my attendance at the funeral of Amos Hawkins's wife, at Goosetown. I went alone, and found my situation among strangers somewhat trying; but at length way opened to clear my mind, and the people were quiet and attentive.

A few days after, a similar invitation was received to attend the burial of Letitia Neal, a widow woman near the same neighbourhood. This I felt a freedom also to attend, and it was a time of renewed extension of gospel love to the company who were collected on the occasion.

31st. Richard Jordan at our first-day meeting, silent.

Ninth month 3d.—Attended the funeral of John P. Ranten,

near the Buck. He had been declining for some months, and within a few weeks past I visited him several times. He appeared tender, and desirous of good, though his life had been too irregular when in health. His last days, the days of affliction, were no doubt most profitably spent in seeking for reconciliation with God. I had an opportunity to clear my mind to an attentive audience, and reminded them of the necessity of purity of heart in order to an admission into the mansions of rest.

4th. Attended Abington week-day meeting, and bore testimony to the necessity of keeping the eye single to the light, that the whole body might be full of light.

7th. Had a meeting at Rowland's slitting-mill. It was attended by a large number of people, and a hope was felt that it was a favoured opportunity.

Tenth month 25th.—Attended the burial of my much valued friend and uncle, John Watson, at Buckingham. He departed this life, the twenty-third, in the afternoon, after about a week's illness. Edward Hicks bore a precious testimony to the innocence and meekness of his life, and that when popularity offered her baits he resisted the temptation. It may be truly said of him,—

> "Amid the cool sequester'd vale of life,
> He kept the noiseless tenor of his way."

Eleventh month 1st.—Oliver Paxson left this probationary scene, the twenty-ninth of last month, and his corpse was this day committed to the silent grave. Testimony was borne to the excellence of that spirit that was in him, and a call to survivors in the language of Young:

> "He mourns the dead who lives as they desire;"

referring to the constancy and petition of Elisha, when the Lord would take up Elijah into heaven by a whirlwind. It was a time of instructive solemnity, and a precious evidence that the dear departed spirit now rests from his labours in peace.

9th. This afternoon, had a meeting at Willow Grove. It was not large, but appeared to be satisfactory; was held in a

commodious house occupied as a tavern. Oh! for more heartfelt zeal in the cause of vital Christianity! When will the children of men be wise in heavenly knowledge?

First month 16th, 1818.—Attended meeting for sufferings in Philadelphia.

17th. Set out for Plymouth, and arrived at Isaac Williams's in the evening. Next day attended Plymouth meeting, and sounded an alarm to the lukewarm and careless. In the afternoon, had a meeting near Flowertown, at Joseph Phipps's. It was attended by a considerable number of neighbours, and though not the most easy, yet laboured to some relief among them. Lodged at Ezra Comfort's, and next day (19th) attended the burial of Rebecca Shoemaker, daughter of Jacob Albertson. She was taken away in her prime, had been married about a year, and left an infant about two months old. For two or three days previous to her close, she appeared (when not delirious) to be in heavenly ecstasy of divine enjoyment, and an assurance of a crown of glory, for her a happy change from earthly trials to heavenly rewards. The funeral was attended by a large concourse of people, and a meeting held on the occasion. Rachel Rowland and Sarah Wilson of Philadelphia appeared in testimony. Dined at John Wilson's, and felt a savour of life in his company. This afternoon James Walton, who had accompanied thus far, left me and went home; accompanied by Ezra Comfort, Jun., had an evening meeting at a school-house near Schuylkill among the marble quarriers (and others.) It was a good meeting, and the importance of being rightly directed in our inquiries after the way to heaven, held up to view with reference to a sure criterion or standard to try doctrines by the light of Christ within. The inquiring mind encouraged to faithfulness in obedience to the directions of this guide, &c. Lodged at Isaac Roberts's.

20th. Attended Gwynned preparative meeting, and held up the necessity of spiritual exercise and daily renewing of the mind, lest a state of ease like Moab, who was not emptied from vessel to vessel, should be ours, showing that no inventions nor outside covering would do instead of that internal labour after true renovation of heart typified by washing seven times in

Jordan, as was required by the prophet of Naaman the Syrian.

In the afternoon had a favoured meeting about half-way between Plymouth and Upper Dublin, at Jacob Rife's. This friendly family attend Friends' meetings, and their heart and house appeared open to accommodate and entertain Friends. After tea with them we lodged at Job Roberts's.

21st. Accompanied by J. Roberts and Sarah Yerkes (his housekeeper) lately received into membership with Friends, a tender seeking woman, we attended a meeting appointed for us at a school-house near William Ellis's, four miles northward of Plymouth meeting-house. It was not large, though full as the house could contain, and a time to be remembered. May the praise be ascribed to Him who was our helper. In the afternoon, at three o'clock, had another meeting at Barren-hill, perhaps two miles south of Plymouth meeting. It was held in a school-house near a Presbyterian meeting-house. The people seemed raw and restless at first; many of them, it was supposed, had never been at a Friends' meeting before, and this being the first held by a Friend in this neighbourhood, little else could be looked for from a people characterized as that neighbourhood is. The meeting, however, after some close and trying labour, was favoured with that covering that chains unruly spirits and solemnizes the mind, and Truth reigned over death and darkness. The way is now open for further religious service there.

22d. Attended Plymouth week-day meeting, and their preparative meeting. Some labour of love among them, to the satisfaction and peace of my mind. Requested an evening meeting here for such as are not members, which was united with, and at six o'clock a very large concourse of people assembled from all quarters. The opportunity was not (to me) so satisfactory as some others. I laboured among them, but not with that relief which would have been desirable. A hope is felt, however, that all was not in vain. May the great Husbandman watch over and water his own heritage. Lodged at Jacob Albertson's.

23d. Set out early to attend Providence week-day meeting, twelve miles. A very small meeting, composed of about

twenty-four families and parts, perhaps not more than thirty Friends attended. It was, notwithstanding, a good meeting, as the doctrine of Truth flowed to the sincere-hearted; and the importance of their letting their light shine as upon the candlestick was impressed upon them, that others seeking the way to Zion might behold their good works, and be directed to the eternal spring of life in themselves. Dined at John Barnet's. He has lately joined in membership with Friends; and his wife, seeking the foundation, is thoughtfully concerned, but does not yet see into some of the doctrines of Truth. "Other sheep," the master said, "I have, them also must I bring;" and I hope he is bringing this woman step by step to his fold of rest.

In the afternoon, at three o'clock, had a meeting at a school-house, south of Perkioming Creek and near Schuylkill; our kind landlady Barnet went with us, and I hope it was not in vain. Divine counsel was near, and strength and utterance was given to declare Truth among them, leaving in retrospect a peaceful calm on this day's labour. Took tea with Lydia a daughter of Abel Thomas, now the wife of Daniel Richards, members of Charleston or valley meeting. Rode in the evening to Ezra Comfort's. Esteem it a favour to have the instructive company of those elders in the church, Ezra and Alice Comfort. They are green and flourishing in old age, and are as pillars in the Lord's house.

24th. Attended a meeting at a large school-house at Chestnut Hill. It being seventh-day, and two-thirds of the inhabitants said to be hucksters attending market, the weather also wet and slippery, the meeting was not so large as might have been on another day. However, the house was nearly filled, and it was an opportunity that I hope will not be lost. Some important doctrines opened respecting the state which many are looking for and calling a millennium, showing that it is only to be found in acquaintance with, and submission to the government of the Spirit of Christ revealed in the heart, and that this constitutes true religion as it is attended to and followed, and produces the greatest *quantum* of real happiness in this life, and prepares the soul for the happiness of heaven.

In the evening had a large crowded meeting in a school-house near the Ridge Road in Livezey's Lane. It was trying in the forepart, but Truth rose into dominion, and the doctrines contained in and connected with the parable of the sower illustrated and applied to states present, I trust, in the demonstration of the Spirit and with power, that tended to strike conviction in some minds present. Lodged at George Martin's. He is a worthy man and a conspicuous light in his neighbourhood; few or no Friends near. My spirit had near unity and fellowship with him in the gospel. I look toward a meeting of Friends being gathered in this neighbourhood. A few more faithful standard-bearers like him would be sufficient to draw many seeking minds together to wait in silence. Oh! that such an *ensign* may be held up! "To it shall the Gentiles seek, and his rest shall be glorious."

First-day, 25.—Attended Germantown meeting. It was an exercising time. Testimony was borne to the necessity of our looking to the rock whence we were hewn, and to the hole of the pit whence we were digged. I hope the pure mind was stirred up in some. Oh! that our religious society would stand on the elevated ground of our profession, and to which we are called as lights in the world. But, alas! ease, wealth, and splendour in the world, how they are idolized; and a fair show outwardly to men has too much influence in the estimation even of religious character. Thus when the standard of Truth is lowered to suit the circumstances of the times, and men are disposed to cry Peace, peace! and sew pillows, and daub with untempered mortar, while the seed is under suffering, it must make hard work for the faithful, the little ones. To these was dropped a word of encouragement at Germantown.

26th. Attended Abington monthly meeting, and had some close searching labour among them. The subject of white-washing and annually cleansing our houses, when thorough work from garret to cellar is performed, applied to the state of society, and the answering of all the Queries which was to be done to-day.

A people formerly met and sat as the Lord's people sat, they heard his words, but *they would not do them.* Oh, that this may not be applicable to our highly favoured society!

Returned home in the evening, after dining at a friend's house, whose loquacity was painful while my mind was silently travailing in sympathy with his exercised companion and her afflicted sister.

27th. Attended our own monthly meeting, and next day that at Horsham. Had considerable religious labour among them, particularly on the subjects of love and unity, and the effects of true Christian love and the fellowship of the gospel, and also on the Query relative to Friends observing moderation and living exemplary in their business and dealings, punctual to their word, and careful to keep within the limitation of Truth. Oh! how has my mind been exercised on the great departure from primitive simplicity and moderation. Failures are even becoming frequent among members of our society. That *timely* care toward such as give ground for fears and apprehensions of failure by living above their circumstances, or launching into business and speculation, appears to be wanting among overseers and active members in the exercise of the Discipline.

29th. Attended the gathering at the funeral of James Bradshaw, who was taken from works to rewards the 26th, with a very short illness. Well in the morning, and in the evening a corpse. Testimony was borne to a large gathering of raw people, (some of them particularly so,) and I hope the witness reached in some minds. But oh, the want of solemnity on such solemn occasions! Custom has rendered such meetings very little more than a form, and even among Friends in many places. No quiet settlement; want of punctuality in meeting causes great interruption. Talking and moving about continually lessen the solemnity, and the mind being thus afloat, is unprepared to hear either the still small voice within or vocal testimony without, or to enter into a sympathetic feeling with the relatives and mourners deprived of a friend, and pierced with sorrows, and almost overwhelmed with weeping. Can there be no remedy, no reformation effected in the manner of conducting funerals?

Second month, 2.—Attended Philadelphia quarterly meeting under close exercise. Addressed them on the answers to the Queries, particularly the seventh, and again on the man-

ner of their meeting, &c. On this subject much discussion took place, and an alteration was agreed on, that instead of men and women meeting together and then separating, the men going into the other house, in future they meet separate. I was satisfied with this alteration, because I believe that quarterly meeting has suffered loss by the former mode.

5th. An exercising quarterly meeting at Abington. Oh, for more weight and depth of religious exercise in these large meetings! We had the company of Joseph Douglass and Moses Dow from the District of Maine.

Fifth month, 7th.—At quarterly meeting had the acceptable company of Edward Jones, an aged Friend from Warrington quarter. He appeared in the simplicity of the Truth, and a savour of precious life attended his communications. Daniel Howland from Rhode Island also attended.

Sixth month, 7th.—Attended Horsham meeting, and in the afternoon had a meeting at the new school-house near Worthington's, Buckingham. A very large gathering and a very interesting meeting. Doctrine flowed freely, and an enlargement of communication on the nature of that happiness designed for man, as a being formed for immortality, showing that animal happiness never could satisfy the capacity of an immortal soul, and the pursuit of it being the great mistake of mankind, was a source of innumerable miseries in the human family. Whence, in the openings of Light, the *way* was pointed out whereby man might return to the state and station designed for him, in which he might stand in dominion over all creatures, and govern all his inferior animal natures by and through that power freely offered him, which is Christ within, the hope of glory; and thus that state represented by the garden of Eden might be known even in this life, which is the happiness suited to the nature of man.

This evening William Williams, from Indiana, in the course of his religious labours came to William Walton's, a meeting being appointed for him at Byberry, to-morrow. He was seized at tea-table with a hemorrhage of the lungs, and prevented from attending meeting next day. A large company gathered, and it was a favoured meeting, though nearly silent. Some observations were made on the necessity of having the

inward ear opened to listen to the spiritual preacher, and information given of the cause of William Williams's absence.

Sixth month 14.—Had a precious meeting in Bensalem among Methodists and others.

William Williams attended meeting to-day, having been confined about a week at William Walton's. He spoke a few words near the close of meeting, expressive of his apprehensions that his public labours were near a close, and exhorted to faithfulness as the means of laying up a good foundation for the time to come.

Seventh month 5.—At a meeting appointed this afternoon at Ridge's tavern, Bensalem, it was large and favoured in the openings of doctrine and counsel to an attentive audience, and a hope felt that some minds were reached and edified. The peaceable spirit of the gospel exalted, in showing its opposition to all cruelty, sporting, hunting, and vain amusements, and that all wars, contentions, and going to law in a vindictive spirit, are contrary to the meekness and gentleness of the spirit of Christ.

CHAPTER IX.

JOURNEY TO NEW ENGLAND IN 1818.

THE 28th of ninth month, 1818, left my dear wife and children in much brokenness of spirit, and, accompanied by my brother Joseph, went to Middletown. Those only who have known a like parting with tender parents and an affectionate companion and children, can fully enter into the feelings that accompanied my mind during this ride. Here, parting with my brother, I was taken that evening by my kind friend Joseph Wilson as far as Stephen Comfort's, at the Falls. Doctor Wilson and his precious daughter, whom I met at Middletown on their way to Byberry, followed us, and we passed the evening together to edification. I was led to view the various causes that induced men to leave their fami-

lies and travel abroad; some from motives of curiosity, some to gain wealth, and some for the purpose of destroying their fellow-men by war. On close examination I can find no other motive but the love of the Gospel of Peace, and a belief of its being my duty to travel for the good of the souls of my fellow-creatures, that has induced me to undertake this journey.

Set out early next morning toward Brunswick. Met Silas Downing and Isaac Hicks, from Long Island, and William Rickman, an English Friend, on their way toward Baltimore Yearly Meeting. Felt renewedly tried in not having the company of I. H. in this journey. Arrived at Rahway about three o'clock. Here parted with J. Wilson, and was left *alone* with strangers. Endeavouring to keep up my spirits as well as I could, by stage and steamboat I reached New York a while after dark, all hurry and bustle about the boat and wharf. Took up my baggage and steered my course into town. Soon grew weary of my heavy load, and at length came to some men with a hack, and agreed with them to take me to Samuel Hicks's, near a mile from where I was. Glad was I to be received by this dear friend and his family after such a day's travel and trials. But my mind was supported beyond my expectation, in the consciousness of my sincerity in thus embarking again in the cause of Truth.

30th. In near sympathy and affection parted with Samuel and Sarah Hicks, and went on board the steamboat Connecticut, the captain of which, E. S. Bunker, was a member among Friends. He sometimes used the plain language, and frequently otherwise, but appeared like a mild, agreeable young man. I had a lonesome passage in the midst of company up the East River and Sound to New Haven. Saw an evident want of suitable books for the passengers to read; many of them seemed very listless and idle, but generally behaved with civility. I passed the day chiefly in silence and considerable mental depression. In the evening, about nine o'clock, entered the steamboat Fulton, Captain Law, for New London and Norwich in Connecticut. To be on the water in a dark night, and all alone among strangers, was a circumstance not calculated to dispel but rather increase the gloom and anxiety of my mind; but endeavouring to get into a state of quiet

resignation, and putting my trust in Him whom winds and waves obey, then committing my all to his care and keeping, I got some sleep. Rising early next morning, found the boat was near Fisher's Island, and it soon entered the mouth of the Thames, stopped a little at New London, and reached Norwich about nine o'clock. Here took stage, which stood waiting, and the driver hurried his horses up hill and down so that I was in much fear of being overturned. Soon found that my situation as to company was not at all improved, for I was now under a necessity of hearing all the idle talk of the passengers. However, I endeavoured to be patient, and to gain what instruction and information I could from it. Arrived at Providence in the evening, forty-five miles from Norwich, and fondly hoped my trials of travelling alone among strangers was at an end. Lodged at Obadiah Brown's, who, with his wife, was from home, and the young people kindly waited on me. Wrote to my wife this evening.

Seeing no prospect of getting company from Providence, next morning again took stage for Boston. My spirits admirably sustained. Found I had the same talkative young women for part of the company, and must endeavour patiently to endure another trying day's ride. However, the company of a Methodist minister, Solomon Sias, rendered it more supportable, as he appeared to have some religious feeling. When the stage stopped, (as it frequently did to water the horses, or for the driver to get a drink,) the Methodist and myself sought some retired place, and sometimes had friendly conversation. In one of the stages there was a young man that was captive among the Arabs with James Riley. It was with sorrow I observed his profanity, he being very talkative and vulgar. That Scripture testimony was brought to my remembrance, "I have smitten them, but they refused to receive correction," as applicable to this poor depraved creature. Much of this day's ride was in patient, suffering silence. Arrived in Boston about five in the afternoon, an entire stranger to the place and people. Solomon Sias made some inquiries for a passage for me to Lynn, but having his own concerns to attend to, left me. On making inquiry at the tavern whether I could get to Lynn that evening, I found a young

man who also wanted to go by Lynn to Salem; so we hired a horse and chaise, and set out a little before sunset. I soon perceived my companion to be under the influence of strong drink, but he would be driver. I therefore, endeavouring to be patient and resigned, submitted, and putting my trust in Him whose providence and whose tender mercies are over all his works, experienced preservation both of body and mind. Arrived at Isaac Bassett's, at Lynn, awhile after dark; and my companion, after taking some refreshment, left me with marks of friendship.

Feelings of gratitude almost overcame me on finding myself among my dear friends after such a very trying passage.

Tenth month 3d.—This morning was rainy, and I stayed mostly within doors, at Micajah Collins's, where I had lodged. The weather clearing about noon, I visited some of my friends. Dined at Ezra Collins's, and toward evening was taken by Isaac Bassett, Jr., to Salem. Lodged at my kind friends William and Lydia Dean's. My throat much affected; otherwise the day passed in much calmness of mind, though intermixed with feelings of my lonesome condition.

4th. Attended Salem meeting in the morning, and in much brokenness of spirit held up to view that state of mind as needful to be attained wherein we may in all things become conformable to the Divine Will, so as to have no will of our own distinct therefrom. This state I found needful, not only to recommend to others, but to labour after myself. In the afternoon, attended Lynn meeting at three o'clock, which was large, and a satisfactory one to me. My mouth was opened in testimony among them. At this meeting was E. Johnson and Ann his wife, from Roxbury. They have lately come from England, and not being members with Friends, yet having a love to Truth, they have sought out Friends' meetings, and attend them though ten or twelve miles distant. Lodged again at Macajah Collins's, and next morning had a melting, tendering opportunity with J. B., Jr., and his precious wife and her sister, a widow, whose tried state was encouragingly spoken to, before I was informed concerning her. It was an opportunity not to be forgotten.

Daniel Johnson being proposed for my companion, and my

kind friend Estis Newhall furnishing a horse and chaise, and my baggage being arranged, we set out for Salem toward evening, and put up again at William Dean's. My mind under some close exercises, but the kind attention and sympathy of my friends, with Divine support, bore up my drooping spirits.

6th. As we were about setting out this morning, Browning Swift and Abiel Aiken rode up in a chaise. They were Friends, from toward Cape Cod, and were going on a religious visit to the District of Maine, and being strangers wished to go in company with us. So we set forward together. The complaint in my throat was very trying; and this, together with the prospect before me, depressed my spirits. On gaining a little acquaintance with our company, found it would not do to appear unto men to fast; for B. S. being on his first journey of this kind, and a meek, humble-minded man, felt his situation very sensibly, and needed encouragement. Arrived in the evening at Joseph Philbrick's, at Seabrook, and I was truly glad to meet with that dear friend and father in the church, and his precious daughter Lois. Browning Swift appeared in an acceptable communication in a sitting in the family, and I also had something to say to the young people present.

All the three aged women—Comfort Collins, Elizabeth Dow, and Phebe Dow—whom I visited when here before, were gathered to their final rest.

7th. Arose very early, and set out for Dover meeting. Arrived at Marble Osborn's in good season. B. Swift appeared in a short but acceptable testimony—myself in one more lengthy, and some religious labour in the preparative meeting. Met with several dear friends with whom I had acquaintance, and my drooping spirits seemed revived. Had a precious opportunity after dinner, in which I was led to open the necessity and advantage of holy patience under all the trials and afflictions of this probationary scene. That this was attainable by keeping alive the desire and exercise of David, when he said, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of

the Lord and to inquire in his temple; for in the time of trouble he shall hide me in his pavilion, in the secret of his tabernacle shall he hide me; he shall set me upon a Rock." In the afternoon visited a sick woman, Gertrude Whittier, wife of Moses Whittier, three miles from Dover, and had a comfortable, edifying season in her room, in which several reviving and encouraging communications were made. Then rode to Berwick, twelve miles, and lodged at the house of the late Paul Rogers. Since my being here, three years ago, he has been removed from works to rewards, and a great blank is left in the neighbourhood and meeting. He was a useful and exemplary man, and his memory is precious. We were received with much kindness and hospitality by his widow and daughters, with whom we had a religious opportunity in the evening.

8th. Set out for Portland, and travelled most of the day, stopping only to feed, and dined at Saco Falls. Arrived at Samuel F. Hussey's in the evening, forty miles. My mind was led into a feeling of sympathy toward the few Friends who remain in this town, and who are labouring under discouragements, and I proposed having a meeting with them select; which being agreed to, notice was given, and next morning at nine o'clock they assembled, perhaps near thirty in all. Browning Swift had a testimony among them, and I endeavoured to encourage them to unity and steadfastness, that the seed of Jacob through them might be in the midst of many people, "as a dew from the Lord, and as showers upon the grass." The opportunity was a seasonable one, and some of them were refreshed and encouraged. In the afternoon, set out and travelled through Durham to Brunswick, inquiring the way, (for we had no pilot,) and arrived at Thomas Jones's in the evening, where we were kindly received.

10th. Rested and wrote in the forenoon, and in the afternoon had a meeting at Brunswick, near the college. Several of the students attended. I had a short testimony to those assembled, and B. S. appeared also. Alas! the deadness and dryness of formal professors. I left the village with a heavy heart. On the way home with Thomas Jones, he gave me an affecting account of his son Lot Jones having left Friends and joined the Congregationalists, and now studying in this col-

lege, in order to qualify himself for a missionary to go to the East Indies. He came to the meeting, and I had a little opportunity with him. I felt deeply in sympathy for the father, who is a meek-spirited, valuable minister.

11th. Attended Durham meeting, which was a large and favoured one. Dear Browning Swift first appeared; after which my mouth was opened in a living testimony. Much plainness in apparel is observable among them, but more of the life and savour of true religion is needful. Yet there are some well-concerned Friends in this the largest meeting eastward of Lynn. There is danger of some laying too much stress on outward plainness and simplicity, while the internal essential work is too much neglected.

Had an afternoon meeting at Pownal, which was an interesting one. After this, we returned to Thomas Jones's to lodge, and next day parted with Daniel Johnson, he inclining to return to Lynn, which was a heavy trial to my deeply exercised mind. I felt as a lonely wanderer in a strange land. Bodily indisposition added to the inward exercises of my mind, and my lonesome, dependent situation seemed to sink my spirits into deep waters. I walked out alone into the fields, and poured out my soul to Him who saw my tried state; and as I laboured for quiet resignation and holy patience, he sent the Comforter, and I was enabled to commit myself to his care, and to submit to my allotment. Joseph Estis, a Friend from Durham, took me in his chaise, and still in company with my dear friends B. Swift and A. Aiken, whose company was now increasingly precious to me, we set out, crossed Androscoggin River and rode on to Litchfield, stopping to dine at a tavern, in the borders of this town. Felt some impressions of love toward the people here, but went on to Noah Farr's, about eight miles farther. Here J. E. left me, and went out to assist in appointing a meeting or notifying the neighbourhood, and I did not see him again till next day. Indeed all were strangers, and I keenly felt my lonesome condition. I walked out in the fields, and endeavoured to renew my stock of patience, and put my trust in Him who careth for the sparrows, even when alone as on the housetops.

13th. After passing another trying and almost sleepless

night, arose and was favoured with a calm. The complaint in my throat felt better, and I walked a long mile up and down hill to a meeting appointed at Litchfield. After my dear friend B. S. had appeared in a short testimony, I stood up with a word of encouragement to the sincere-hearted; and was led to open the necessity and safety of a state of humility, meekness, and lowliness of mind, as that which is represented by a little child, and that which is taught in the mysteries of the kingdom. B. S. again appeared in an acceptable addition, and the meeting closed in solemnity and quiet. After appointing a meeting for to-morrow evening and one for next day at a school-house on the road, we set out about one o'clock, and travelled on through Hallowell and Augusta, where we crossed Kennebec River on a new bridge, and went up the east side twelve miles to Vassalborough. Put up at the house of Stephen Hansan, his wife a nice Friend. He was not at home, having gone eastward for the sake of gain, with a company of men to cut lumber; has been absent two months, and expects to be gone all winter. I have passed this day with more calmness and composure of mind than perhaps any day since I left home. My throat much better, exciting thankfulness to the Great Physician for his care and preservation over me.

14th. Awoke in the night under feelings of distress, both of body and mind. Continued so, much the latter part of the night, and this morning the anguish of my mind seemed almost insupportable. I endeavoured to get into a calm, but the waves and billows went over me. After breakfast, had a little openness in tender counsel, and like a parting opportunity with my dear friends Browning Swift and companion.

Went to meeting at Vassalborough, which was a large gathering of Friends of goodly appearance. I sat in much poverty of spirit, labouring for a quiet resting-place. At length, after B. S. had spoken, I arose with some cautions to Friends to beware of taking up a rest on this side Jordan, or being satisfied with having begun well and got on as far as the outward court, introducing the parable of "A short history of a long travel," to show that the guide led beyond this outward court through a narrow door; and then, as the sub-

ject opened, called upon the visited children to be faithful to their several gifts for the edification of the church, and for the spreading of the knowledge of the peaceable kingdom of our Lord and Saviour Jesus Christ. Oh! it was a time of living instruction, and I believe the pure mind was stirred up in some. May they profit thereby. Monthly meeting for business then came on, but life and zeal seem wanting among them; though a living remnant are travailing for Zion's prosperity. Meeting held till half-past two, and rain coming on, the prospect for the evening was gloomy. After dining, we set out to ride back nearly twenty miles to the evening meeting appointed at Gardner. The rain soon abated, and we reached there in good season, and had a good meeting with a considerable number of tender-hearted people. Doctrines opened in the life, and a freedom of utterance was given, to show the plainness and simplicity of the religion of Jesus and its blessed effects on the mind and conduct of those who are obedient thereto. In the evening felt more calm and comfortable.

15th. Thankful for a quiet night's repose, and my bodily health better. My mind contrite and as a little child. Travelled about eight miles to attend a meeting appointed at Litchfield corner. When we came there, no meeting was gathered; but being invited into a Congregational meeting-house, the people at length collected. Being much of strangers to Friends' ways, they were at first restless; but after getting quiet and settled, we had a precious meeting. The baptizing power of Truth was present, and the way of life and salvation opened to the view of their minds. After meeting, we were invited by a neighbour, Thomas Smith, to take some refreshment. He appeared above fifty years of age, but said he had never heard a Friend in the ministry before, and expressed his belief that what was said in the meeting was the Truth. His eldest daughter was a cripple, not having walked for more than two years. We were invited into her room, and found her in a meek, patient frame of mind, and believe her afflictions have been blessed to her; had a satisfactory opportunity, and gave her some books, for which she expressed her gratitude. A younger daughter, who was at meeting, appeared very tender and thoughtful, and waited on us with much kind-

ness, and at parting expressed her desire to see us there again. May the Shepherd of Israel hold those whose hearts he had touched in his holy care and keeping. Acknowledged the kindness of these strangers, and left them in love which appeared to be mutual.

Travelled on in company with Joseph Estis, and reached Joseph Douglass's in the evening, where we were received with kindness. Here met with Remington Hobby, a Friend from Vassalborough, who gave an account of his convincement by means of a conversation with David Sands. He was then a justice of the peace. Being convinced of our principles, he joined Friends, and became an eminent minister, a man of talents and usefulness; but at length, being much esteemed by Friends, he let in spiritual pride, and exalting himself he gave way to temptation, so as to lose his standing and usefulness in society. Alas! how is he fallen, and yet there remains a love to Friends. May he be favoured to close in peace. "Let him that thinketh he standeth, take heed lest he fall." "Be not high-minded, but fear." This evening passed in very interesting conversation with said Friends, and I gathered instruction. Next morning, on looking around me and hearing of the great openness in the minds of people about Durham, many being very desirous I should have another meeting there, and being invited on the road the day before to hold a meeting at a village called Lisbon, and Friends proposing sundry others, I perceived it would be best for me to move onward, because I felt that the minds of many were hungry, but too much disposed to depend on the labour of others. After a parting opportunity with J. Douglass's family and R. Hobby, I set out with Solomon Crosman, a Friend of Durham, and rode on to Falmouth, twenty-five miles, to John Winslow's. This frequent changing of companions is trying to me, but I endeavour to keep quiet and be patient, as I am dependent on my friends, and am not often consulted in a change. This morning a proposal was made for a woman to take me to Falmouth, as she wished to visit her relations there; and had not S. Crosman opportunely, or providentially, come in, I might have been under a necessity of such an arrangement, but glad was I of the change or deliverance. The roads are rough and hilly, and one or the

other had frequently to walk. I mention this circumstance to show the need of prudence in all the conduct of Friends toward strangers—to be careful of increasing the burdens and trials of those travelling in the exercise of the ministry.

17th. At Falmouth, five miles from Portland. The simplicity of things among Friends in the eastern land is not so visible here; but I perceive in household furniture and the general appearance of things in Friends' families, that I have got into the neighbourhood of a wealthy city. Papered rooms, elegant furniture and carpets, paintings, &c. are prevalent—but the meeting I fear is declining. In the afternoon had a meeting at Windham, and was led to open the necessity of getting deeper and going farther than John's elementary dispensation, which was only preparatory to the baptism of the Spirit. I had to show the nature of the kingdom of Heaven in the heart of man to be a Divine government of the Spirit of Christ, having dominion over all the animal or creaturely dispositions, desires, and passions, bringing all into harmony, and producing peace on earth and good-will to man. It was a meeting of favour, though not large, the notice having been short and the afternoon rainy. After meeting, went to Elisha Purinton's, and spent the evening agreeably. He gave us a history of a remarkable storm in this place near fifty years ago, which blew down all the trees for a space of three miles in width, and threw down his barn and other buildings, from which he and his wife and two children narrowly escaped with their lives. The rain, hail, and wind were awful, and lasted with extreme violence for about fifteen minutes.

When David Sands first visited the District of Maine, about Kennebec River, it was a wilderness. His second visit in company with Elisha Purinton, in the time of the Revolutionary war, was attended with great difficulties and hardships. They were taken for spies, and refused entertainment even for their money, so that they suffered in some cases for food. But persevering they gained some place in the minds of the people so as to hold meetings amongst them. These, however, being totally unacquainted with Friends, were not accustomed to silent waiting. Some, however, were reached by the power of Truth and convinced, and thus way gradually opened

for the spreading of Truth. D. Sands was apprehended by warrant because he refused to use sugar, &c., being accounted a tory, but was released. His indefatigable labours of love in this eastern land have been blessed to many hundreds if not thousands of the inhabitants.

18th. Attended Falmouth meeting, and had some close labour. On calling at a house before meeting, saw what is called the Shakers' Bible, a book published by that society entitled Christ's Second Appearance, &c. After dining at John Winslow's, who was from home, proceeded to Portland to attend a meeting appointed at half-past three o'clock for the citizens. Their meetings having just closed, the people flocked into ours, and we had a large and quiet meeting. Truth's testimony was declared among them, and the kingdom of God in man held up to view, with the privilege and the necessity of seeking it, and yielding our wills, passions, dispositions, and desires to the divine government of the Spirit of Jesus. The opportunity ended to satisfaction. One of their prominent men remarked, "I have been gratified by your discourse, and I think edified." Peace was my portion. After meeting had the company of divers Friends to tea at Samuel F. Hussey's, and lodged there.

19th. Parted with Solomon Crosman, and was taken by the Friend at whose house I lodged to a meeting appointed at Cape Elizabeth. It was small, but favoured with the ownings of Truth. One Webster, a minister of the Free-will Baptist Society, was there, and sat very quiet. He is an aged man, and I apprehend saw some things as opened in that meeting with more clearness than ever he had before. Dined at Nathaniel Dyer's, who had lately joined Friends, being convinced by the principle of Truth in his own mind. One day being at a neighbour's, had entering into discourse on religious subjects, his neighbour told him some of his sentiments were like the Quakers, and informed him that he had one of their books, but did not like it, and offered to lend it to him, at the same time telling him that he would not like it either. Nathaniel took it, and felt so interested to know its contents that he opened and read it as he rode along on his way home, and he very soon found that he was one in sentiment with Friends—that

he was a Quaker. The book was Barclay's Apology. He soon joined Friends, his wife also became a member, and they appear much in the simplicity of Truth. Called at William Fickett's, and saw his aged parents, about ninety and ninety-two years old.

Accompanied by Isaiah Winslow and William Fickett, set out for Scarborough, and had a small but precious tendering meeting there at three o'clock in the afternoon. Only two parts of families compose and keep up the meeting at this place, but a number of neighbours often meet with them. Put up at Jonathan Pilsberry's.

20th. Set out early with Isaiah Winslow, a kind, obliging young man, son of John and Lydia, and having a good horse and easy chaise we rode on to Berwick. My mind much inclined to pensive musing. Dined at Joshua Meader's, and then rode to William Brown's, at Dover. Here met with Daniel Lowell and his son Henry, from Danville, in Vermont, with whom, and also Ezekiel Hoit, an honest-hearted Friend and minister from Gilmanton, I spent the evening, and we had a precious sitting together, in which some encouraging counsel was held forth to a tried state present.

21st. Attended quarterly meeting of ministers and elders at Dover, numbering fourteen Friends, besides myself and another stranger, Jedediah Jessup, from Harlem. My mind was much enlarged in testimony and labour among them, that they may be as examples to the flock, and that they may encourage and bring forward others on whom the Holy Spirit hath conferred gifts for the edification of the church, showing the necessity of unity and harmony among themselves and with the meetings they belong to, so that the effects of their fidelity may extend to the remotest branches of the family. At this meeting they agreed to recommend Martha Meader, of Sandwich, a daughter of Joseph Hoag, as a minister, whose public appearances were approved by them.

Met with many dear friends at this meeting, and dined at Isaac Wendall's. Being disappointed of receiving letters from home, my spirits were much depressed; but the company of friends tended to revive me. In the evening, was taken by Daniel Osborn, son of Marble, to a meeting ap-

pointed for me at a cotton factory about three miles off, which the manufacturers and a large number of Friends and neighbours attended; and it was thought by many to be a favoured meeting. After I sat down, B. Fry appeared in testimony, and E. Varney in supplication.

22d. The quarterly meeting for business came on, in the public part of which the labour fell on Micajah Collins. In the latter part, myself and John Russell Davis, from Sandwich, had some service. My exercise was first to open the nature of a quarterly meeting for discipline, and excite Friends to a due consideration of the state of their smaller meetings, that where weakness or deficiency appears there may be renewed labour extended, either individually, or by the quarterly meeting, as the wisdom of Truth may direct. When they read the Queries and the answers, no pause was made for deliberate consideration, at which I was tried, for it appeared a very formal way of doing business. I reminded them of the need of our often recurring to first principles, like the disciples returning to Galilee; otherwise we should lose the life and savour, and our meetings dwindle into dry formality. I also encouraged the young men to occupy their gifts with diligence and faithfulness, and not withhold more than is meet, lest it tend to poverty—showing that none are to be idle in the church of Christ.

Lodged again at William Brown's, and had a precious sitting with a large circle of dear friends.

23d. Micajah Collins and wife set out for Gilmanton; John R. Davis and Seth Kelly, his companion, for Sandwich; and myself, with William Brown and D. Lowell and son, for Berwick—the weather quite cold. The meeting at this place was favoured; in which I was led to show the difference between the wisdom from above, or heavenly wisdom, and that from beneath, or earthly wisdom, and how from the latter have sprung the doctrines of unconditional election and reprobation, the visionary calculations of the coming millennium, and other things; but that man, by humbling himself as a little child, and learning of Him who is meek and lowly of heart, and who is the wisdom of God and the power of God, might

attain to a right understanding of Divine things, and be made wise unto salvation through faith in Christ.

Returned to Dover, and had a large evening meeting with the people of the town, which closed with a remarkably solemn quiet, and was an edifying season. The state of man's heart while under the dominion of sin compared to a wilderness, and the means pointed out whereby it may be changed, and brought into the garden of Eden. Outside profession, without this internal change, illustrated by a frequent custom in New England of building large houses, with a spacious appearance without, and very little of the inside work finished. May its application be attended to by them. Feel that I have abundant cause to adore my God for his preservation, and that he hath given me mouth and wisdom, tongue and utterance, this day.

24th. Seventh-day morning. Set out for Concord, accompanied by David Lowell, feeling a weight of mental exercise; yet laboured after, and was favoured with a portion of quietude and patience. Arrived in the evening at Sarah Swett's, at Concord, thankful and revived, again to be in company with this family.

25th. Attended meeting at Concord. It was a favoured one, in which doctrine and counsel flowed freely to a quiet, attentive audience. At the close, proposed another meeting in the afternoon, which a number of the towns-people attended, but it was not to me so lively as that in the morning. A number of Friends accompanied us to Daniel Cooledge's, where in the evening we had a precious opportunity together, not soon to be forgotten by some present.

26th. After making some arrangements with D. C. for the distribution of tracts issued by the Tract Association of Friends at Philadelphia,—he having opportunity for spreading them widely through the District of Maine and New Hampshire, where they are much wanted,—set out again toward Salem. It was satisfactory to remark the increased openness toward Friends in Concord, and the increase of the meeting there. It is of importance for Friends to have suitable houses, belonging to the Society, to hold meetings in, especially in towns and villages, even where no Friends reside;

and I should rejoice to see Friends take hold of the subject extensively, believing it might greatly tend to encourage those travelling in the ministry, whose gifts lead them out of the pale of Society; and also excite inquiry in the minds of other professors respecting the principles of Friends and the nature of silent worship. The difficulty of obtaining suitable places to hold meetings in is considerable in some places, and even when obtained order and quietude are often wanting, and the minds of many thereby unsettled.

These remarks are founded on circumstances that I have frequently met with, and particularly in Concord. When here three years ago, there was no place to be had for a meeting but the court-house, and some of the above difficulties were witnessed; now a neat meeting-house is erected, and many neighbours meet with Friends, and sit very quiet; but the meeting is yet under care of a committee of the monthly meeting. I suggested the propriety of their holding an afternoon meeting on first-days, by which an opportunity would be afforded for others to sit with them; and many, no doubt, would embrace the privilege after having attended their congregational meetings in the morning. I perceived, however, that as in some other places so here, those who are accustomed to sit in large meetings of Friends are cautious (perhaps unwarrantably fearful) of permitting a *few* Friends to hold an established meeting, and thus they are kept under committees and indulgences till formality destroys the lively use of such care, and the *few tender minds* get discouraged. It is a subject worthy the attention of monthly meetings, to feel after the propriety of frequently holding or appointing meetings, with or in the neighbourhood of their remote or distant members, and often visiting such families.

27th. Had a pensive ride through sandy forests of pine trees near the river Merrimac, with very few settlements for some miles along the turnpike leading toward Boston. No village for nearly twenty miles, but more than half the latter part of the way, off the turnpike, the country is hilly, rocky, stony, and poor—looked hardly habitable in many places. Dined at a poor tavern, and entered a better section of the country called Chester. But though the land and improve-

ments had a more lively appearance, my mind was exceedingly depressed and deeply tried through the whole day. The waters seemed to "come in even to the soul." My throat and mouth were affected with the trying complaint heretofore mentioned, and all things seemed to press upon me with discouragement. I endeavoured after patience, and silently rode along, for I did not want to converse. I had hoped to reach a Friend's house near Haverhill, where I had been before, but our horse travelled so very slow that we made little more than three miles an hour, and this was not calculated to animate my drooping spirits. However, I was dependent, and must not complain nor hurry, so resigned to my lot, and when night came on proposed putting up at a tavern. We came to a house that had some appearance of an inn, though no sign, and on inquiry found we could be accommodated with lodging. Soon found we had got to the house of a Methodist, for he wanted to talk about religion, and let us know he was a minister of that profession. His name was Reuben Peaslee. My mind was a little revived, and I discoursed with him. He gave account of his conversion and call to the ministry, as he apprehended, and his duty to travel, &c.; stated his belief of the spiritual nature of religion, and the necessity of the aid of the Spirit to preach the gospel; told his experiences, and held for the privilege and necessity of Christians relating their experiences in public meetings, &c. In answer to his statement respecting the qualifications of ministers, as he had made some comparisons between the Methodists and Congregationalists, the latter depending on college acquirements, &c., I read to him the sentiments of Livingston, Governor of New Jersey, on the subject, with which he seemed much pleased. I then stated the need of care in those who professed to believe in the qualifying influence of the Spirit, that they did not run before their guide, by being always ready. He confessed he did not always feel the same life and zeal in preaching: which opened the way to give our views of the necessity of silent waiting before we appear in testimony, and that when the Spirit does not qualify we should be silent. He granted it right and proper so to wait, and said he often did so; but the people expected him to preach, and he must say

something and do the best he could. This led to further opening, and he acknowledged it would be better to say nothing sometimes than to speak when not moved thereto. We had now got through our views of ministry, and I turned to the subject of telling experiences, showing the need of care on that hand by the instances mentioned in the New Testament of those who were healed, being frequently commanded by Jesus Christ not to make him known, to tell no man, &c. But in their forwardness to tell their experience they were disobedient, and blazed abroad the matter, so that they hindered the work more than helped, and scattered what they should have kept till they had become settled and established, and then when the Master called they might have told what he had done to some profit. Yet the case was very different with some who were healed, and who wanted to be still and quiet at Jesus's feet; these were not forward in their own wills to tell their experience, and these were they that were called and rightly qualified to "tell how great things God had done for them." He appeared to see the thing, and I thought it time to leave him, so requested a candle and room to write. These he furnished, but on leaving me asked if I would not pray with his family, as it was their practice. I told him prayer was a very solemn act, and I could not pray any more than preach when I would; that all vocal prayer required a clearness of Divine requiring and the influence of the Spirit of prayer, otherwise it would be lifeless and formal; that therefore it could not be performed at set times or in man's will, so as to be acceptable to God or edifying and profitable to man. He appeared satisfied, and left me. I afterward overheard him in his evening or family devotion.

Next morning we set out early, leaving our kind host some books on Friends' principles, for he would not take pay for our accommodations. Rode through the town of Haverhill, and thence two miles to Caleb Page's to breakfast. Were welcomed by him, his wife and family, and concluding to have a meeting at Haverhill in the evening, spent the day in walking, writing, &c. more comfortably than the preceding, though still much depressed in spirit, particularly toward evening. At six o'clock we went to the meeting, but the people seemed

unacquainted with Friends' meetings and manners. A large hall or upper room was appropriated for the purpose, and a few seats placed, but the people seemed shy and backward of coming in. I at length requested some person of the town to stand at the door and introduce them to proper seats, but nobody appeared to understand such business. However, after a time of trial both of faith and patience, we attained a little quiet; and I stood up among them, telling them my name, where I came from, the unity of my friends with my travelling abroad, and my motives for coming to see them. Their attention being gained, all came into the room and were very still, while important doctrines were opened to them in the demonstration of the Spirit, and it proved a favoured season wherein Truth reigned. After I sat down a young man arose, named Plummer, and expressed his unity with my testimony, and his desire that all might come to be partakers of the blessed state therein described, as resulting from faithful obedience to the manifestations or teachings of the free grace of God, given to all for their salvation. I should suppose him a Methodist, and his testimony had some life in it, but was continued rather too long. When he sat down another arose, supposed a Free-will Baptist, and spoke feelingly in support of what I had declared as the Truth, and that he wanted no other certificate of my ministry or of my being of a Christian spirit. He also called upon the audience to embrace the offers of salvation by Jesus Christ, and improve the opportunity. I suppose he stood near a quarter of an hour, and a solemn quiet prevailed. The meeting then closed, and a large company gathered round me. I spoke a few words to them and left them. Rode three miles, and lodged at John Whittier's.

28th. Had a tendering opportunity in the family of J. W. this morning. Was informed of a request made by sundry inhabitants of the town of Haverhill, to hold another meeting with them in one of their meeting-houses, and Friends favouring the proposal, I endeavoured calmly to feel after the mind of Truth; but way not opening, thought it safest to leave them in the hand of Him who had touched some of their hearts, and to whose teaching grace in the heart they

had been recommended. Oh! that Friends would so walk in the Truth, that they might be as lights in the world! Only two families of Friends living within about ten miles; but did they live in the pure life of the principle, and were Friends of the monthly meeting alive in the cause of the spreading of Truth, I had to believe that a meeting would soon be gathered here.

Set out for Salem, and arrived at my kind friend William Dean's in the afternoon, where I found a very acceptable letter from my dear wife, the first account since I left home. Was thankful for Divine care continued over my dear family and friends, and for my own preservation.

In this eastern tour, I have been much exercised in mind, to know the Master's will to be my guide and director where to go, as well as what to do; and though I have been led in paths that I had not in prospect when I set out from Salem, and have returned here much sooner than I had expected, yet, feeling quietude of mind in having endeavoured to attend to the openings of Pure Wisdom, I feel satisfied, though my friends may have been disappointed, and my path may be different from others.

29th. Attended Salem meeting of Friends, and laboured among them to excite a diligent attention to the progressive advancement of the work of Divine grace in the mind; that by acquaintance with the Truth they might know that state described by Ezekiel, in his vision of the waters issuing from the threshold, and increasing in depth at every measurement or examination, till it became a river to swim in, whose waters wherever they came caused every thing that had life to live; showing the analogy of this vision with that which John saw: "He showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In the midst of the street of it, and on either side, stood the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations." These waters and their healing effects being the very principle of Truth we profess, in its operation on the mind, deepening and increasing in the life and love of God wherever we are, in our intercourse with men, reaches the

witness, and causes that which has life to live; yields the fruits of the Spirit under all the various months or seasons that the mind passes through. The great privilege of these week-day meetings was opened as profitable seasons of examination, how far this progressive work is known; and the necessity of being washed from the dust, or the defiling influence of a worldly spirit often contracted in our business and intercourse with men, deeply rooted in an earthly mind and the cares and business of this life, that so our vessels may be kept clean, our lights burning, and we as the salt of the earth healing and preserving wherever we are. Thus would others see our good works, and feel the effects of that Divine love in our minds extending to the healing and gathering of the nations. Oh! that Friends would so dwell in the life, that they might in all things exalt the standard of Truth, and especially in such towns as this. Many would then flow thereto, as doves to the window of the Ark, where they might find rest.

In the evening had a meeting at Danvers, in a large Congregational steeple-house. A very large company of people gathered, and were very quiet and attentive. It was a season of Divine favour, and closed with a remarkably solemn quiet.

30th. A meeting at Marblehead this afternoon, in the same Congregational meeting-house that I had a meeting in when here three years ago. I stood up with these words:—"Silver and gold have I none, but such as I have give I thee." Enlargement of doctrine flowed to an attentive assembly, showing that as we come to understand the healing virtue of the power of Christ, the Scriptures are opened instructively, so that we see, in this day, the same power works miracles to heal the diseases of the soul that was displayed by Jesus Christ in healing bodily infirmities in that day. A call was renewed to come to him in spirit and in faith, and extended to a state present that was crippled and halting. The love of God being manifested to those who thus come to him to be healed, and are willing to take up the cross and follow him in faithful obedience to his teaching in the heart.

In the evening had a very large meeting at Salem. Many of the leading characters of the town attended, and among

them a priest named Bently. In the course of my communication, gospel ministry and its baptizing effects were opened, and much interesting doctrine delivered in the demonstration of the Spirit and with power. To Him who gave mouth and wisdom, tongue and utterance, be all the praise. It was a solemn, edifying season; and seldom have I witnessed Truth to rise into higher dominion than in this memorable meeting. Near the close, Henry Chase of Salem appeared in supplication, and the meeting ended well.

31st. This morning passed in an openness of very interesting conversation. In the afternoon, had a meeting at Salem Poor-house, situated on a neck of land eastward of the town; a very large brick building, said to contain about two hundred paupers. A number of Friends and neighbours attended, and among them Crowninshield, late Secretary of the Navy of the United States. It was a very quiet meeting, in which, in language suited to their capacity, counsel flowed toward the poor, exciting them to a grateful sense of the care and privileges they enjoy, and encouraging them to live in love, in watchfulness over their words and actions, to be diligent in their business, and to love and fear the Lord, that their minds might be comforted by his Spirit; showing them that those who thus feared the Lord, and that thought upon his name, were remembered by him, as mentioned by Malachi; and the parable of Lazarus a little opened for their encouragement, thus to look forward to the hope of a happiness in the world to come, resulting from a life spent in obedience to the will of God, though in the midst of poverty here. This, though the first meeting ever held by Friends among them, was a still, quiet meeting, and many of the poor creatures, who perhaps never sat in a Friends' meeting before, seemed tendered, and their countenances manifested deep attention and solemnity. I trust it was in the ordering of Wisdom, and I recommended to Salem Friends to be mindful of the poor. It appears that the ministers of different denominations in Salem take it by turns to preach in their way at this poor-house; and Friends have also been invited, but hitherto had not attempted any meeting with them.

Not feeling quite clear of Salem, I had a meeting appointed

this evening for the coloured people, about seventy or eighty of whom attended, and conducted with quietude and sobriety. The people of the town of all ranks also flocked in, till it was a very large gathering. I was much surprised to see such a great concourse of white people, as the meeting was known to be appointed for the people of colour; however, it was a good meeting, and ability was given to divide the word among them in a manner marvellous to myself. It seemed as if Truth was again eminently in dominion, and the baptizing power thereof spread over us, so as to induce many to acknowledge, "It is good for us to be here." After meeting closed, as we were going away, an aged black woman and her daughter returned to speak to me. The mother particularly seemed much tendered, and desired me to remember the poor coloured people, and if I ever came again to Salem to have another meeting with them. It does not appear that such a meeting has been held for that class in this place for several years, and the poor creatures need care and encouragement. Near the close of my communication, I recommended their situation to the benevolent attention of the citizens of Salem; also that of other obscure, tried, afflicted persons and their children, particularly during the cold winter season.

Eleventh month 1st.—Left Salem, accompanied by William Dean and Daniel Lowell and son, and attended Lynn meeting. It was large, and I was led to open the nature of spiritual worship among them. In the afternoon, a meeting considerably larger, in which was opened the state of the mind as represented in the different kinds of ground where the seed fell, showing the business of men to prepare the ground of the heart so as to yield much fruit, as it is only hereby that man can glorify his heavenly Father here, and be prepared to enjoy him forever. The parable of the vine and the branches was also illustrated for the encouragement of the faithful. It was a season not soon to be forgotten—a season eminently owned by the Dispenser of every blessing. To him be the praise.

In the evening was present at two family sittings in large circles of Friends. But my animal spirits being much exhausted and depressed, my health also a little impaired, I

wanted quietude and retirement alone. The kindness of Friends and their desire of edification needs on such occasions some care lest the poor instrument may be injured. When such religious opportunities open in the life, they are precious; otherwise they may become dry and formal.

2d. Parted with D. Lowell, and accompanied by Samuel Philbrick and William and Lydia Dean, set out for Boston. Arrived there about noon, and put up at the widow Campbell's boarding-house. Took a walk with S. P. to see Thomas Vose, a man who has been conscientiously scrupulous of bearing arms or training with the militia, has suffered distraint of goods on that account, and who with several others petitioned the last General Court or Legislature of Massachusetts for exemption from military duties, and to extend to *all such* as manifest by their conduct and deportment that they are really conscientiously scrupulous of joining in learning the art of war. In this petition they alluded to the privilege given by the laws of the State to Friends and the people called Shakers, and claimed the same under the Constitution. It was referred to a committee, and a bill brought in granting the request, which passed one house, but was lost in the Senate. Thomas Vose was very industrious in pleading the cause of the rights of conscience, not on his own account so much as others, for he said his own sufferings were of small importance; but he was so fully convinced of the inconsistency of war with the principles and precepts of the gospel, that he could not join with it in any shape; and believing that many others were coming to see it so, he wished the laws and government of an enlightened people might be so tolerant, that the progress of the gospel spirit of peace might not be obstructed. On inquiring of him the origin of this concern in his mind, he stated that some years ago, when in the house of a Friend, he met with "Clarkson's Portraiture," which he read; and although he did not agree with Friends in general, yet their principles in relation to war made a deep impression on his mind, and the more he examined it the more he became convinced that war was inconsistent with the spirit and precepts of the gospel. After receiving a present from him of pamphlets which he had published on the subject, and passing an hour in very

interesting conversation, we returned to dinner at the boarding-house.

My mind has been much exercised respecting the town of Boston. When here three years ago, I felt an impressive belief that there was a seed of Truth in Boston, but that large public meetings in the steeple-houses or churches here was not the way to visit this seed. The same belief now prevailed in my mind, and a secret deep exercise of tender sympathy with the poor in spirit was felt. I walked out under this exercise, hoping some way might open to have a meeting with this class. In this place there is an outside profession of first-day religion, and a spirit of politeness toward Friends, on which they value themselves for a kind of honourable toleration, widely different from the persecuting spirit of their forefathers. But the way of Truth being the way of the cross, may be as much obstructed by this superficial profession of external rites, ceremonies, and liberal views of religion, as they are called, as by the rigid zeal of the descendants of the Puritans formerly.

In a pensive walk in the afternoon, called to see Thomas Wolcot, a friendly man, who lives much retired. Was introduced into his study, which reminded me of a hermit's cell. In two old desks and book-cases were many old volumes, among others a Bible in old English character, undivided as to verses. I passed an hour very interestingly with him, and he inquired why Friends from the southward did not more frequently visit Boston. This led to some interesting discussion relative to the state of the Bostonians. He referred to Shaw's description of Boston, and stated that the high professors of religion were now all toleration, and even thought it a compliment that there was now so much liberality manifest that their first churches were opened for Friends to hold meetings in, whereas formerly Friends were persecuted, banished, and even put to death. He appeared very anxious that the old meeting-house should be rebuilt, and that a meeting of Friends should again be held in Boston. He would have offered us his house, but said it was not suitable for holding meeting in, and so we thought. But he did not appear to be acquainted with any others in town who, like himself, inclined toward Friends. He is a very interesting and enlightened

man, plain and humble in his appearance. Said the boys often called him Quaker, and he is so far from being displeased that he thinks it an honour.

No way opening for a meeting in Boston, my mind was closely exercised. My feelings were quickened into a lively travail for the oppressed, hidden, humble little ones; but how to find them, or how to obtain an opportunity with them, neither myself nor my feeling friends with me could see. The way seemed closed. Had Friends' meeting-house been fit to hold meeting in, we could and probably should have gone and sat down there, and held meeting from day to day. By this means these hidden ones might have been discovered, and strengthened or encouraged, but the old house was untenantable. I looked toward a public meeting, and all fear of man was remarkably taken away in such a view, but I found Truth did not own such a movement. It was a time of exercise not soon to be forgotten.

3d. This morning, the way still appearing closed, I felt inclined to see the old meeting-house, as Friends are taking measures to rebuild it. I did so, and afterward went into the Exchange Coffee-house, a very large public building adjoining, the building of which I was told cost 800,000 dollars, and was the ruin of one or more banks, and immense loss to many individuals. But curiosity not being my business, I returned to my lodgings. Had a tendering opportunity with M. B. and M. C., two young Friends from Philadelphia, who had been to Dover to attend the marriage of M.'s sister, and were now travelling to gratify curiosity. Some remarks were made, and tender counsel administered for their preservation in the meekness and simplicity of Truth, amidst the many new scenes and objects of speculation they might meet with, tending to draw away their minds from the principle. May they not soon forget the views and impressions which they had in this opportunity.

Left Boston and proceeded to Roxbury. Called to visit George Johnson and wife, professors with Friends, but not members. They came from England and settled here about three months since. The wife's father had once been a member among Friends, and they had both attended Friends' meet-

ings in England. After coming here they inquired for Friends, and after some time heard of a meeting at Lynn. George went to it on foot fourteen miles, and since they both attend, though it costs them three dollars for horse and chaise and toll. They have to pass direct through the town of Boston. Here's an example. We had a precious sitting with them, and felt near unity with their spirits. Tender sympathy and encouragement were communicated, and we believe this notice of these humble, tender-minded young persons was proper and seasonable. Friends are much unknown by the inhabitants of Roxbury as well as Boston, but we understand they are kindly disposed, and some of them inclined to go to Friends' meetings with these young people. Oh! that they may stand faithful.

Hence we went on to Brighton, and after dining at an inn, walked on to the humble dwelling of Noah Worcester, not far distant. His house is a plain two-story building, not large, nor fancifully elegant. I was introduced by my friends to Noah and his family, consisting of his wife and an amiable son and daughter. He appears to be a humble, meek-spirited man, plain in his appearance, though dressed as a clergyman in dark clothes. The furniture of his house is plain and simple. He and his wife and children are friendly, affable, and kind; mildness and undissembled complaisance mark their manners and address. They appear like a family of love and the friends of peace. Noah is about sixty years of age, of aspect interesting and engaging. We spent the afternoon in a freedom of conversation more like old acquaintance than strangers, principally on subjects connected with or directly appertaining to his favourite subject of peace. He showed us many interesting letters he had received, among others one from Alexander, Emperor of Russia, and one from the President of Hayti. He also read some parts of letters of a very interesting nature relative to the effects produced by spreading books on the subject, one of which was:—A minister in Canada introduced the "Solemn Review" to a British officer, by reading a few passages. The officer at first rejected the sentiments, but on reflection borrowed the book and read it, acknowledged he had never before had any thoughts of the inconsistency of war, but so forcible was the conviction wrought, that he resigned his

commission in the army. Many other very interesting anecdotes were related, and it was an opportunity very grateful to us all. I inquired of Noah how long he had been engaged in the concern. "Why, sir," said he, "I suppose you are aware that I have been a soldier." I told him I understood so from his writings. He then stated, that during the latter part of the American Revolution he followed shoe-making, and the first impression was made on his mind by some conversation of one Jonathan Philbrick, a Baptist, who came into the shop and expressed his sentiments on war very freely as inconsistent with Christianity; but he thought him an enthusiast, and regarded very little what he said at that time, nor had he thought much on the subject till about four years ago, when the troubles of the late war called forth the former impression, and induced him to examine the subject very closely, the result of which his writings testify. Thus we see that a seed may continue long in the earth before it springs up, and grows, so as to bring forth much fruit.

After tea we went to the house of John Kenrick, an enlightened man, formerly a Baptist. From him we had information that Noah Worcester entered the army as a fifer, in the American Revolution, and continued there about two years, and being a ready writer they employed him as a clerk also. But some prior engagements induced him to leave the army in order to accomplish his marriage. He then followed shoe-making, when the first impressions were made as above stated upon his mind relative to war. He continued some time at shoe-making and teaching school, and being of a serious mind he occasionally exhorted at funerals, or when they had no minister. After some time, the minister of the parish proposed to his congregation to dismiss himself and take Noah Worcester for their minister, as he was the best preacher. The proposal was acceded to, and Noah became a regular preacher, and appears to have laboured, not for money or honour, but for the good of mankind. After which he wrote and published some religious books, one of which was Bible News, in which he stated his views of the Trinity, as it is called, in a different manner from the generally received opinion. This brought him into more public notice, for a con-

troversy ensued among the clergy, and Noah was displaced by the New Hampshire Association of Congregational Ministers, as holding heretical opinions. He then removed to Brighton, and maintained his doctrines by able and cogent reasonings from the Scriptures, proving the doctrine of the Trinity to be unfounded and unsupported by the testimony of the sacred records. He has lately been invited again to join in the controversy on this subject, but he firmly declined, saying he intended to devote the remainder of his days to peace; and he considers all controversy as a species of war.

John Kenrick is also much engaged in writing, and in searching the Scriptures. He has published several essays —one on the subject of slavery—and some views, very different from the popular current, on the practice of sending missionaries to the East Indies. His ideas of ministry and of the ordinances are much enlightened, and he is approaching toward Friends in his views of many things. His reading and information are extensive, and he is very communicative. He read to us many of his small essays, and entertained us during the evening, and next morning till ten o'clock, so that it was with some reluctance we left him. He is much attached to Friends; his family also, a son and daughter, were very kind and friendly, and the visit I believe will be useful to them all.

4th. After receiving a present of some books from this kind friend, and having some very interesting conversation on several important subjects, we left his hospitable mansion; and as my mind still felt exercised about Boston, and a hope that some way might open for a meeting, we set out to return there. Called at Noah Worcester's door, and receiving a present of some books from him, and a pressing invitation to call again, we went on to Boston. Arrived there about eleven o'clock, and found the town in much commotion on account of a fire last evening, which had reduced to ruins the Exchange Coffee House in which I was the preceding morning. All prospect of obtaining a meeting among them now seemed at an end, for the present at least. However, this second endeavour, and the exercise attending it, tended to release my mind in some degree, in the consciousness of having done

what we could consistent with the pointings of Truth. Another important circumstance to me, was an acquaintance and interview with Charles Cleaveland, a member of the Peace Society. In an interesting conversation with him, I endeavoured to sound the depth of the views of that establishment, and found his mind taking more than a superficial hold of the subject, and having a particular reference to a radical change of heart as the permanent basis of peace on earth and good-will to men. I opened to him my view of the ground of Christian love, and the foundation Friends have built upon in respect to this important subject, which so accorded with his feelings that he immediately proposed calling a meeting of the Massachusetts Peace Society, that I might open my views to them collectively. Not feeling liberty for such an appointment, I informed him I would weigh the proposal, and should it open in the line of duty I would let him know. I believe him to be a sincere-hearted man.

After dining at the widow Campbell's, and having viewed the ruins of the Exchange Coffee House, occasioned by the conflagration last evening—its lofty walls being mostly standing, though a part had fallen on the old meeting-house of Friends —and after a tender parting with my kind friends William and Lydia Dean, left Boston in company with Samuel Philbrick, whom I found to be a true yoke-fellow and companion in spirit as well as person, and proceeded to Hanover that evening. Lodged at the house of Benjamin Percival. Next morning attended the meeting at Pembroke at the usual hour; and although some notice was spread at my request, it was a small meeting, there having been one appointed by Peter Hoxie on third-day last, and Friends living remote and scattered, seemed to conclude one meeting in the middle of the week enough. In this meeting my mind was opened to show the nature of true spiritual worship, and that no act of a religious nature could be rightly and acceptably performed without the quickening influence of the Spirit. Hence only gospel ministry had its origin; and that all efforts in the will and wisdom of the creature are unavailing to make us acceptable, or to edify one another. In the evening had a

very interesting meeting at a school-house about four miles south of Pembroke, in which I was led to open the nature of the kingdom of God in the soul of man. It was a precious opportunity; the company was composed chiefly of Baptists and other professors, who were very quiet, and the meeting ended in much solemnity.

6th. Rested and wrote this morning, because of a disappointment of having a meeting at Duxbury. Two Friends went last evening to give notice for a meeting at ten o'clock this morning, but the busy people disapproved the time, and the priests seemed cool, so they returned to consult about having it in the afternoon. This interfering with other prospects, we had with regret to relinquish the concern; and in the afternoon had a very satisfactory meeting at a Friend's house (Stephen Rogers's) at Marshfield, near the sea-coast, attended chiefly by other societies. Truth owned this opportunity; and after it we rode seven miles to an evening meeting at a hall near B. Percival's. It was large, and divinely favoured. Thomas Anthony, and William Reynolds his companion, attended; and Thomas appeared in a lively testimony, and then myself in the opening of important doctrine and counsel in the love of the gospel. The minister Wolcott attended, and sat very solid and attentive. I have a belief that this day's exercise is not all lost. The people were now very anxious that we should have more meetings, and a number of proposals were made, but it now appeared they were stirred up and in a hungering state, and I thought it best to leave them. Two able ministers, John Bailey and Benjamin Percival, reside here. I found a concern to stir up B. P. to the exercise of his gift, and I believe he was sensible of withholding more than is meet in labouring among his neighbours in this way; and yet he has great good-will for the cause. But that kind of charity or faith that says, "Go, be you warmed and fed, notwithstanding ye give not those things that are needful," may apply to such a state of unwarrantable diffidence or slothfulness in the Lord's business. Oh! that the truly quickened and enlightened everywhere may be diligent and faithful in occupying the gifts conferred on them for the edi-

fication of the church, and for the gathering of the lost sheep of the house of Israel.

7th. Took leave of Benjamin and Phebe Percival, precious friends; also parted with Thomas Anthony, the brother of Job Scott's wife, and proceeded with my dear friend S. P. to Plymouth, twelve miles. This is situated on the coast of Massachusetts Bay, and is the place where the first colony landed in the twelfth-month, 1622. It is a town of respectable appearance, but the country around is poor and barren. Here we dined, and set out in a heavy shower toward Sandwich. Our road lay eleven or twelve miles through the woods, almost without inhabitants. In this distance, only two or three small tenements scattered along. The soil is very poor for tillage, and is therefore kept for timber for the markets of Boston, Cape Cod, and Nantucket. Arrived at Silas Swift's, at Sandwich, in the evening—thirty miles from Hanover.

8th. Attended meeting at Sandwich, and passed the afternoon at Ebenezer Wing's, amidst a large circle of Friends. In the evening had a remarkably tendering opportunity at the house of Silas Swift with a number of young people, some of whom will not soon forget the impression then made on their minds. May they be obedient!

Met with some interesting books at this place, and on inquiry found a monthly meeting has been held here since 1672; that at Rochester, a branch of this monthly meeting, a separation took place among Friends under Timothy Davis and Benjamin Bumfus. Timothy returned to Friends, but B. Bumfus continued to hold his principles and the meeting-house at Rochester, in which he held meetings till near his close, about two years since. In his last illness it is said he advised his hearers to return to Friends; and the most of them have since been received at New Bedford, and the meeting-house is again in possession of Friends, and a meeting held there.

9th. Set out accompanied by Samuel Wing and Mercy Kelly, and passed through a rough, barren, bushy country, where in many places the road was so narrow and crooked that had we met any other carriage we should have found difficulty. Passed by the head of Buzzard's Bay, and dined at Rochester; but way not opening for a meeting there, went

on to Obadiah Davis's, at Long Plain, where we were hospitably entertained, and next day had a meeting at this place; after which rode to New Bedford, where we were welcomed by dear old William Rotch and his family.

11th. Accompanied by William Rotch, junior, and his sister E. R. and son and A. R., attended the little meeting of Friends of Rochester held at a school-house at Occoot. It was small, several being sick and some absent, but a word of encouragement was offered them to dwell in the littleness of humility, so that they might know the foundation to be sure, having this seal: "The Lord knoweth them that are his," however lonesome their situation or few their numbers. In the afternoon had a meeting at Rochester meeting-house, whither came Matthew Ferris, an aged Friend from Roxbury, New York State, travelling in the ministry alone. This meeting was small, but testimony borne to the nature of the gospel, as "the power of God unto salvation to every one that believeth." Returned to New Bedford, twelve miles.

12th. Attended Bedford week-day meeting, in which I was led to open in much tenderness the necessity of labouring to get below the surface; and under the similitude of frequently washing ourselves and garments to show that no substitute for the spiritual work of regeneration and renewing of the Holy Ghost can avail in the cleansing of the soul. "For if any man will not work, neither should he eat," &c.

Dined with William Rotch, junior, and took tea at Samuel Rodman's. In the evening had a very large and satisfactory meeting with the coloured people of the town. They were sober and attentive. A large number of the towns-people also attended, and Matthew Ferris had a short testimony in the meeting. The poor coloured people seemed thankful for being thus noticed, and Truth opened the way in plain simple language to hold up to their view the simplicity of the nature of true religion in the heart, and the great advantages resulting from obedience to the Divine Monitor within, which they had felt reproving for evil and speaking peace when they did well. I believe many of their minds were awakened, and renewed desires raised in them to walk in the fear of the Lord.

12th. Spent the forenoon in writing and in company with Friends comfortably. Dined at Job Otis's, with M. F. and Russel Davis, and then crossed Accushnet River with dear old William Rotch and divers other Friends and young people to a meeting held in the steeple-house at Fairhaven. It was a good and solemn meeting. The difficulty of overcoming our educational prejudices was held up to view, and illustrated by the instance of Peter and the Apostles respecting the Gentile at the house of Cornelius. The necessity of founding our belief and practice on a more sure foundation than tradition pointed out; and this foundation, Christ Jesus, was preached in the demonstration of the Spirit, with an invitation to "prove all things, and hold fast that which is good." The doctrine of Truth and corresponding practice relative to many important testimonies held by Friends proposed as subjects of examination by this criterion or standard in the mind, the light of Christ or gift of God, by which man can come to a certain evidence of what is good, and an earnest call to "hold fast" and follow after those things that make for peace. It was to me a very interesting meeting, and my soul bowed under a sense of the power of God, qualifying to declare the Truth among them as it is in Jesus.

In the evening had a very large crowded meeting at New Bedford for the people of the town generally, and several of their ministers attended. Many important doctrines and views were opened, and the meeting was quiet and solemn. The pure mind was, I believe, stirred up in many, and a renewed call to faithfulness extended. After I sat down, a young man, Micah Ruggles, of Rochester, appeared in a few words. This Friend about two years since was remarkably visited, and, being a military character, has had many deep baptisms and trials to pass through, as well in his own mind as from his relations and associates. Being of a strong mind, a quick and lively sensibility, he endured much suffering previous to his giving up to the heavenly vision, but appears now to be settling on the sure foundation. Some unusually remarkable circumstances have attended the various stages of his conversion. May the Great Shepherd of Israel hold him in his hand, and fix his feet upon the Rock immovable.

My sympathy has this day been feelingly excited toward a class of people in these maritime towns, as well as other parts of New England, who obtain a livelihood for themselves and families by emigrations into the Southern States during the winter, for the purpose of obtaining employment,—some in the coasting trade, some in mechanic arts, some in cutting and hauling timber for ship-building, and a great variety of other occupations. It is believed there are of this class about ten thousand in New England that thus annually leave their homes during the winter, and another class that are employed during the summer in the cod fisheries on the Great Banks of Newfoundland, that thus leave their families and children, and are exposed to hardships and privations, social and religious, in order to obtain support for their families. Another class are those who are employed in the whale fisheries, and are generally absent on voyages from one to two years in the Pacific ocean. Now these poor men have very little opportunity of social religious instruction; their minds, it is to be feared, become much alienated from the Divine life, and corruption spreads from one to another. What can be done for a reformation? May those who live at home, at ease, enjoying many privileges of religious society, and many opportunities of civil and mental improvement, remember the poor; think of the wandering inhabitants of New England; duly consider who toils, and roams, and sails, and endures hardships in obtaining the luxuries or necessaries of life from foreign climes. May they remember the many widows that are made by these means, and the many difficulties and privations that are endured by the wives and children of the ten thousand men of New England thus exposed. Under such considerations, who can be ungrateful for the favours and blessings and privileges he enjoys at home?

14th. Had a meeting at Newtown, four miles west of New Bedford. M. F. attended, and appeared twice in testimony. I had also a testimony on the necessity of patience inwardly and outwardly, especially in waiting on God for a renewal of our strength, and for receiving a qualification to worship acceptably or perform any religious duty. M. Ruggles was present, and I understood went to the meeting with a sincere

desire that he might be favoured with evidence of the immediate influence of the Spirit in gospel preaching. This he was satisfactorily furnished with, to the settlement of some doubts that had tried his mind. Dined at James Arnold's, his wife a daughter of William Rotch, junior.

15th. Left New Bedford, accompanied by Benjamin Rodman and a number of other Friends, and attended Apponegansett meeting, in which I was enlarged in testimony on the nature of worship, and the advantages to mankind derived from an intercourse and communion between God and the soul through the institution of social worship, an obligation binding on all rational intelligent beings, and to be performed in spirit and in truth, through the mediation of Jesus Christ, by whom we have access to the Father, and through whom is conferred on us the blessings and advantages designed for our happiness, and for our increasing union with the inexhaustible Fountain of Light, and Life, and Love. It was a season of Divine favour, in which Heaven seemed open, and some of our minds were illuminated on this all-important subject in a manner never before witnessed. May it be to the glory of God and promotive of the good of those present. Dined at Osmond Wood's, and in the afternoon had a very full meeting at Slocum's Neck. A large number of Friends from Apponegansett and Bedford attended, and it was a precious season also. I was led, in a manner never before opened in public testimony by me, to declare of the operation of the principle in my childhood, through the days of my youth, and of my call to the ministry, and labours of love in visiting the families of coloured people and others in my own neighbourhood, and thence to appointing many meetings within a few miles of my native place, &c. Thus I was led to encourage those present to faithfulness in obedience to the manifestation of light in their own minds, and it was a memorable opportunity; even little children appeared melted into contrition, and I believe many minds renewed covenant, in desires to dedicate themselves unreservedly to follow Jesus Christ thus revealed to them.

Lodged at Warren Gifford's. He and his wife are precious sincere-hearted Friends, who but a few years since became

members, and both have received gifts in the ministry very acceptable to Friends. Their eldest daughter, a precious child, recently received into membership, and her sister it is likely will soon follow her example. Oh! how comfortable to see the youth choosing the plainness and simplicity of the truth for their portion, in preference to the butterfly vanities and short-lived bubbles of imaginary earthly pleasures. In this house was the sister of W. G. in a state of derangement, suffering apparently with much distress of mind. My sympathy was excited toward her and the family, and impressions were made on my mind inducing thankfulness for the good gifts of God to man in favouring with reason and understanding, even though so much abused and perverted by many. The Frankford Asylum, and the benevolent feelings that have been exercised toward this afflicted class of our fellow-creatures in the institution and management of that establishment, were revived in my mind with augmented interest, and desires for the blessing of Heaven on these philanthropic means, for alleviating the sufferings of those who are thus afflicted. May these benefits be extended far and wide among the great family of mankind.

16th. Rested at the house of our kind friends, and wrote this morning. At two o'clock had a large meeting at Westport, the meeting to which Paul Cuffee formerly belonged. He has left a precious memorial in the hearts of his friends and neighbours, as well as more publicly. Divers Friends from neighbouring meetings attended this; and it was a favoured one. Doctrine and counsel flowed freely, and great solemnity prevailed. My soul has cause to bow in humble acknowledgment of the goodness and qualifying help of him "who putteth forth his own and goeth before them." Went with Russel Davis and wife to lodge at Joseph Trip's. His wife was thrown out of a chaise a few months since, and so hurt as to be unable to walk without crutches; but she attends meetings, and is a sweet spirited woman, having an acceptable gift in the ministry. Joseph also, an Israelite indeed! is an approved minister. Oh! how comfortable to a traveller labouring in "the fields already white unto the harvest," to find such dedicated minds, whom the Lord is qualifying for

his work and service, and sending "forth into his harvest." This evening we had a precious opportunity with Sarah Chase, a sick young woman who had been teaching school in the family.

17th. Our kind friends accompanying us, we had a crowded meeting at Centre. Some very important doctrines were opened on the subjects of original sin, on war, &c., and the equality of Divine Love with the means of redemption, held up to view and freely offered to the children of men. Rode to New Bedford, and in the evening had a very large and remarkably quiet and solemn meeting in the Methodist meeting-house at Accushnet. In testimony was led in the demonstration of the Spirit to open the nature of the dispensation of John and that of Christ following after—the first being preparatory, the latter thoroughly cleansing the heart; this operation of the Spirit and baptism of the Holy Ghost insisted on as essential to salvation, and that by which we become members of the church of Christ. That this being acknowledged by all true Christians, the sign or shadow is not essential nor profitable, but *may induce* a state of resting in a mere moral or ceremonial righteousness deceptive to man, who looks on the outside or external appearance, as Samuel did when Eliab was before him; but the Lord looks at the heart, and therefore the necessity of self-examination and coming to that *light* which, being a discerner of the thoughts and intents of the heart, will show us where and what we are in the sight of God. Many other very interesting subjects treated on, particularly silent worship and prayer, also the need of attending to the Master's command or permission in telling experiences, preaching, &c.

18th. Had a meeting in the town-house at Rochester. My soul was bowed into deep humility and baptism of spirit, and under this exercise, after Clark Stevens, a valuable Friend from Montpelier in Vermont, had delivered a short testimony, I stood up with these words: "And blessed is he whosoever shall not be offended in me;" then reciting the occasion of this watchword, in the message sent to John of the works of Christ, as the evidence of faith, was led to open the nature of a saving belief in the Messiah independent of outward testi-

mony, and that "he that believeth in the Son hath the witness in himself." This witness or internal evidence has its certainty in those works wrought in the mind by Jesus Christ in his Father's name, which bear incontestable evidence of a power superior to man, and are now answerable in spirit to those outward miracles of "the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, and the dead are raised; and blessed is he that shall not be offended in me." The appearance of the light or seed in the mind being small and simple, some are offended at it, and call it the carpenter's son, a natural light, &c. Some are offended at the cross, and some go as far as the young man in keeping the moral law, and are disposed to inquire further because they feel a blank, a void unsatisfied; yet when the terms are opened for their attainment to eternal life, they turn away sorrowful—are offended. The nature of these *professions* opened, in which the life of the creaturely will consists, and the necessity of laying down this life or losing it in order to find life eternal; the powerful operation of living faith illustrated in its effects or works in the renovated mind, as evidence of its being the gift of God unto salvation to *all* them that believe, and its baptizing influence introducing the soul into the very nature and spirit of its Divine original, whence a certain knowledge of God and of Jesus Christ was obtained, and also that of salvation. The fruits of this radical conversion manifest in the disciples of Christ, as respects their conduct and deportment among men; by this they become lights in the world and witnesses of the resurrection of Christ, and are made useful in the church for the promotion of the blessed kingdom and government of the Messiah in the hearts of others. The whole applied to the state of minds present; and may it fasten as a nail in a sure place.

Micah Ruggles, living near here, is a young man of about twenty-seven years of age. He had been a military captain; and one from whom the world expected great things, as also his father, being a young man of uncommon activity and energy of mind. He was remarkably awakened about two years ago by the immediate influence of Divine light in his mind, and for a time, while the whirlwind, the earthquake,

and the fire were passing through his soul, it seemed as if nature might fail, but at length the still small voice was distinguished, and he became as a little child. Great conflicts within and without have attended him, yet all things evidently *working together for good* to his soul. He is now just coming forth in testimony in meetings, in the simplicity of a little child. His views of the spirituality of the work of religion in the soul are very exalted, ascribing all the power, glory, and honour to Him that sitteth on the throne and to the Lamb for ever and ever.

In the afternoon, had a meeting in a large Congregational meeting-house at Sniptuit, near or in Middleborough. Clark Stevens appeared in a precious testimony, and myself also had to add in explanation of the nature of waiting on God in spirit for renewal of strength; and pointing to the Messiah as a true teacher, who would not leave those who thus come to learn of him in spirit, and place their dependence on him for help and strength; showing also that the bread that comes from heaven must be daily waited for in humility and watchfulness. This congregation has been left by a hireling by the name of Chadwick, and they are now very desirous that Friends should hold meetings among them. There is a precious seeking seed among them, according to my impressions. O. Davis was at this meeting, and I recommended him to be mindful of these destitute neighbours.

Returned the same evening with Mary Rotch and Elizabeth Rodman in their carriage to the hospitable mansion of dear old William Rotch, now near eighty-four years of age, and alive in the love of Truth; fervently desirous for the advancement thereof among men, and remarkably attentive to Friends engaged therein. This evening had a parting opportunity with him, his wife, and several of their children and others.

19th. Set out with Benjamin Rodman for Tiverton. The ground covered with snow. Had renewed cause to be thankful for the kind attention of Friends in and about New Bedford. I have seldom, if ever, witnessed more feeling sympathy and tenderness. I have been instructed, and my views of men and things, and the operations of Divine Grace under various circumstances, have been much enlarged by this very interest-

ing visit to New Bedford and its vicinity. May I dwell in deep humility and reverence, ascribing all praise and honour to Him who has led me about and instructed me, and kept me as in his holy care and the pavilion of his love.

After dining at Abraham Barker's, had a small meeting at Tiverton in the afternoon, and some tender counsel was offered the youth to begin early the work of religion, and some encouragement to the sincere-hearted to be faithful. Ah! these little meetings, held *only* on first-days, how they dwindle! Care and sympathy among Friends that live in fulness, I fear, are sometimes wanting toward such. May I remember this watchword myself.

Crossed to Portsmouth, Rhode Island, and put up at the hospitable mansion of Samuel Thurston. Found him a very interesting Friend, and he and his wife very kind to us.

About sixty years ago, and prior, it was the practice in New England for any sober, steady persons who attended Friends' meetings, (if they inclined,) to accomplish their marriage among Friends, and thenceforward be considered members, without any other form of reception. About that time the yearly meeting revised or collected a code of rules of Discipline, in which was proposed by a committee to all such for the time being, that if they wished they should be considered members, but if not, that they should not be permitted to marry among Friends. Here seems to have been introduced a systematic mode of receiving members; antecedent to this, all that chose to acknowledge themselves Quakers had liberty to do so, without any formula of rules, and this appears by many of the old records of monthly meetings in New England. How far the present mode is a real improvement in all its bearings may be examined by its effects in society, and on those who are one in principle with us, but stand without, by reason of many Friends' active in discipline, requiring more than they have attained of the growth of a perfect man.

In the afternoon had a meeting at Portsmouth to satisfaction. A considerable body of Friends reside on this part of the fertile island, mostly farmers.

21st. Set out for Newport. Called by the way to see Elisha Allen, the uncle of H. Dyer, and were kindly treated

by him. Arrived at David Buffum's and passed the remainder of the day there. In the evening had the company of dear Ruth Davis and companion from Bedford, who are on a religious visit, and about to visit families here. Ruth's sister and her husband were with them and we had a very precious religious opportunity together, in which the language of encouragement flowed to the exercised labourers.

When S. Thurston was convinced of Friends' principles, and stood firm in his testimony against war during the American Revolution, he found a concern to attend Friends' meeting, but was not noticed by any Friend till he became discouraged, and adopted a conclusion that if no one had any feeling for him, so as to visit him, he could not request to become a member. Divine wisdom condescended to his weak state, for in a few days a Friend came to visit him, and he then made application and was received. This relation brought my mind under close exercise on account of many, very many, that are convinced of the principle of Truth, and attend Friends' meetings, but I fear the hand of encouragement is too little held out toward such. I remember the account of Margaret Lucas, when a Friend only shook hands with her at the close of a meeting, and the effect it had on her mind. I called to mind my own meeting, and the great number of this class that attend it, and my own deficiencies arose in view. May this admonition sink deep into my mind, and may all who read this, and who may be enjoying the invaluable privilege of religious membership, be excited to remember those who are without, and who like tender lambs are bleating after the flock, and to whom a little notice or word of encouragement may prove a help indeed.

22d. Attended Newport meeting in the morning, and had to minister to a state of impotency like him that lay thirty and eight years, and had no man when the water was troubled to put him into the pool—that passage illustrated for the encouragement of such, as also that of the cripple healed by the power of Jesus, through Peter and John, with an application of the injunction, Rise, take up thy bed and walk. It was a time of favour, and I believe the power of Truth reached some minds. May they arise and shake themselves from the dust of the earth, and advance in their heavenly journey.

After dining at David Williams's, set out to cross the water to Canonicut Island, B. R. having gone over in the morning to appoint a meeting there, but we met him about half way, on his return; and no meeting being appointed for want of time to give notice, &c., we returned to the afternoon meeting at Newport. I had opened my concern to have a meeting on Canonicut early in the morning, but it was discouraged or unattended to till near eleven o'clock, and thus through delay was frustrated. Oh! how much the supineness of Friends may be like a block in the way to the promotion of the blessed cause. However, having done what I could, I felt calm and resigned. Took tea at Clark Rodman's, who has an interesting family of daughters.

Spent part of the evening with Abigail Robinson, a precious, sweet-spirited Friend, afflicted with much bodily weakness, but an example of the meekness, resignation, and fortitude of the Christian. She is a sister to dear Mary R. Morton of Philadelphia. Had a tendering opportunity with her, in which the sweet fellowship of the gospel of peace abounded to our comfort.

Lodged at David Williams's, who has a hopeful family of children. Friends are decreasing in number at Newport, not more than about twenty families and parts in the town, and these want stirring up to faithfulness. Energy of spirit and a living travail wanting among them.

23d. Set sail this morning for Canonicut, and had a good meeting at Friends' meeting-house at Jamestown. Many seeking minds on that island, but the few Friends there are weak and discouraged; they are alone, and but few in number, perhaps less than twenty in all. They want help from their friends. One woman Friend there, on being visited by dear Ruth Davis, said there had not been a Friend at her house for above a year. A committee has the oversight of this declining meeting, but have not attended it for some months past. Oh! for an increase of gospel love and Christian care and sympathy. The week-day meeting is dropped; and such is the discouragement and weakness of the few Friends here, that some talk of moving away in order to get nearer to a larger meeting, so that the first-day meeting will be likely to be discontinued also. I felt much for these Friends, and also for the people of the

island. A language of encouragement flowed toward them, and it was a precious, reviving shower to the parched or thirsty ground. My soul! feel thou for the lonesome, the discouraged, and those remote from the bosom of society. Think of the poor and afflicted, and those who are deprived of many of the precious privileges thou art daily enjoying.

On our return, after dining with Anna Green, a minister, we were accompanied by Benjamin Hadwin and Sarah Earl, and called to see Sarah's mother and two aunts, each upward of seventy years of age. Had a religious opportunity with them, and felt peace in thus visiting the aged, who are much confined through infirmity. It was an instructive season to me. Then called to see the sisters of H. Dyer, who appear to live comfortably, and attend Friends' meeting, though not in membership. Went out of town to lodge at David Buffum's.

24th. In company with D. Buffum went to visit Isaac Mitchell. About a week since, as he was attending his windmill, his coat caught in the spindle, and before he could extricate himself, it whirled him round, he supposed, an hundred times, and tore or twisted off all his clothes, except his collar, wristbands, and stockings. He was very much bruised, so that his life had been despaired of, but was now on the recovery. A marvellous deliverance and merciful preservation. We had a solemn opportunity with him and his wife, which, with his wonderful escape in such imminent danger, I hope will be profitably remembered by him, and his future life be devoted to the service of his heavenly Preserver.

Set out for Portsmouth, and called at A. Anthony's. Had a precious opportunity with his afflicted daughter Mary and family. She has been mostly confined at home with weakness and a consumptive complaint for about two years. After dining with them, travelled on through Tiverton and a rough, stony country to Slade's Ferry, on Taunton River; crossed, and lodged at William Slade's, where we were kindly entertained.

25th. Accompanied by William and Phebe Slade, we went to Freetown meeting. This is a very small meeting, though about a hundred years old. About twenty members attended, and I had an encouraging testimony, as well as something

tending to stir up the pure mind to industry in occupying its gifts. Dined at Sabrina Show's, a widow, having some hopeful children. While there David Show and Mary his wife, a sister of R. Davis, came in, and we had a precious season together, in which the encouragement given to Gideon and the promise to the faithful widow of Sarepta, were revived, and also that of the master to the little ones, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." After we left them I understood Mary Show had just opened her mouth in testimony among them. She is a woman of tender spirit; may she be faithful.

26th. Attended a large meeting of goodly Friends at Somerset, and had to open to them the nature and advantages of silent worship, and a thorough cleansing by the baptism of the Holy Spirit, exciting them to diligence in the great work of the soul's salvation. It was their preparative meeting, in which I had some service respecting the appointment and station of overseers and the preciousness of love and unity.

In the evening had a meeting at Fall River. Although it rained about the time of collecting, a very considerable number of people met, and it was a very quiet, solid opportunity, in which important gospel truths were declared, and the witness in many minds I believe was reached. I had abundant cause to bless my heavenly Helper. Although it was very dark, we returned across the river, and lodged at William Slade's. The longer we were with these Friends the more we were mutually interested and attached to one another. It is not a place that is sometimes called "Head-quarters," that is, where travelling Friends generally put up, but we have cause to believe it has been useful to these improving Friends to be thus noticed. It may be well for travellers in the ministry to be mindful of their guide, even in the places where they call for accommodations; and Friends who act as conductors to strangers would do well to remember goodly young Friends and their families on such occasions. Such notice may be of great advantage and encouragement, and may bring them forward into more usefulness in society.

27th. This morning, just before we set out, William Slade put into my hands the New Testament, open at the third chap-

ter of Revelations, which, on viewing, I felt an openness to read several verses, as 2, 3, 4, 5, 6, part of 7, 8, 10 and 11, and then applied a part thereof to a state present; one of those poor creatures, D. S., an honest, kind, agreeable man, but who sometimes grievously gives way to taking strong drink to excess. His sober reflections give him great trouble therefor, but his mind is weak and his appetite strong when once excited. I endeavoured to encourage him to diligent watchfulness and faithfulness to his convictions. After he went out, I had a word of encouragement to William and Phebe, approving of their kindness and attention to this poor man, and that they might not be weary in well-doing. I observed with satisfaction that they always invited him to table with them, and treated him with respect and kindness, and this is more likely to add strength to his weakness than to keep him at a distance. William told me he had an impression on his mind to give me the Testament open at that place, and I believe it was a right impression, productive of instruction and peace to us both.

Took leave of our kind friends, and rode toward Providence through the rain. On the way, met two little children, perhaps four and six years old, carrying a bottle. Inquired of them, and found they were sent for rum, barefooted and very thinly clad, and the weather cold, with hail and rain. Oh! how my heart was shocked at the thought, and the feeling of commiseration for these poor, suffering little children! How dreadful the effects of this destroying article.

Arrived at Moses Brown's about noon. He is a great antiquarian, has an extensive library of Friends' books and manuscripts, and is possessed of much valuable information, particularly respecting our Society and public concerns. He came among Friends by convincement about the year 1773, and has been a very useful man in society. He is now in his eighty-first year, but retains his faculties with remarkable brightness, is very communicative and interesting, and has great wealth. Of this he is also very liberal; has given forty acres of land for the use of the Yearly Meeting School, besides large contributions toward that and other public institutions. Spent the afternoon and evening very agreeably with this dear old

friend; and next morning wrote home. After dinner went to view the building erected for the boarding-school, standing on an eminence and commanding an extensive view of the country for twenty or thirty miles round, with the waters surrounding Rhode Island and the bay and town of Providence. Then went to Job Scott's former abode to see his children, but not finding them at home, called at Daniel Anthony's, where we found his four daughters, Lydia, Ruth, Sarah, and Mary—interesting young women. Took tea with them, and spent an hour or two with dear old Daniel, now in his eightieth year, but lively in his faculties and concern for the cause of Truth.

29th. Attended Providence meeting, under much weakness and poverty of spirit. At length I stood up, with these words: "How hard it is to the natural man to become a fool;" yet, "if any man will become wise, let him first become a fool, that he may be wise;" from which was enlarged in opening the two kinds of wisdom, heavenly and earthly, and how they were attained; and that man, by his natural powers and earthly wisdom, could not come to the knowledge of God. Yet in David's charge to his son, this knowledge was the essential and primary part, and what followed, corresponding with Solomon's conclusion of the whole matter, comprehended the sum and substance of true religion, and the consequent happiness of those who chose this good part, &c. Divine help was afforded, and I believe some minds were opened to receive the truth, as well as an impressive reiterated caution, to beware of the mixture of earthly wisdom in our pursuit after the knowledge of Truth.

Avis Keene, from Leicester, attended the afternoon meeting, on her way to New Bedford quarterly meeting. After she had appeared in testimony, I addressed those halting between two opinions, but who had been enlightened by the revelation of the Son of God, and cautioned against reasoning or consulting with flesh and blood, encouraging them to give up to the heavenly vision; reminding them that it is "he that *confesseth*" (not that professeth) "Jesus Christ before men, him will he confess before his Father and the holy angels." May it fasten as a nail in a sure place. A. Keene appeared again, and the meeting closed. Took tea at Oba-

diah Brown's, in company with Thomas Arnold and his daughter Anna, precious Friends.

30th. This morning a little light seemed to open my way toward Lower Smithfield, and I proposed a meeting there for the afternoon; but objections being raised on account of the time being so short, it was put by, and a meeting appointed at Pawtucket, a manufacturing village five miles toward Boston, to be in the evening. I submitted to this in the cross, as part of Lower Smithfield Friends lived in this village. So, accompanied by Obadiah Brown and wife, we rode out in his carriage, and passed the afternoon at Timothy Green's, in said village. It was to me a lonesome, exercising season, but labouring after patience I was supported; and in the evening we had a large meeting in a Baptist meeting-house, wherein Divine Wisdom helped to declare the Truth to a very attentive assembly, and I hope some minds were livingly edified. At Pawtucket are a number of cotton factories and a casting furnace—a thriving village in the business of this world, for it is a busy place.

Twelfth month 1st.—Left Providence, accompanied by Charles Hadwin, a very kind, obliging young man, lately received among Friends, and whose mind is tenderly scrupulous of using the produce of West India slavery. Attended a meeting appointed at Upper Smithfield, and laboured therein on subjects of doctrine and practice, to the relief of my mind. Lodged at the house of my kind friends Walter and Mary Allen, who next day took me in their carriage to Uxbridge meeting, in which I had some close, searching labour with a spirit of worldly-mindedness, tending to stir up to industry and labour in the vineyard of the heart. Among some of the professors here, I fear the talent is too much wrapped in a napkin and buried in the earth.

Dined at Moses Farnum's. He was gone as companion to Avis Keene in her journey to New Bedford. His wife gave us a very instructive and affecting account of the peaceful close of their daughter Ruth, a few weeks since. She was a hopeful child, but died of consumption at the age of eighteen, in a full evidence of peace with God.

In the evening, had a meeting at Mendon, (north house,)

where Moses Aldrich formerly lived. He was a worthy minister, and is mentioned in Thomas Chalkley's journal on a visit to Barbadoes. His granddaughter, not in membership with Friends, now resides in his former dwelling, at which we were kindly entertained; and had a satisfactory meeting at the old meeting-house, in which Mary Allen had an acceptable testimony after I sat down. Only about eight or ten members belong here. Lodged at Wait Davenport's, a valuable friend—a widow, and one of the granddaughters of Moses Aldrich.

3d. Attended Northbridge week-day meeting, and after some close labour with a spirit of covetousness and a state of earthly-mindedness, prevailing even to that degree as to occasion some to be as stumbling-blocks, had a word of encouragement to some tenderly visited minds, particularly among the youth, with whom my spirit was led into near sympathy and travail for their growth and establishment in the Truth. Some of these were renewedly watered, and it was a season not soon to be forgotten. To the great Husbandman be the praise, and may he hold them in his holy hand for ever.

In the afternoon, had a precious meeting at South Mendon, in which the gospel was preached in the openings of life and power. After meeting my mind was brought into much depression, which caused close searching of heart; but no cause was found in any thing past, and therefore patience seemed the covert or hiding-place needful, which was renewedly dispensed.

Lodged again at my dear friend Walter Allen's, and next day he and his wife accompanied me to Burrilville, where we had a memorable meeting. My mind was opened in testimony toward those who are wandering as sheep without a Shepherd, and these were renewedly directed to the Light within. Here parted with my kind and truly sympathizing friends, Walter and Mary Allen; and in the afternoon had a meeting at Douglass to satisfaction and the relief of my mind. This meeting is small, and wants elders and fathers in the Truth. Rode three miles in the evening, and lodged at Richard Morey's.

5th. We were accompanied by Shadrach Stear to Thomas

Brown's at Northbridge; and then the latter was our pilot through Westborough and Grafton to Bolton, where we put up at James Fry's. Bolton meeting began about seventy years ago, with one Friend. It is now composed of about thirty families of plain, good-looking Friends. A school of Friends' children only, amounting to forty or fifty, is kept here in good order by Thomas Fry. First-day being very stormy, and no notice being spread, the meeting was small; nevertheless it was a good one, and the sincere-hearted were encouraged as well as stirred up to the necessity of watchfulness, and the frequent renewing of the mind, so as to know a walking or advancement in the Truth.

Rode, this afternoon, nine miles to Boylston, and lodged at John Lees, a friend from England engaged here in a cotton factory. In this part of Massachusetts the controversy on the notion of the Trinity is producing much division among the people, tending to overthrow the power of the Clergy—for the meetings of the Congregationalists separating, the support or salary fails; so that in many places they disagree so as to have no settled minister, and thus their meetings are discontinued.

7th. Passed through a tract of fertile land, and the pleasant town of Worcester to Leicester, and had a meeting there in the afternoon. About one hundred members here, three-fourths of whom are under twenty years of age, and some improving young people among them. In the evening had a tendering opportunity with a large circle of these at Pliny Earle's.

8th. Called to see Robert Earle, an aged Friend, apparently near his close, and then set out for Smithfield. Called at Worcester where Anthony Chase and Milton Earle reside, two young Friends who I hope will be a blessing to that town as they keep in the simplicity of the Truth. Rode to Walter Allen's, thirty-two miles, and lodged there. Dear Mary is a valuable minister and faithful labourer in this part of the vineyard. I felt the help and sympathy of her spirit, and was encouraged thereby, as also the near unity of her husband. Ah! how strengthening to an exercised mind is the unity of the Spirit in the fellowship of the gospel. Moses, no doubt,

was sensible of this when even his "hands were heavy," and Aaron and Hur stayed them up.

9th. Accompanied by John Osborne, son-in-law to Walter Allen, attended Lower Smithfield week-day meeting, which was small. After meeting, I proposed an evening meeting at the same place, but the aged friends rather discouraged it for want of time to spread notice; alleging that Friends lived remote and were much scattered. I told them my concern was particularly for the neighbourhood, those that were not members, and thought with a little exertion these might be informed. A torpid spirit seemed prevalent, and I was almost ready to leave the prospect, as there seemed so little openness in those who stood as the heads of the meeting; but a younger Friend spoke encouragingly, and at length it was concluded to have a meeting at six o'clock in the evening. I then went three miles to Pawtucket to dine at Abraham Wilkinson's, son of Oziel Wilkinson, the near and intimate friend of Job Scott. This Friend has lately been received a member, having been disowned for out-going in marriage.

He has a large family, and I hope his example will be useful; but ah! how much precious time and opportunity for usefulness has been lost in mills, factories, and speculations, while his children were young. Now he seems alone in his own family—for his wife and children, though social and kind, are in gay life—do not use the plain language, and have many things about them that must be trying to a tender father, but he appears to be prudent. I went with him to see the wonderful mechanical operations of a cotton factory moved by water—seventeen hundred spindles, and twenty looms for weaving, all by water-power—showing the ingenuity of the natural powers of the human mind in natural things, or "the things of a man;" though these are altogether inadequate to comprehend the things of God, for they are only to be known by the manifestation of the Spirit of God.

The evening meeting was very large, said to be largest meeting ever held in that place, and was favoured with the overshadowing of heavenly Love. It held long; after which we rode to Providence, and found a precious packet of letters from my home. The Friends who had so many doubts about

the meeting, when proposed, were convinced that their hesitations were unfounded; and I hope it will be a profitable lesson to them and others.

10th. Accompanied by O. Brown, attended Cumberland week-day meeting, consisting of about thirty members. It was a season of favour, in which the nature of the happiness designed for man was opened, and the false pursuits after animal gratifications shown to be beneath the dignified nature of an immortal spirit. In the afternoon, had a large meeting at a Congregational meeting-house at Cumberland Hill. After my testimony was closed, M. Allen appeared acceptably, and we had cause to be thankful for Divine help. Rode to Caleb Pain's and lodged.

11th. Had a meeting at Foxborough among a number of newly convinced members, which was a season to be remembered. Many tender inquiring minds are in this part of New England; upward of twenty have become members of this meeting within two years past, and appear hopeful. I recommended their keeping in the state of "a little child" as the state of safety, and in which they would know an establishment in the Truth, cautioning them against disputations and meddling with matters too high for them. Oh! what harm is done, and what darkness and confusion is spread over the mind by indulging the spirit of disputation and vain arguing about the Trinity, Baptism, &c., while the essentials of "doing the will of the heavenly Father and following Christ in meekness and lowliness of heart are neglected."

In the evening, had a meeting in the house of Sewell Hodges, twenty-five miles south of Boston. At this was Tyler Petty, a young man just released from imprisonment for a military fine incurred before he became a member with Friends. He appears to have suffered with Christian firmness and patience. His prosecutors have been much mortified at their own conduct, for it is now very unpopular in those parts to do any thing like persecuting the Quakers; and hence Friends are exempted from all military duties and fines, by producing at a certain time in the year to the military officer a certificate of the right of membership. After keeping this young man in prison four or five weeks, the military

company paid the costs and discharged him. His wife also is a member, and they appear to be an interesting young couple.

After long silence in this meeting, way opened to explain the nature and important use of true mental silence and silent worship, also to treat of the practice of singing; and to show that as it was an animal or artificial acquirement, so it could only affect the animal nature, but could never raise the soul into a state of worshipping in spirit and in truth. Much other important doctrine was opened in this meeting, and it was a baptizing season. After meeting, I was told a person was present who had been an attender of Friends' meetings, but had got discouraged and left them because they were often silent, and gone among others; but he acknowledged to the truth of what he had heard in this meeting, and I hope was instructed.

In these towns many are employed in braiding straw for bonnets for the southern markets. It is believed from thirty to forty or fifty thousand dollars' worth of this straw plait is annually manufactured in three or four towns here; and in almost every house we find the children and young women more or less employed at it. A young woman can braid fifteen or twenty yards in a day, at three cents a yard. It is said an acre of rye has been sold for forty or fifty dollars for this business. It is cut while green, and bleached with sulphur, then split with a machine; the rest is easy work, and the business assists in procuring a livelihood in this poor stony part of the country. Not much grain is raised about here.

Twelfth month 12th.—A slight snow fell last evening about Sharon, and this morning we (O. Brown and myself) set out for Providence, twenty-four miles; the weather cold, and much more snow toward Providence. I called at the place where Job Scott formerly lived, and spent the afternoon with his children and their grandfather Daniel Anthony, and his daughter Remember. Perused Job Scott's original manuscript journal, and a number of very interesting and instructive letters written by him; was much edified thereby, and felt much interest in his dear children. Their names, Lydia, Sarah, Mary, James, and Ruth. His eldest son Oziel died

when about fourteen years old, and since the decease of his father. Much of the writings of Job Scott remains unpublished. His essay on the Divinity of Jesus Christ. Another on the subject of Universal Salvation, wherein that doctrine is refuted, and various other interesting subjects interspersed through his Journal. I suggested the propriety of having these all copied out and preserved, till way may open in the minds of Friends to have more of them made public for the benefit of mankind, together with his Letters.

Returned in the evening to O. Brown's, and lodged.

13th. Set out with O. B., and attended Cranston meeting, which was small. I had some close labour on the subject of worship. Life and energy seemed wanting among them. Dined at Silvester Weekes's. His wife Lydia, deceased, was a lively minister, and travelled through the Southern States. Oh! for more Deborahs among them.

In the evening, had a meeting at a village called the Fulling-mill; after which, I was an exercised hearer of much conversation among some Friends about banking business and cotton factories, in which I plainly perceived and felt that the spirit of speculation is a spirit of covetousness. More than twenty cotton factories are within six miles of this place, and some of them have cost forty, fifty, and eighty thousand dollars. Rhode Island State abounds with these cotton factories and banks. Of the latter there is said to be thirty-eight in the State, and only thirty-four townships. Friends are sorrowfully involved in them, and manifest much anxiety of mind about them. I queried with them, whether covetousness was not the leading principle in the banking business? But they have spun a specious covering, and endeavour to plead for the use and propriety of them. Alas! how dimness is overspreading the minds of many, and the love of money and a making haste to be rich leading many into snares and into many foolish and hurtful lusts. My spirit mourns for the members of our Society thus captivated, who should have stood faithful as lights in the world, *now* mingling with the people and learning their works, and following their corrupt customs. This may be seen in the houses and among the children of the speculating wealthy members of our religious

society; and no marvel that Truth spreads so little among others, when so many causes of stumbling abound. It seems sometimes as though it was in vain to travel about preaching the gospel, and holding up its blessed effects to others, when the professors of Truth, by their conduct and example, are holding up to view a different effect. Oh! when will Zion arise and shake herself from the *dust* of the *earth!*

Lodged at Caleb Green's—his wife a tender-spirited woman —not members among Friends. Next morning had a parting opportunity with them to satisfaction, and went to Greenwich meeting. It was small compared with what might have been expected in so large a village. But the life and energy of Truth seems chilled among Friends, and hence they appear to feel but little interest in inviting their neighbours. At this meeting was Christopher Greene, now an aged man, brother to Nathaniel Greene, a military officer in the American Revolution. Christopher appears thoughtful, and he followed us to an evening meeting at Wickford. May his latter days be his best days.

The evening meeting at Wickford was pretty large and very quiet. The snow increases the farther we go southward. Lodged at Avis and Ann Smith's, and next morning set out with Charles Hadwin for South Kingston. I had mentioned yesterday a desire to have a meeting there to-day, but no one was found to go forward and give notice, so cold and so little interested do some Friends appear to be, in assisting to forward the labours, and in relieving the exercises of the tried traveller. We went on, inquiring the way, twelve or fourteen miles, over very rough roads and through the snow, my mind much tried, but laboured for patience. Arrived at John Dockray's about two o'clock, and sent C. H. to give notice of our being at the week-day meeting at the western house in South Kingston next day. Lodged here.

16th. Snowed this morning, and we went five miles to the meeting. No fire made—all cold without and within. However, a fire was at length kindled, and a few people met—perhaps ten or twelve besides those who went with us; and notwithstanding all the discouragements I had been under, it proved a good meeting to me, and I believe to some others.

Dined at William Peckham's, who married Dorcas Gardner, of Nantucket. Their house richly furnished. Took tea at John Dockray's; his wife Mercy, a precious Friend, daughter of William Peckham, and sister to Alice Rathbone, of Smithfield.

Lodged again at J. Dockray's, and next day attended the week-day meeting at Tower Hill. It was larger than the one yesterday, though the weather was piercing cold, and a favoured meeting. After dinner had a sitting among a large circle of Friends and young people at John Dockray's to satisfaction, and then went to a village called Little Rest, to lodge at John Nichols's.

At this village is the court-house for Washington county, and a bank. The situation is elevated and pleasant, and the country around may be seen to a considerable distance, and not much hilly. This county was called King's county prior to the American Revolution, but such was then the antipathy of the people to the king of England and to the title of king, that they revolutionized even the name of this county, and changed it to Washington.

Several Friends in travelling have held meetings in this village, but courts and banks, when people's minds become filled with them, allow very little room for religious impressions to take root, so as to produce the fruits of the Spirit.

18th. Attended a meeting appointed at Richmond. It was small, the weather being still very cold, and I apprehended very little notice had been spread. Several Friends accompanied me from South Kingston, and a person not in membership, who rode near ten miles to the meeting. Returned to Little Rest to dine at John Nichols's, who kindly furnished us with his sleigh; and parting with Friends there, C. Hadwin and myself rode in the afternoon by Wickford to William Reynolds's, and lodged there.

William Reynolds has lately joined Friends, and promises fair to become a useful, active member in Society, and such are needed here. He informed us that his farm had remained in the family from the first settlement of the country, and related the tragical events of the Indian war in these parts—the son of one of his predecessors having been shot by the

Indians, and was buried where his house now stands, about the year 1690.

19th. Accompanied by William Reynolds and wife rode to Coventry, to attend a meeting there, the notice of which was left in charge with S. W., of Cranston, on parting with him at Wickford. When we came to the village and factories of Coventry, we saw Nicholas Congdon, of Cranston, who had come to attend the meeting, but finding no notice had been spread, he was about to return home. It appeared that S. W. had spoken of it at the close of Cranston week-day meeting, but as Cranston is six or seven miles from Coventry, no information had reached Friends of the latter place. S. W. had expressed a sentiment at Wickford showing his reluctance to giving his neighbours information when Friends travelling in the ministry appointed meetings, alleging as a reason that they very seldom attended when they were invited: and yet S. W. stands high in Society, occupies the first seat, and sometimes has something to communicate in meetings. He is at the same time president of Cranston bank, and an active member of civil society.

Feeling, notwithstanding this disappointment, a willingness to see the Friends and inhabitants of this village, a meeting was proposed at two o'clock in the afternoon, and information was immediately spread. It was a meeting, though not large, held to a good degree of satisfaction and relief to my mind. Went home with N. Congdon and wife, and lodged there.

At Coventry are only a few Friends, employed in or about the factories. Daniel Anthony, Jr., at whose house we dined and were kindly entertained, being one of the principal Friends there; and Greenwich monthly meeting having granted them a meeting on first-days only, I queried *why* not also a week-day meeting, endeavouring to hold up the importance of this testimony—but was informed by D. Anthony that they did the best they could at present, being under the control of others. And I was satisfied that a precious seed is in this place. But "by whom shall Jacob arise, for he is small?" The help of Society to the little seed, is, I fear, greatly obstructed by the spirit of speculation and worldly-

mindedness gaining the ascendency in the minds of those who assume the station (and may have once been called to be) as leaders to the people.

20th. Was at Scituate meeting. About a dozen Friends from Providence met me there; among the rest, O. Brown and wife and niece, and three of Job Scott's children, with Thomas Arnold, and divers other young men. It was a meeting of favour, in which utterance was given to declare Truth's testimony among a mixed company, a large number of whom were of other societies. Dined at Elisha Bowen's. Parting with Friends in near affection, Thomas Arnold took me in his chaise, and we travelled about nine miles that evening to Beriah Collins's at Foster, where I lodged when through this land in 1815.

Were kindly received and hospitably entertained, and next day had a meeting at Foster, to which many not of our society came. The meeting closed with a solemnity that was comfortable, and many minds partook of it, I hope to profit. May they hold fast what they have attained, and with myself ascribe all glory, honour, and power to Him that sitteth on the throne, and to the Lamb for ever. Rode in the afternoon to Rowland Greene's at Plainfield, in Connecticut, and though my mind now felt easy to return home, yet Friends here proposing a meeting and showing much readiness to open the way, and also cutting out further service in some neighbouring towns in Connecticut, I was willing to weigh the proposal, and seek after the mind of Truth therein, under which I went to bed; and as I endeavoured to have my own will subject, at length my mind settled in the preceding prospect of returning homeward.

22d. Rose early, and rode with my kind friend Thomas Arnold through Windham to Hartford, forty-one miles this day; my mind calm and quiet. Arrived at Hartford about dark, and put up at the hotel or stage-house. After supper, called at John I. Wells's, and spent the evening with Thomas and Mary Howell and several others of the deaf and dumb, being near the Asylum. There are now about forty-five of this description of pupils, who are encouragingly progressing in learning to understand written language.

After returning to our lodgings, found Thomas Rotch, of Philadelphia, and Thomas Arnold, of New Bedford, on their way to Philadelphia by stage, and were mutually rejoiced to meet. Concluded to go on in company, as my way seemed now clear to proceed homeward.

23d. Parting with Thomas Arnold, we set out early in the post-chaise, and arrived in the afternoon at New Haven, about thirty-six miles.

One of the passengers in the stage, Edward Baker, an Englishman, now residing in Philadelphia, informed me he once had a right of membership with Friends, but was disowned for his outgoing in marriage, while in England. The conduct of the active members in society toward him he alleges as the cause of his mind's becoming so alienated from Friends that he does not go to their meetings, though he says it is impossible for a person who has once been acquainted with silent waiting to unite with those who are active in singing, &c. in other assemblies. In viewing the state of this man, and conversing with him, I could perceive his mind was not at rest. How often do those disowned by Friends endeavonr to cloak their own failings or excuse their own remissness by finding fault with the treatment they have received. Even admitting that unskilful or unqualified Friends have been deficient of having their minds clothed with the restoring spirit of meekness and love, yet as long as any root of hardness or bitterness remains, the soul cannot grow in the love of Truth.

The evening being cold and windy, we went on board the packet to sail for New York early in the morning. Lodged on board, and about seven o'clock in the morning, being the 24th, with a brisk gale sailed for New York. When about half way, a vessel was observed at some distance lying on one side, and the crew in distress. It was very cold, and the poor creatures must have suffered much. Our packet was put about in order to relieve them, but being heavy laden, the captain apprehended it unsafe to venture into shoal water. The sea was now very rough, but speaking another sloop that was much lighter laden, she went to the assistance of the wrecked packet, and got the passengers and crew all safely

off, and we came on our course after being detained an hour or two.

Here I renewedly saw that when people are in trouble or in danger they cry or pray unto the Lord, and often resolve to amend their ways, as it is said: "They pour out a prayer when thy chastening is upon them;" but when they are delivered from their fears or distress, how soon they forget their vows and turn aside after their own ways.

Arrived safely at New York in the evening, thankful for our preservation, and lodged at my kind friend S. Hicks's. His partner in business, Sylvanus Jenkins, lay a corpse, having had a short but severe illness, which terminated his course in a few days, and in the prime of life, leaving a widow and several small children. His death was much lamented by his friends and acquaintances, and particularly so by S. Hicks and wife.

25th. Receiving accounts from home, and that the meeting for sufferings had adjourned to this day week, I took stage with my friends James Arnold and Thomas Rotch and rode on to Princeton, having taken a heavy cold yesterday. Lodged at an inn.

26th. Set out early and rode to Trenton to breakfast. Here I left the stage, and was taken by Richard Burdsall to Samuel Comfort's, at the Falls. Felt revived on meeting again with my dear friends, and thankful in being thus brought back in safety and peace. S. Comfort took me on to Joseph Wilson's, at Middletown, and Joseph brought me on to Byberry, my native place. Found my dear parents, wife, and family well, and my heart rejoiced in humble gratitude to Him who had led me forth, watched over me, and preserved me through many trials and deeply baptizing seasons, and now had again permitted me to return in peace to my dear family and friends. Blessed be his holy name for ever.

In this journey I was from home nearly three months, travelled by land and water about one thousand eight hundred and fifty miles, and was at as many meetings as I was days from home, besides a large number of family sittings. And through all I have cause to be reverently thankful, and humbly hope I feel so, to the Great Shepherd of Israel for his

care and preservation, and for his abundant favours conferred on me. May I dedicate the remainder of my days unreservedly to his service.

Subsequently to the performance of this exercising journey, no memorandums are left of his engagements in the cause of Truth for several years, but there is every reason to believe that a faithful discharge of duties, domestic, social, and religious, continued to be the objects of his industrious attention; whilst, doubtless, when privileged to abide *at home* within the bosom of his family and circle of friends, his affectionate heart yielded the tribute of gratitude for a favour highly prized.

In the years 1821 and 1822, as one of a committee appointed by the Yearly Meeting, he travelled considerably in attending its constituent branches; but it does not appear that he again obtained a minute from his monthly meeting until in first month 1824 he was furnished with one for visiting the meetings of Concord, Caln, and Western quarters. And again in 1826 a minute was granted him for attending and appointing meetings in various places, principally within the limits of our own Yearly Meeting, which was returned to the monthly meeting in the ninth month 1827.

CHAPTER X.

HAVING opened a concern in our monthly meeting in first month, 1824, to make a religious visit to the inhabitants west of the river Schuylkill, in Chester county, and obtaining a certificate of its unity, on the eighth day of second month I set out, accompanied by my friend James Walton. Lodged that night at S. T.'s, at Plymouth, where in the evening we had the company of Jacob Ritter, who gave us an interesting narrative of his convincement and call to the ministry, and

joining with Friends. Next day travelled on to Downingstown. Lodged at Jesse Kersey's.

10th and 11th. Attended Caln quarterly meetings. Some share of religious labour was allotted me among them, in which I found peace. The next day had a meeting at West Caln—small and poor. The day following another at East Sadsbury, at which was a Presbyterian minister, who invited me to his house. He had married a young woman who was formerly a pupil in our boarding-school, and she wished to see me.

14th. We were at Lampeter first-day meeting, and in the evening had a meeting at Columbia, to which William Gibbons kindly accompanied us. On second-day returned to Lampeter, and had a large crowded meeting in the evening for the inhabitants generally. Had a meeting next day at a schoolhouse in West Sadsbury, and were at Sadsbury fourth-day meeting, which was large. Attended the week-day meeting at Fallowfield the next day, at which was J. H. from Muncy. He invited us to accompany him to a meeting he had appointed at Doe Run on sixth-day; so we went, but found it best to mind our own concern, and not join nets with others in fishing for the gathering of minds to God. That afternoon attended a meeting we had procured to be appointed at a private house, near a little town called Cochranville. It was a large gathering, and among the rest the Presbyterian minister before mentioned attended. After I got through with my communication, in which I thought Divine Life attended, he stood up and very fully united with the doctrines and exhortations I had delivered, adding of his own; after which he stood and prayed, the people generally rising, except Friends. In his address he prayed for the success of my labours, and appeared in full unity with the objects of my concern. When meeting ended he seemed very friendly, and invited me again to his house. I found the meeting was composed of many of his hearers; and after I got into our dearborn with the two elders that accompanied me, I told them it was time for them to fulfil their duty in taking care of me, for if I had got to preaching Presbyterian doctrines, as would seem by the unity of the minister, perhaps I had better go home. They assured me

my doctrine was sound according to Truth and Friends' principles, and wished me not to be discouraged. The next day we called to see his wife, who was in delicate health, and she appeared very glad of the visit. She was an amiable, affectionate child when she resided in my family, and this call seemed to revive the feelings of mutual friendship. We then pursued our course homeward as far at M. Melone's, where J. W. left me and returned home on account of a swelling and increasing pain in his ancle.

On first-day morning, the 21st, I went to the boarding-school at West-town and attended meeting there, making a little visit to my daughter, who was one of the pupils. In the afternoon had a meeting at a school-house about a mile eastward, and next day one at an unfinished house built by the Baptists, which might be called a favoured opportunity.

On third-day had a meeting at Goshen, and next day at Westchester in the morning, and an afternoon meeting near Brandywine. Fifth-day was at Birmingham meeting, and in the afternoon had an appointed one at a school-house southeastward; and the day following were at an appointed meeting at Kennett.

On seventh-day had a meeting at Marlborough, and the next day attended a large meeting at Bradford in the morning, and an appointed one among the hills a few miles northwestward in the afternoon, which I consider was a favoured meeting.

Perhaps to a mind that is a stranger to such a concern for the welfare of mankind, or a stranger to the persons thus interested in travelling about, such a detail of the places and times of having meetings may be dry and uninteresting. There are other minds who may take a different view of the narrative of these labours; and as we are all capable of using our mental powers for the purposes of consideration and reflection, there may be instruction in such a description of the manner of spending time with no other object in view than the benefit of the human family.

On second-day, the 29th, had a meeting at East Caln, and next day one at Downingstown. After this Philip Price, who had been acceptably my companion since I was at the board-

ing-school, returned home, and J. Meredith accompanied me that afternoon to a meeting among the hills, near a place called King of Prussia. On fourth-day I was at East Whiteland meeting, and next day at Uwchlan monthly meeting, a large and favoured opportunity, though some remarks were close upon formalist professors. Had another meeting appointed in the evening for the inhabitants generally, particularly the labouring class of useful citizens, who, being much in others' employ, think they cannot spare time to go to meeting in the day-time.

After dining at a Friend's house near, a stranger who was there asked me to walk out with him. He then opened his situation, and the state of his neighbourhood, about fifteen miles distant, in relation to his and their religious professions; and proposed, if I could feel the way clear, that I would have a meeting among them—no Friends' meeting having been held there. It met a corresponding impression I had felt respecting some unknown place in that direction, and I soon felt prepared to encourage the proposal. On consulting with Friends, it was agreed to; and S. L., the person alluded to, set out home to make the arrangements for a meeting the next day, and spread notice. The evening meeting at Uwchlan was largely attended, and, for aught that appeared, was satisfactory.

Next morning we set out for Honey Brook, near where the meeting was held at a school-house in the afternoon. The people had filled the house before we arrived; but seats being left for two or three, we with difficulty reached them—great numbers of people being out doors. They appeared unacquainted with the manner of silent waiting, but the meeting was held to pretty good satisfaction.

Next day we returned over a very rough road to Nantmel, where we had a meeting, not large, nor quite satisfactory to me, by reason of a circumstance that occurred with an elder and another person, in which I thought neither the dignity nor tenderness of the office was manifested. Self was active and therein a zeal that wanted tempering with heaven-born charity. We went thence to Kimberton, and next day, being first-day, sixth of third month, I attended Pikeland meeting.

On second-day, had a meeting at the iron works in a village called Phenixville. Third day, a meeting at Charleston; and thence, feeling the pressure of a concern to see the elder above alluded to, we returned across the country, and reached his house in the evening. After the rest of the family except his wife had retired, I had a full and free opportunity of relieving my mind, and of laying some things very close home to his case and feelings. Truth gave me boldness, yet tempered with proper respect for his years and station, and plain dealing was exercised in laying righteousness to the line.

Next morning early we left with peaceful minds, and were at East Whiteland week-day meeting; also had a full crowded meeting at the Valley in the afternoon. Here J. Walton again joined me, and on fifth-day we were at Radnor monthly meeting; and had a meeting at a large school-house in the evening, at a place called the Gulf. Next day had a public meeting for the neighbourhood at Radnor meeting-house in the morning, and another large meeting at Newtown in the afternoon. Some close doctrine and remarks delivered here —whether to individual or general profit, is not for me to determine.

On first-day, the 13th, attended Willistown meeting—very large. Was led to speak on these words: "Awake, thou that sleepest, arise from the dead, and Christ shall give thee light." Had a meeting at Middletown in the afternoon. Next day, one at Providence in the morning, and another at Springfield in the afternoon. Third-day, was at Haverford; fourth-day morning at Merion, and a meeting in the afternoon at Heston's Mill, near the Lancaster turnpike road. On fifth-day was at Darby meeting; and went thence to Philadelphia, and met the committee on Indian concerns in the afternoon. Next day attended the meetings for sufferings, and reached my home in the evening.

Thus in about forty days nearly fifty meetings were attended, and some of them large and very interesting. I know not that the industry and diligence with which the concern was prosecuted had any injurious effect on any one. My health was preserved, and we travelled in much simplicity; a small dearborn wagon with a linen cover served to shelter us

from the storms, and appeared to be satisfactory to those among whom we were entertained, especially some aged Friends, who remembered the days of greater plainness and more simple habits than the present. Perhaps it may be an object worthy the attention of ministering Friends so to appear and so to demean themselves, when out on such embassies especially, that nothing about their accommodations or appearance may have a tendency to stumble, offend, or close the minds of any against them or their labours.

The thirtieth of fifth month, 1826, our monthly meeting issued a Minute, in accordance with a prospect I had opened, of appointing some meetings in several places, chiefly within the limits of our Yearly Meeting, as way might open. To define the boundaries or extent of the prospect was difficult, as it might be only a few places here and there, but scattered in different directions. Friends appeared fully satisfied to leave me at liberty to attend to the guidance of best Wisdom therein.

On the eleventh of sixth month following, accompanied by one of my neighbours, I went over the river to attend Cropwell meeting, where I was an entire stranger both to the place and people; but by inquiry we found the way, and called before meeting at the house of J. Rogers. Were kindly received, and after resting a while, as the weather was very warm, went to meeting, in which, though not large, I had an open time of communication in the love of the gospel, and felt peace in the discharge of this duty. My mind had for some months past been drawn toward a neighbourhood which I supposed not far from Cropwell, and I had hoped the way might open for an afternoon meeting there. But getting a little out of our way in the morning prevented our seeing a Friend near the place alluded to, who might have made such an arrangement for us. It was therefore necessarily postponed for the present, and we returned home that evening.

18th. Attended Middletown meeting in the morning. On my way thither, called to see whether a meeting could be had

in the afternoon at W. P.'s, in Northampton. Found an open door therefor; so after dining, accompanied by several Friends of Middletown meeting, went to said appointed meeting, which was largely attended, and a comfortable season among a class of people who do not often go to the meetings of Friends, although many of them are descendants of Friends, and have some attachment to the Society. But habits of idleness, in relation to going to meetings, have long had too much dominion over many among them. To appoint meetings among such people may be a means of stirring up the pure mind in them, and excite their attention to other more important objects than eating, drinking, amusements, wealth, &c. After taking tea with my friends P. Paxson and wife, I returned home with a peaceful mind. May gracious Heaven prosper the work of Truth and peace in the minds of the people, and draw them more and more into a state of inquiry what they shall do to be saved.

On the twenty-fourth of same month, accompanied by my dear friend William Wharton, went to the boarding-school at West-town, to see my children there, and with some expectation of having a meeting on first-day afternoon, at a school-house about a mile eastward, which I had long had in view; but Philip Price the superintendent not being at home till late in the evening, no arrangement could be made till next morning, when Jesse Haines and John Parker came in, and informed that they had appointed a meeting at said school-house, and invited me to join in attending it. I said nothing about my prospect, but went on to attend West Chester meeting, accompanied by William Wharton and Benjamin Ferris. This was a good open meeting, and some interesting matter communicated on the subject of the "unspeakable gift" of Divine light and grace. At the close of the meeting, a female elder undertook to find some fault with my omitting part of a text, which had no allusion to the subject treated on, but which she apprehended ought to have been recited. Her countenance bespoke anxiety and uneasiness, but my mind felt calm and peaceful. Returned by way of the boarding-school, but no way opened to attend J. H.'s school-house meeting. I have seldom found that such partnership under-

takings are satisfactory to myself, there being danger of sitting or standing in the way of others. Called at James Emlen's, and came on to Darby that evening; thence home next day.

On the second of seventh month, had a meeting at a school-house in the verge of Wrightstown, called Concord school-house; the weather was very warm and the people much crowded, but it was a good meeting, highly favoured, and much tenderness felt. May the praise be ascribed where alone it is due. A large number of hopeful, plain young people attended, many of them descendants of Friends, but living four or five miles from a meeting, and no way to go but on foot, seldom get there. Gladly they accept an opportunity of having a meeting among them, and I regret that the low state of Society precludes the care of Friends in appointing meetings, to be held monthly or oftener in such neighbourhoods as this. No doubt a blessing and a gathering would attend such a concern.

16th. Accompanied by one of my friends, attended a meeting appointed at a school-house at ten o'clock A. M., near Milestown on the York road, which appeared to be a satisfactory opportunity to a respectable company assembled. Much quietness and order were witnessed, and a freedom of communication was felt to flow toward them under the operation of Divine love. Dined at Hannah Speakman's, and returned home in the evening with the blessing of peace.

Eighth month 13th.—Way opening for a visit to Chester county, I had a meeting at the place called Jones's school-house, about a mile east of the boarding-school. Several Friends were present, besides the inhabitants of the neighbourhood. At this school-house a meeting was held a few years ago, on first-days, after the manner of Friends, often, if not mostly in silence. It is situated about equidistant from Concord, Westchester, Goshen, and Willistown. A goodly kind of people reside here, though a little more religious concern and less love of the world would be of great advantage to them. My mind was clothed with calmness and love, and peace attended this act of dedication. To me it was a satisfactory season, and more so than it might have been had I

attempted to discharge the duty in company with J. H. and J. P. as before noted. Divine wisdom is profitable to direct.

In the afternoon, had a meeting at the old Baptist meeting-house on the Westchester road, which was seasonable and satisfactory. Lodged at my kind friends Eli and Lydia Thomas's, and next day attended select quarterly meeting at Goshen. Margaret Judge and Susanna Jewett were there, and it was an interesting season. Part of the labour fell to my lot, in illustration of the subject of "washing one another's feet," showing the substance of that figure to be the great care that ministers and elders should exercise to preserve their standing and movements (the feet) clean and blameless amongst men, so that their usefulness and services be not hindered or obstructed; that much depended on the tender care of one another's characters as well as actions; and that where true love abounded, the mantle of charity would be spread over one another, and a willingness would be felt to admonish in love, and watch over one another for good, to help forward in the work of the ministry for the edification of the body. After meeting, Philip Price came to me, and in a feeling manner expressed his unity with my exercise, which was encouragement to me, he being an elder whom I much esteemed. This afternoon I expected to have had a meeting at a place called Sugartown. But the messenger finding several of the villagers sick, and one of my dear friends rather discouraging it, I put it off, though my mind had often been turned toward this neighbourhood, since I was on a visit through these parts a few years ago, and was then prevented from attending to it by a friend whose kindness was well meant, though illy timed. In such cases, patience is necessary, and now I was made willing again to leave it. Lodged at Jeffrey Smedley's, and next day attended the quarterly meeting at Goshen, and the day following a meeting at Darby, appointed for Margaret Judge and sister, which was satisfactory and ended well; then returned home with peace.

27th. The concern still pressing on me, I attended Abington first-day meeting, and in the afternoon had a very large meeting at a new house unfinished, belonging to a person not a professor among Friends. It was an open, interesting

season. Counsel and doctrine flowed freely to an attentive audience, among whom were a number of various religious denominations. This meeting was in a neighbourhood where probably a Friends' meeting has not lately, if ever, been held, and a hope was felt that some benefit might result from calling the people together. Our host was very kind and friendly, and expressed his satisfaction with the opportunity, and the entire freedom with which he had accommodated the meeting.

30th. I felt inclined to sit with Friends at their quarterly meeting of ministers and elders at the Falls, and had some service among them, resulting in the peace of my own mind.

Ninth month 3d.—Having often felt a draft of love toward a neighbourhood about "Point no Point," below Frankford, one of my friends went on to have an afternoon meeting appointed at a school-house there, but found it was likely to be occupied with a Methodist meeting at that time. So we attended Frankford meeting in the morning, and had a refreshing season with Friends there. Dined at Yeamens Gillingham's, and returned home in much quietude.

In the tenth month following, accompanied by my friend J. Walton, attended Horsham meeting in the morning, and had a meeting three or four miles north-westward in the afternoon. It was held in a wheelwright's shop, and although a very rainy afternoon, a considerable collection of people assembled, and were very quiet and attentive. Among them was a cripple very much deformed, who was carried there, being utterly unable to walk; the poor object seemed deeply interested and attentive, and his friends appeared very kind to him. If no other object was gained than affording him an opportunity of being at a Friends' meeting, it was a satisfaction to us, and peace rewarded this little act of obedience to an impression of duty toward my fellow-creatures.

About the beginning of the twelfth month, I again went over the river, and had a meeting appointed at a school-house near the Green Tree tavern, being the same place that I had in view when I attended Cropwell meeting six months ago, and the way now opening, with the care and assistance of my friend Josiah Roberts, we had a satisfactory meeting there at the eleventh hour in the morning. Several serious-looking

coloured people also attended. Dined at H. H.'s, though he did not give us his company at meeting; which was only about a half mile from his house—yet he showed no countenance thereto. Time was when I apprehend he would have acted very differently, for we have long felt much like brothers. He treated us kindly, but appeared less free and social than formerly. Ah! how brotherly kindness is withering in some!

Twelfth month 23d.—Set out accompanied by C. P. on a journey to Chester county, and reached J. P.'s on seventh-day evening. Were kindly entertained during the night; though he being a court judge, the evening's conversation was not very congenial to my inclinations, for I have long thought Friends had very little to do with courts of law and worldly politics. Reached Concord meeting next day, which was small.

27th. Attended Sadsbury meeting. Notice having been spread, it was a large and favoured opportunity. Ground covered with snow and growing very cold, went on to S. L.'s, where we stayed the night. Next day attended Cambridge meeting in a new meeting-house, and it was a comfortable season.

29th. Had a meeting appointed at a village called Paradise, on the turnpike road. It was very small, some omission had occurred in giving information. At first we were a little discouraged, but it proved to be a very good meeting to some of the few present, and resulted in peace and serenity. Went to my uncle Isaac Smith's to lodge, and next day had a large meeting at Bart, and a very interesting one. Much openness appeared both in speaking and hearing, and the meeting ended well.

31st. Attended Fallowfield meeting to satisfaction, though felt some regret in observing the departure from that plainness and simplicity which were apparent at this meeting twenty-five years ago. Now many of their young people appear like what are called the people of the world. Lodged at Daniel Lukens's, and part of our company enjoyed themselves in free converse. Allusion being made to existing differences in the society, I found it safest for me to be much

silent on the subjects of controversy, and my mind enjoyed a peaceful calm. Oh! that all strife and contention might cease and be subdued by the power of Love Divine.

First month 1st, 1827.—Had a meeting appointed at Doe Run; called to see my afflicted uncle Jonathan Hampton, and dined with him. The meeting was a favoured one. Weather very cold.

2d. Had a meeting at West Grove—very large, with short notice, and a good meeting. Accepted an invitation to dine with dear old William Jackson and wife, who were very kind, and expressed approbation of my labours that day. Oh! how I desired that the dear old man might be permitted to close his days in peace, and be spared from participating in party feelings and strifes. But I had no conversation with him on controversial subjects or the state of society at this time.

3d. Attended London Grove monthly meeting, which was large, but not very lively. I had a particular testimony to bear among them, that appeared to touch some and arouse them considerably. May its service be answered for good. Felt peace in the labours of this day. Lodged at William Bailey's, who had just returned from a visit to Ohio, and gave some interesting account of his travels there.

4th. Set out toward Westchester, and on the way overtook Friends going to their monthly meeting there; but feeling no commission to stop with them, went on to Eli Thomas's; found them gone to Goshen week-day meeting. After taking some refreshment, followed on, and found E. T. and wife at Abraham Hibbard's; opened to them my concern to have an evening meeting at Sugartown, which was cordially united with, and measures were immediately taken to spread information. After a religious opportunity with A. H.'s sick daughter, went on to cousin Hannah Waterman's to tea, and then to the meeting, held in a large school-house, but it would not hold the abundance of people collected so soon together. However, they were very quiet and attentive, though Truth did not rise so high as at some other times. It was, on the whole, a satisfactory opportunity, and I was glad the long-standing debt was discharged to the best of my ability. Lodged at Caleb Maris's, and next day reached home, glad

again to be embosomed in my family in quietness and peace. In retrospect of this little journey, I have much cause for humble gratitude for Divine preservation and support, and that he has furnished me with ability for the work and service assigned me. To Him be the glory and praise of his own works ascribed, now and ever.

The spirit of controversy and contest, (to which some allusion has been made,) which for some years had been assailing and making inroads upon the quiet and harmony of our highly professing society, and the difficulties, disorders, and painful circumstances in which it was becoming increasingly involved, were occasions of deep-felt exercise and travail to the sensitive concerned mind of our dear parent. And while his unobtrusive, pacific spirit naturally shrunk from taking any part in the contest, we fully believe he was commissioned by the Head of the Church, and qualified for the arduous duties assigned him. And that, by a careful attention to the openings of light and the dictates of unerring Wisdom, he was eminently useful as an instrument to aid in gathering the tossed, tried, and scattering members of our once favoured society into a more calm and tranquil state.

The trials and tribulations of his exercised spirit in reference to the part he felt called upon to act during this eventful period, and his subsequent labours in connection with others for the restoration of quiet and settlement amongst his brethren in various parts, can only be justly portrayed by his own pen. And however desirable it might be to pass over in silence the painful scenes and transactions, antecedent to, and in many instances attending the separation of the conflicting parties into two distinct societies, and that even the remembrance thereof might be obliterated, yet it seems not possible to exclude the subject from these pages, whilst endeavouring to give a faithful transcript of our devoted father's religious labours for the cause of Truth, and the promotion of peace on earth and good-will to all men.

As explanatory of the origin of the difficulties and disorders

here alluded to, before entering upon the recital of his own exercises and labours as connected therewith, he has introtroduced a short sketch of the state of society, and of the causes which ultimately led to a separation of the divided members into two bodies.

CHAPTER XI.

To a mind possessed of the sensibility of Christian feeling, in whom heaven-born charity dwells, and who is thereby taught to "feel another's woe," it cannot be a gratification to record the weaknesses and imperfections, the frailties and wanderings, of its fellow-probationers. Yet, in the course of the exercise of the duties of Christian sympathy, how often do we find the declaration of the poet verified: "Man's inhumanity to man makes countless thousands mourn." That this should be the case where the natural animal passions remain unsubjected to the government of Divine love and light, is not to be marvelled at; for that which the Apostle James described as the origin of wars and fightings, has always been the root of the corrupt tree in man, the fruit of which spreads distress and mourning among the human family. But that this should appear, and discover the unmortified lusts in those who eminently profess the doctrine of the cross and self-denial, is matter of astonishment to such as have not entered deeply into the knowledge of man placed under circumstances wherein his interest and his character among men predominate over the principle of brotherly love. To the inexperienced, a vail of mystery appears thrown over the conduct of those who move in a higher sphere of action than themselves; and with the habit of a reverent esteem for the character of the aged, who are regarded as benefactors of society, we shrink from the attempt to investigate what we do not understand, in the movements and sentiments of those whom we have looked up to in high stations as the leaders and rulers of the people.

A day, however, has dawned, and an era occurred in the

annals of our religious society, when the trammels of fear and the shackles of prejudice are about to be broken and cast off, and when the minds of serious inquirers will rise with the renewings of light, to search into and investigate subjects for themselves; to examine principles and motives, and judge of actions and conduct according to the standard of Divine Truth, and not according to stations in society, or the acquired influence of wealth, or assumption of superiority and power. It will yet become more clearly evident that "he that will be great shall be as the younger, and he that will be chief as he that serveth;" that if any will become "wise, let him first become a fool, that he may be wise."

To men of this character, evidence has been furnished, for a series of years, of the progress of a spirit marked by its fruits, which has gradually insinuated itself among those who fill "the highest seats in the synagogues," and who, by almost imperceptible degrees, have not only gained the pre-eminence, but at length claimed it as their prerogative. In proportion as this spirit has borne rule, the righteous, the meek and lowly, have been oppressed, have been made sad, and have mourned. But their meekness, and patience, and tears have been regarded in heaven, though on earth they had no comforter, and "on the side of their oppressors there was power." Many cases of this character, unknown to the world, have occurred, and not a few in our highly professing society. Jealousy, or the "image of jealousy," has been observed "in the entry," and has marked the progress of Diotrephes and his partizans, till the truth of Solomon's assertion has been obvious to many who have felt and seen its force,—"jealousy is cruel as the grave." In its train of attendants, as its proper offspring, are seen whisperings, backbitings, evil surmisings, envyings, strifes, debates, censoriousness, calumnies, slanders, and "waves on waves, which cast up mire and dirt."

About the year 1820, this spirit or image of jealousy, that provoketh to jealousy, developed itself in New England, and measures were taken to bear down all before it by adopting a system of disownment or excommunication of members obnoxious to its influence. This was effected by a stretch of arbitrary power in opposition to the exercise of the mild,

gentle, forbearing spirit of the Christian discipline by which the peaceable Society of Friends had been wont to be governed. Under the administration of this new system, about thirty members are reported to have been disowned at Lynn and Salem in New England. Divers of these were worthy, sincere-hearted Friends, who, till the rage of this intolerant spirit appeared, were active, useful, and exemplary in the Society. But when it was decreed by a selected committee of the quarterly meeting, that the clerk and such members as united with the views of that committee, should be considered the monthly meeting, and all others disregarded, it became easy for this self-created tribunal to arraign, accuse, judge, condemn, and disown whoever had the confidence to oppose their views and proceedings. Hence, if in the days of Solomon "oppression made a wise man mad," how much more, such as were not very wise, nor of very strong nerve, nor of deep religious experience. Such was the fact, that many were driven off by these harsh and summary proceedings till they ran out into some extravagances; others, disgusted with such usurpation and pharisaical expulsion from a society, whose principles and genuine doctrines and discipline had been held dear by them, retired alone, and in a sad, disconsolate solitude, secluded themselves from the society of those who opposed them without a cause.

It was but a few years after these scenes were transacted in New England, that the same spirit openly manifested itself within our borders, especially in the city of Philadelphia, where, having gained the power and ascendency, it marked out its victims, and appeared to be seeking the means to crush or silence such as were obnoxious to its aspiring views, and who would not bow to "the image which it had set up." In this state they were advised by one of the most active of the New England proscribers, to disown fifteen or twenty of those most active in opposing them, and that the rest would submit and be quiet. But a difficulty was first to be surmounted before a system of disownment could with any plausible pretext be attained. At this period divers of the officers in meetings were moderate, conscientious men and women, who, with a body of active, solid, influential Friends, stood opposed to the operation of such an arbitrary stretch of ecclesiastical power. The periodical

appointment of these officers, sanctioned by the usage and discipline of society, furnished opportunities, which were improved with much party zeal, for gradually preparing an apparatus for putting in execution the advice and plan proposed. Thus, at length, clerks, overseers, and other officers were selected who received instructions how to exert their energies against such as opposed the usurpation of power and pre-eminence, and desired to live in peace and harmony.

Of the five monthly meetings in the city, embracing perhaps about thirty-five hundred members, one had rendered itself obnoxious to the censure of the other four by receiving a family visit from Elias Hicks, (who was travelling on religious concern, with a minute of the unity of his friends at home,) and giving him a certificate of their approbation and unity with his ministry and labours of love. This was made one of the ostensible causes of the interference of the quarterly meeting, which was thus introduced into a spirit of action and reaction, of crimination and recrimination, in which four monthly meetings, or rather the ruling members thereof, strenuously strove to gain an absolute dominion over the one, which in its turn vigorously opposed the encroachment and usurpation of dictatorial authority over their religious rights and privileges.

Thus their meetings for discipline exhibited scenes of disorder and confusion, and continued to assume the attitude of greater hostilities. Personal reflections and unbecoming asperities were cast on characters who once stood fair and unimpeachable, and that "decency, forbearance, and love of each other," so strongly recommended by Discipline, was supplanted by dispositions, feelings, and conduct of a character directly the reverse. Many tender-spirited Friends, disgusted, alarmed, and grieved, absented themselves from these scenes of contention and strife. Others, who still attended, went in painful prospect of suffering, and endured the agony of conflicting feelings through the protracted sittings of these meetings.

The meetings for worship also were subject to the excitement of mournful and disagreeable feelings. The solemnity of silent adoration was often disturbed by denunciations from the gallery against infidelity and other imagined absurdities.

Doctrines, till now unheard in meetings of Friends, were reiterated and enforced with threatenings on those who should dare to reject them. Thus dismay and confusion increased; the youth and little children went to meetings with reluctance; young men and women absented themselves; some Friends openly talked of resigning their rights in such a society; and many were exceedingly tried on account of their families and children. Many sober inquirers and friendly people who had flocked to Friends' meetings, now declined and left their attendance. Thus the public meetings diminished in numbers, and the comfort and edification once found in attending them was little to be felt or enjoyed by the sincere seeker after Truth. "The ways of Zion mourned," and the "travellers walked in by-ways."

This distressing state of things was painfully felt, during the autumn and winter of 1826, by those who were situated immediately within the precincts of the city. A long struggle had been maintained against the usurpations of power; and to more distant and dispassionate observers, it was evident this scene could not long endure. The feelings of Christian love appeared to be withering, and the spirit of warfare was evidently gaining strenth. The range of party animosity was extending among family connections, and friends, and acquaintances, and threatening in its progress to involve the society in a state of disorder, of enmity, and strife, that would be a disgrace to the Christian name.

The subject of the state of Friends in Philadelphia became a theme of serious concern to exercised minds far and near, and the approaching Yearly Meeting of fourth month, 1827, was anticipated as a period in which that large body of Friends might and would interfere to correct the abuses, and interpose its authority to check the progress of these evils, and settle the differences existing in that quarterly meeting. Many Friends also of unbiassed judgment had anxiously hoped that something might be done by way of mediation, to allay the heat of party zeal, and revive the feelings of brotherly love and condescension amongst their conflicting brethren.

Having thus viewed the awful state of Friends in the city, and having seen the spreading of the same spirit in various

parts of our Yearly Meeting, my mind had shared with others in deep exercise on account of these things, and became impressed with a religious concern to make a visit to the city, in order to mingle with Friends, and to see and feel whether any opening might present for active labour, in endeavouring to promote a reconciliation between the two contending parties. In accordance with this view and impression, I attended the quarterly meeting of ministers and elders held there in second month, 1827, in which I had a full view of the nature of that spirit that was seeking to bear rule in the society. I beheld also the confusion of languages among them, so that they could not understand one another's speech. As I sat silently observing the operations of the meeting, my heart melted in a feeling of brotherly compassion and pity toward Friends of both parties, and strong desires were raised in me that there might be a restoration of peace and harmony among them. But when I saw the determination to criminate an individual, against whom violent prejudices appeared to exist, there seemed but little hope, unless a state of silent suffering could be attained, instead of a disposition to vindicate, and explain, and defend, which to me appeared only to blow up the coals of contention and strife.

Such a select meeting I had never before attended. Painful indeed the spectacle! But I learned something of the reality of what before I had only heard "by the hearing of the ear." The meeting not being able to get through its business, till near four o'clock in the afternoon, occasioned a long sitting, trying to the patience, but more so to the gentle feelings of Christian meekness and love.

Although this painful meeting afforded little prospect of a reconciliation, my mind was turned toward seeking for an opening to converse with some of the active ones, in order to see and feel whether any door of hope remained for healing the awful breach. But some of them having long appeared to regard me with an eye of suspicious jealousy, affortled no opportunity for such interview. Cold, distant, inhospitable, they passed by and left me to myself. But I learned much by this day's observation.

The next day, being first-day, I attended Pine street meet-

ing. Silence appeared proper for me, and a state of child-like docility. But my heart was warmed with love to my fellow-creatures, and tender compassion joined with Christian sympathy flowed toward them. At the close of the meeting, I had an invitation to dine with a once warm friend, which I willingly accepted, and was kindly entertained, though the feelings of open, undisguised friendship appeared to be somewhat obstructed. After dinner, an interesting conversation ensued among the children, and our spirits were softened together under the melting influence of Divine love. Parted with them under this precious covering, and believed the opportunity tended to remove some prejudices, at least for the time, and to revive those feelings of friendship which once subsisted between us.

Attended Twelfth street meeting in the afternoon. Silent. After meeting, I endeavoured to put myself in the way to obtain an invitation to tea, with a formerly kind and attentive friend, but in this I was disappointed. And as I felt a delicacy of intruding myself, I reluctantly forbore to call on him. The other members of his class all passed off in like manner. So that I found little hope remaining of an open door into their hearts for a reconciliation, when so little appeared even on the score of hospitality and common civility.

Spent the evening in company with several Friends, whose conversation on the mournful state of things amongst them engrossed my attention, and my spirit entered deeply into their afflicted, tried condition. Indeed, I had travailed in deep exercise and sympathy with the seed of life since I came to the city, and hitherto had been seeking and hoping to find a door of entrance for a mediation and healing of the breach. I had inquired of Friends whether any hope remained with them that peace might be restored, but they saw no way for it. And now, under the views that had a little opened in my mind, I imparted to Friends a way of escape for them, if a system of disownment should be adopted by the ruling party, now nearly ready to use the Discipline for making a separation.

On second-day attended the general quarterly meeting, and was a silent observer of much confusion and disorder. In the altercations that ensued on several subjects brought before

the meeting, I saw the spirit of strife and contention rise higher and higher, and that both parties were wasting their strength for naught, and dissipating the feelings of brotherly kindness in endeavours on the one hand to carry through certain measures, and on the other to oppose and prevent it. "Contention and personal reflection" were not kept out of this meeting. Friends were interrupted while speaking; harsh epithets were applied to some; and irritation and warmth manifested the unfitness of the meeting to transact its business.

During the course of their debatings, strife, and tumult, my mind was occupied in a tender feeling for both parties. I saw the awful state of warfare and confusion in which they were involved. I beheld their nakedness, being stripped of the clothing of Christian meekness, forbearance, and brotherly kindness. I mourned their exposure to a host of those feelings and dispositions which torment the minds of contending parties, where anger, malice, revenge, hatred, variance, emulation, strife, and tumult, pervert the understanding, and root out every Christian feeling.

Under these impressions and awful views of the lamentable state of disorder into which the society was plunged, my mind was opened to see more clearly that this contest would result in a separation of the two conflicting parts of society, as the only means of saving the whole from a total wreck; and the way and manner of this separation was clearly unfolded to my mental vision; that on the part of Friends it must be effected in the peaceable spirit of the non-resisting Lamb—first, by ceasing from the spirit of contention and strife, and then uniting together in the support of the order and discipline of the Society of Friends, separate and apart from those who had introduced the difficulties, and who claimed to be the orthodox* part of society.

A duty now presented to labour with Friends to be still and quiet, and let the others go on with their schemes and

* The term "orthodox," when hereafter applied to those who are here alluded to, is intended merely as a term of distinction, and not as granting any peculiar soundness of faith.

operations unmolested; that there was no use in thus spending their strength; and that a way of safety was about to open, by withdrawing from these scenes of contention and disorder. In pursuing this duty, and spreading the views that were given me of a quiet, peaceable retreat from this unavailing contest, the only means of effecting it appeared to be, that Friends in the city cease from all contention, and then throw themselves into the arms of their country friends, by requesting of some neighbouring monthly meeting, where they were generally united, to acknowledge and receive them into its bosom as members, without certificates, because it was obvious they could not obtain them from their respective meetings, if applied for. And this departure from the common usage of the Discipline would be all the change that need be made in the order of society. The sympathy and tender feeling of Friends in the country would doubtless operate toward their suffering fugitive Friends in the city, and they will risk all consequences under the consciousness of the purity of their motives. From a monthly meeting which should thus adopt the golden rule, the concern would spread to a quarterly meeting, which would approve the measure; and at length other quarters would unite therein, till a Yearly Meeting of Friends might come together in love, in harmony, and peace.

Among the effects that may result from such a quiet, peaceable retreat from the scenes of discord that now disgrace the society, a prospective view was held up that the youth would be gathered into a calm; meetings would again be precious, instructive seasons; a living gospel ministry would be revived; and many would be drawn to attend Friends' meetings who have latterly absented themselves therefrom; discipline might again become a blessing to society, and the testimonies of Truth be again advanced and upheld.

The opening of these views to various Friends appeared to be taken hold of, as a ray of hope, by many of their almost disconsolate minds; but, as with the Israelites in Egypt when disheartened under oppression, some seemed unwilling to hearken. My mind was clothed with peace in the discharge of this duty; and I felt that there was no time to lose in

labouring to prepare the minds of Friends in city and country for adopting the measure, lest the orthodox power should begin to practise on their system of separation, and a dreadful scattering of the society would be the consequence.

Thus, though I went to the city without any clear prospect of what service might fall to my lot, yet by carefully attending to the impressions and feelings presented, I clearly saw the path of duty opened before me, by which the state of society might be once more improved; but that an arduous labour was requisite, and a wide field to engage in before peace and tranquillity could be restored. I beheld the contending parties, like two men who had been so long engaged in combat, that they appeared covered with blood, exhausting the vital principle of life. To part them appeared a rational and Christian duty, that each might be saved, and by a temporary separation a state of calmness and quietude might be experienced, in which their wounds might be healed, and health, soundness, and a right understanding be regained, so as to become again prepared for the enjoyment of social order, harmony, and peace.

To be active in the promotion of such a separation in the society, I saw would expose myself to much censure from those who could not understand the subject, or see it in the same light which had thus been opened to my view. But confiding in the Arm of Power that led Jacob and his household from under the oppression of the Syrian, and brought him again to Bethel in peace, and trusting in the protecting care and direction of the Great I AM, that led the afflicted and oppressed from under the hard task-masters of Pharaoh by a pillar of cloud and of fire, and through the Red Sea, my soul was resigned to suffer; and for the sake of the arising of the seed of life, and that it might have room to grow in the minds of thousands who were under oppression, I was made willing to become a spectacle to angels and to men, in the great cause of rescuing the society from that awful gulf which awaited it.

Under these feelings and prospects I returned home, and on collecting my family informed them of what I had witnessed and felt while in the city, and that in fulfilling

my duty toward society, in relation to its regaining a state of peace and settlement, I should be likely to be much called from home until this object was accomplished; but that it was one of such magnitude, involving the comfort and happiness of Friends, and the opening of a way for the promotion of Truth and righteousness in the earth, that might have an effect on generations to come, that I was willing to suffer privation and toil (if requisite) in the prosecution of this righteous work. I was listened to with deep interest, and my precious wife responded with feeling unity of heart to the views and concern thus opened, although before leaving home, she had tenderly cautioned me to be careful not to involve myself in difficulty, by venturing among the conflicting and contending parties, or taking any part in their disputes. This caution had been attended to, and no active part had been taken in the debates of the quarterly meeting. But even this silence was suspected by the ruling party, as concealing something under it obnoxious to their interests.

The next day, being seventh of second month, I attended our select quarterly meeting at Abington. Dined in company with several Friends from various parts of our quarter, to whom I mentioned the subject of a separation as presented to my view while in the city, and endeavoured to draw their attention to the exercise of tender sympathy toward our suffering friends there. The opening of the subject in its various details excited deep interest in the minds of most present; though some appeared cautious, and the term separation, however expedient, was not very grateful.

On fifth-day, at the general quarterly meeting, a proposal respecting the periodical appointment of elders, &c., occasioned a warm discussion, during which my mind was revolving greater things for the benefit of society, and therefore I took no part nor interest in it, for I saw and knew that society was not in a condition to unite in making new discipline; that however such a measure might afford relief in some cases, it could only, under existing circumstances, increase the strife and contention, if carried through the Yearly Meeting. I beheld the conflict, and had a tender feeling for

Friends, but it appeared now too late to restore or save the society by such means.

Second month 15th.—Attended Green street monthly meeting in Philadelphia. Painful view presented of something of the war spirit among them. Sounded a retreat, and to stand still and see the salvation of God. In the afternoon had a conference with divers Friends, on the important subject of withdrawing from the confusion and conflict to which they are now subject.

16th. Set out for Wilmington, accompanied by Joseph Pierce and Edward Garrigues. Reached there toward evening. The next day spent in visiting several valued friends, and way opened for spreading my concern amongst them relative to the state of society, with which much interest and unity were manifest. Attended their morning and afternoon meetings the following day, both of which were favoured instructive seasons. Then had a large evening meeting in a school-house at Brandywine for the labourers, mechanics, &c., which was also to me a good meeting, and I hope may not be lost. Lodged at William Poole's, and enjoyed a peaceful retrospection of the labours of the day.

19th. My service at Wilmington appearing to be finished, after breakfast we set out toward home. My companions enjoyed social converse, but my mind sunk into deep exercise on account of the mournful state of the contending powers in society; and the concern to promote its emancipation resting upon me with increased pressure, by the time we reached Darby I felt almost sick. We were kindly received by the ever hospitable and warm friends of genuine Christian feeling, John and Rachel Hunt. Esther Elliott and Alice Wilson had just finished a family visit to Friends of that neighbourhood, and were about to return home, but at my request were induced to tarry, to whom, in company with several of the elders and overseers of Darby meeting, I opened my concern in regard to the state of society, showing the suffering state of our brethren and sisters in the city, and the wasting and destruction that was rapidly spreading through all classes of society by the indulgence of party feelings and animosities. Nearly the whole company united with the exercise, and appeared rejoiced at

the opening of a prospect of quietness being restored. To me it was cordial to find the minds of so many valuable Friends prepared to harmonize in the concern, and I left them with renewed feelings of that love and unity which become the followers of Christ; and under a consciousness of having endeavoured faithfully to discharge my duty, I returned home.

21st. Attended the funeral of a young man, who came to an untimely end by intemperance. I sounded an alarm to the company met at the house, on the necessity of faithfulness to our several duties one toward another, in order to arrest the progress of this mighty destroyer. It was a solemn time. Oh! that the people were wise, that they understood these awful admonitions; that they would consider their latter end.

22d. Attended Bucks quarterly meeting. Business conducted as usual, until a proposal was read from one of the monthly meetings in relation to a subject of Discipline, which occasioned a warm contest, but after long discussion it was concluded to forward it to the Yearly Meeting. Dined in company with several Friends from different meetings; thence to Newtown to lodge, where I met with a large circle of Friends, to whom I opened my concern for the restoration of order, peace, and harmony, and my prospect of the time being nearly come for Friends to make a quiet retreat from the scenes of confusion and disorder which now agitate us. My views were responded to and united with as being a demonstration of the peaceable, non-resisting spirit of the gospel, and that the time calls loudly for our industry in preparing the minds of Friends for the measure. It was an interesting opportunity, and the concern is evidently gaining ground in the minds of many Friends, affording encouragement and consolation to my exercised mind, and a hope that Truth is opening a way for relief to many tribulated ones.

23d. Was at Middletown, where I had an affecting interview with a large company of men and women Friends, to whom I communicated my desire that our sympathy might be directed toward our suffering friends in the city, and that we may unite in our views of becoming distinct and separate as a society, that peace and comfort may again bless our assemblies. The

way and means for effecting this were pointed out according to the openings upon my understanding; and the sympathetic tenderness and care of Friends toward myself, travelling in this very momentous and important concern, were entreated, under the feeling that in its laborious prosecution I stand obnoxious to the persecuting spirit of my opposers. It was a season that cemented our hearts in mutual feelings of love and fellowship in that which is pure; and my tribulated soul rejoiced in the evidence that this is a righteous concern, to promote the healing and binding up of the broken-hearted, and the deliverance of many captivated minds. With a thankful heart I returned home, where I found my dear friends John Mott, Josiah Roberts, and William Wharton, and though it was late in the evening we spent some time in mutually interesting converse, uniting our hearts in gospel fellowship. Here again was added a cheering evidence of the rectitude of my concern to labour for the quietness of Friends, in finding that the dedicated mind of our friend J. M. had been led while in the city to recommend Friends to stillness and quietude, in order that they might therein discover the mind of Truth in all their movements.

27th. Our monthly meeting, which J. M. attended, to our comfort. It was a good meeting, and we gave him a minute of our unity with his gospel labours among us. In the afternoon James Walton and myself set out to take him to the Falls, &c. Next day attended meeting there, in which a short communication seemed called for from me on the singular subject, "Remember Lot's wife." As I endeavoured simply to follow the opening, I got through to the peace of my own mind, and J. M. followed, with excellent doctrines in the clear openings of Truth. The meeting was evidently a favoured one.

Third month 1st.—Attended a meeting at Trenton, where J. Mott was again exercised in gospel love to labour for the promotion of Truth and Righteousness After he had appeared, Emmor Kimber rose and commenced with these words: "How can a man be born when he is old," which he illustrated in a testimony that was felt by some present, and will not soon be forgotten. He spoke acceptably, evincing that his eminent

gift has not been lost by all the tossings and tempests he has had to endure during ten years past.

2d. This morning J. M. set out homeward, and J. W. and myself returned home. Found Emmor Kimber waiting for us. Spent the afternoon chiefly in conference on the important subject which demands so much of my attention. This dear friend seemed disposed to "walk about Zion," viewing it on different sides and in various bearings, but at length appeared to take hold of the concern with his usual energy.

3d. Was at the burial of a neighbour, and bore testimony among the people assembled, with peace to my own mind.

4th. Attended Abington meeting, and had some service. Dined in company with Jacob Paxson, an aged Friend, whose greenness appears to increase with his years. Had an opportunity with a number of Friends of opening the nature, grounds, and operation of the concern felt for the peace of society, and that the only way of obtaining it appeared to be by a separation of the contending parties into two distinct religious bodies, that each may settle down in the quiet, and such as are disposed may, by recurring to first principles, give evidence that they are the friends of peace and love. As some of the oppressed Friends of Philadelphia may apply to Abington monthly meeting to be acknowledged as members without producing certificates, it appeared important that Friends here should have their minds prepared and their hearts open to do unto all men as they would in similar circumstances be done unto. A hope is felt that this day's labour in this righteous cause was seasonable, and may be like John the Baptist in the wilderness, crying, "Prepare ye," &c.

11th. Having felt a motion of love for some time to visit Friends at Westfield, New Jersey, which now seemed ripening to fruit, I went over the river and attended their meeting this morning, which was a favoured one. In the afternoon, had a meeting at Page's school-house about two miles above Moorestown, which was also favoured with the Divine presence.

18th. Was at Gwynedd meeting, where I met with my valued friends, Abraham Lower and Gabriel Middleton. Had an open favoured time in public testimony. In the afternoon,

had a meeting at Montgomery Square, in a school-house. It was very rainy, and the meeting was small but not discouraging. Lodged at my kind friends, Nathan and Martha Cleaver's. Next morning called to see my worthy, honoured friend, Hugh Foulke, and had much conversation with him on the concern for the settlement and peace of the society, endeavouring to show him the reasonableness and propriety of our withdrawing from our opposing brethren and "let them alone;" that the conflict must so result, and the sooner the better, that we may not be spending our little strength for naught. He appeared thoughtful and tender, but desirous of remaining in the quiet, hoping some other way might open for the relief of Friends.

After this, I stayed mostly at and about home, attending to my business and domestic affairs for a few weeks, my mind seeming considerably relieved from the pressure of exercise on account of society. A calm, quiet feeling attended the retrospection of my past labours, in the settled belief that the concern had its origin in the revealings of Truth, and had been pursued as way had opened in the clearness thereof. I looked forward to a trying Yearly Meeting, but felt no anxious care "for the morrow."

Fourth month 13th.—Attended the meeting for "Sufferings in Philadelphia," at which was read a memorial concerning Richard Jordan. It spread sadness and gloom over my mind in the evidence it presented of having been prepared at this time in order to serve a party purpose. Alas! for that blind zeal which neither regards the tender feelings of the living, nor the character and estimation of the dead! Returned home this evening.

14th. Went to the city to attend the Select Yearly Meeting. The English Friends, G. and A. Jones and E. Robson were there, and active. Philadelphia quarter brought forward, in their answer respecting ministers, a kind of mournful complaint against such as *came amongst them* holding forth sentiments which they thought incorrect, and tending to lay waste the fundamental doctrines of the Christian religion.

To this the quarter had added, contrary to usual practice and the order of society, that unsound ministry existed among them.

This was enough to draw out the English Friends, who laid hold of it with severity, and by unfair inferences applied it to the whole Yearly Meeting, though the other ten answers contained nothing different on the subject of ministry from what had appeared in years past. At length, dear old William Jackson, whom I had hoped would never attend another Yearly Meeting because of the deceptive influences that have blinded his mind, and filled it with prejudices in his old age, greatly to his unhappiness and the destruction of his comfort and peace, arose, and proposed the appointment of a committee on the subject. This was embraced by the orthodox on all sides, though opposed by Friends; but the more it was opposed, the more determined were they in favour of the measure; and in defiance of a very large opposition and expression of disunity, and over the heads of many valuable exercised Friends, they went on to appoint a committee to visit the select quarterly and preparative meetings, on the subject of unsoundness in the ministry. Divers of this committee are ministers, and they are to sit in judgment on the ministry of their brethren; to form, of course, a standard of soundness, and to judge down what they may deem unsound. Oh! lamentable degeneracy of Philadelphia Yearly Meeting! "Thy silver is become dross, thy wine mixed with water, thy princes are rebellious."

Many tender spirits were pained with this arbitrary stretch of orthodox power, to see the once beautiful order and unity of the society thus prostrated and trampled upon to gratify a false and fiery zeal, and an engine thus formed by a party, in order to establish its authority over the consciences and gifts of all who might be obnoxious to their creed, or standard of doctrines. My mind had been forewarned in the revelations of Divine light to expect such an event, and therefore I calmly viewed these movements as permitted to occur, that the eyes of Friends might be opened to behold the enormities and arbitrary measures contemplated by this dominant, inquisitorial spirit.

"Shall I not visit for these things, saith the Lord, and shall not my soul be avenged on such a nation as this?"

Went to Darby this evening with Halliday Jackson, and attended meeting there next day, wherein Jesse Kersey was renewedly favoured to declare the Word of Life among the people, evidencing that his precious gift is yet preserved in life and sweetness. I had a short testimony following. Dined at John Hunt's, and had a large circle of dear Friends' company in the afternoon, and some conversation on the awful state of society, and the path to be pursued toward a separation from the confusion of language among the Babel-builders of the present day. In the evening, a few Friends met in the city to confer on this important subject, and after a time of deep feeling together, agreed to meet again.

16th. Yearly Meeting began, and while in the midst of the preliminary business, a visit from E. Robson was announced; and all proceedings suspended while we patiently heard her almost an hour, exciting to firmness as a well-disciplined army, &c. Then went on with the usual round of reading epistles, &c., till an unseasonably late period, inasmuch as it was known the representatives must stop to choose a clerk. At half-past one the meeting adjourned till four; and I had no doubt this first sitting was protracted with a view to crowd the representatives, so as to prevent their agreement in a change of clerks. The image of jealousy was seen standing in the entry, and it provoked to jealousy.

The representatives stayed together, and had a boisterous time. It was not like a calm, deliberative body of brethren, but all was disorder and confusion; and the time for the adjourned sitting of the Yearly Meeting arrived before they had come to any agreement, when a few determined partizans assumed the prerogative to inform the Yearly Meeting, that the representatives could not agree in the nomination of a clerk. All was excitement and confusion, when, the doors being opened, the multitude rushed in and prevented any further discussion or conclusion, or even adjournment of the representatives, who had thus been closely confined for six hours without any refreshment. Such a melancholy scene was probably never exhibited since Friends were a people.

The report of a want of agreement among the representatives, was considered by the orthodox as a re-appointment of the old clerk of necessity, and they were forward to assert it, though opposed by many of the other Friends, who were dissatisfied with the clerk and the artifices of the party upholding him. After long altercation and debate, there seeming no hope of any agreement being come to among the representatives, even if they should again meet, it was therefore so far given up as a hopeless case, that the clerk and his brethren eagerly made a minute confirming the old clerk and assistant as officers for the present year. As assistant clerk, I was very unwilling to resume my seat under such circumstances; but it was urged by several orthodox Friends, not because of their unity with my being there, but because there seemed no other way than to suffer it to be so under present circumstances. After being repeatedly solicited and hurried by them, I reluctantly yielded as a present expedient, for I saw and felt the disappointment and dissatisfaction among Friends to be such, that a very little spark would kindle to an explosion a mighty mass of feelings now working in the agitated, grieved, and disgusted hearts of my brethren. Partaking of the sympathy and exercise and travail of the oppressed, I felt a disposition of condescension, and sat at the table during the remainder of that sitting, though greatly to the grief of many of my own dear friends, who considered my compliance as a mark of submission and acquiescence with orthodox measures, that ought to have been steadily and firmly opposed; and that by thus yielding to them I had virtually sanctioned their arbitrary proceedings, and weakened or tied my own hands.

At the close of this sitting, S. Bettle spoke to me on the subject of my having been engaged among Friends in various places, in promoting a *division* in the society, &c. I told him I had not promoted a *division*, but that a division existing which I had not made nor promoted, I had seen that it must terminate in a separation of the two parties; inasmuch as things had been for some time growing worse and worse, and to me there remained no hope of their getting better or a reconciliation taking place, while we were together under such continual agitation and excitement. I had therefore endea-

voured to prepare the minds of Friends in divers places where my lot had been cast to look toward such a separation in a quiet, peaceable spirit and manner, by withdrawing from all opposition to orthodox measures, and so to form or reorganize the Society of Friends on the peaceable principle of love and good-will to all, without contention. He said this was a very different view of the subject from what had been reported among them. I asked him if he had confidence in my speaking the truth in sincerity in the representation I had given him, which he assented to; and I then repeated the substance of the above, requesting him to spread it among his orthodox brethren as my concern for the promotion of peace, and the only way that I believed it could be effected under present circumstances. Various other subjects relative to the present state of society, and the commotions prevalent, were discussed in a free and social way; but as he enjoined on me not to disclose them at that time, I omit a further account at present.

This evening was a time of great exercise, "the sea and the waves roaring, men's hearts failing them for fear, and for looking at those things that were coming upon them." My mind deeply sympathized with the sufferings and agitations of others; but as to myself, I regarded little as related to the affairs of society or the Yearly Meeting, considering all as lost and hopeless in respect to the ancient order and harmony of the body, and my eye steadily fixed on a separation of the two jarring and contending parties, as the only measures to be taken for the preservation of "that which remains of the pure Truth," and which, "if we continue together as one diseased body, is ready to die." However, under the deep exercise that pervaded my mind, as I lay awake toward morning, it opened in the visions of Light as a duty settling upon me, to lay before the Yearly Meeting at its next sitting the state of society as it now stands, and a proposal for adjourning the Yearly Meeting, that the present difference may be healed if practicable, so that we may again become qualified to hold a Yearly Meeting to the reputation, comfort, and health of the body. This exercise and concern lay heavy upon me, and I concluded to open it to my dear aged friend John Cox before meeting, that I might have his fatherly sympathy and unity

in the awfully important concern and prospect before me. I went to his lodgings, but could obtain no opportunity of interview with him, owing to his continued engagements, till meeting-time. Confiding in His power and direction who required this duty of me, I humbly trusted in his goodness, and thus in awful fear and reverence waited till the meeting was opened. I then rose, and said in substance: That it had been through condescension to a few Friends that I took my seat at the table as assistant clerk the preceding afternoon, but that as I did not consider I was appointed with the unity of the meeting, I was not easy to serve in that capacity under the present circumstances. That it was a fact unquestionable, that in the present Yearly Meeting of the Society of Friends there existed two distinct parties. That this body had a query, "Is love and unity maintained amongst you?" This query, if answered by each party separately, would be answered in the affirmative; but if answered by these two parties together as a body, it must be answered in the negative—that love and unity do not subsist between these two parties as become the followers of Christ, or as brethren. The query further requires that "Where any differences arise, are endeavours used *speedily* to end them?" Now it was obvious that a difference, a very serious difference, does exist between these two parties; a difference involving in its effects more serious and awful consequences than any difference about temporal interest or property. But what endeavours have been used for a speedy termination of this unhappy difference? Let every friend of peace and order seriously investigate his own conduct herein. Whatever may have been the causes of this difference and division, and this breach of love and unity, and however Friends may have neglected their duty in endeavouring speedily to end it, it may not now be so needful to dwell upon, as to endeavour to feel after and see what is now required of us toward a better state of things; and therefore I proposed that as we were evidently at the present time in such a state that we were not qualified to transact any business to profit as a Yearly Meeting—that the meeting suspend all further prosecution of its business, and adjourn till we can come together in more harmony, love, and

unity one with and toward another. And in order that this may be promoted, and the unhappy difference that exists be healed, all Friends who love peace, and who desire the blessing of peace-makers, may in the interval have opportunity to exert themselves in fulfilling their several and respective duties, toward a speedy termination of these broils and contentions, if happily, under the Divine blessing, their labours might tend to the restoration of love and harmony and peace in the society. Such, if there be such yet among us who were not disqualified by party spirit, were called upon to see to their stations, and be faithful to their gifts. But if this Yearly Meeting should not accede to the proposal of an adjournment, but should go on in the present agitated, unsettled manner in which it now appeared to me, I felt conscientiously scrupulous of acting as its organ, in the station of assistant clerk, under the present circumstances, as I did not consider myself appointed in the order nor with the unity of the meeting. I then again distinctly stated my proposal of adjourning the Yearly Meeting, on the consideration before mentioned, and sat down, without mentioning any specific time for its coming together again; this I considered would properly belong to the meeting if it should adopt the measure.

A solemn stillness pervaded the meeting. To some, especially the orthodox, whose plans had been previously laid, it seemed like the shock of an earthquake; to others, tried, tossed, oppressed, afflicted, it appeared like an avenue of hope. It was probably to all, a proposal, a statement, unlooked for, unprecedented. It obtained deep consideration with some who expressed their unity therewith; and "deep called unto deep" in others, as at the sound of water-spouts, that might break over their heads and overwhelm their ship in the ocean of confusion and the billows of destruction. It was an awful season, in which that vast body of jarring Friends seemed for a time suspended in awful expectation. In this solemn time Doctor Parrish arose, and advancing in the passage-way, commenced a pathetic appeal to the meeting in reference to his ancestry and their attachment to society, and his own state and that of his contemporaries as holding the same principles

and the same attachment to the Society of Friends, and adverting to the present unhappy circumstances as stated, and the proposal then before the meeting; his feelings were so wrought up that the organs of utterance failed, and a solemnity was spread over the meeting, that enveloped in its blessed canopy even many of the rigid, unyielding orthodox party.

After more than half an hour had been spent in the consideration of this subject, in which my mind was clothed with calmness and peace, and in which many minds had deeply felt for the state of the meeting, many also appeared to unite with the views and proposal; but others opposed it on the ground of its novelty, and some considered it as a proposal to dissolve the Yearly Meeting, and therefore opposed it. Others thought, as Friends had come together from a great distance, they had better try to go on with the business, and proposed releasing me; and that the clerk could proceed without an assistant, as I had said I was not free to act. Others again entreated me to continue at the table, and some hoped I might be firm and leave it.

While under these various and discordant views expressed by Friends, seeing that the proposal was not likely to be adopted, but that the meeting would be likely to proceed, I became exercised in concern for its holding together in some reputable manner without an abrupt explosion. And as I felt after this concern, and evidently saw that a change had taken place in the minds of many, that the ships of the orthodox plans had been broken by the shock as at Ezion Geber, and that the meeting would proceed on a different policy from what had been intended, that even the friends of order and quietness were not generally prepared for such a measure, I again rose and told the meeting, that although I had, in making the proposal, which I now saw was not likely to be adopted by the meeting, expressed a strait in regard to acting as the organ of the meeting under existing circumstances, but that now, on further consideration, as the meeting seemed likely to pursue its business, and as many Friends expressed a wish that I should act as assistant clerk, I felt disposed to submit, and serve the meeting in that station, *provided I were*

now appointed by the meeting, and this to be known by the general expression of unity at the present time. This submission was the result of the change which I saw and felt in the state of the meeting from what it had been before, and when those scruples impressed my mind; and from the view then opened of a little narrow path in which I might be of some use to the meeting as assistant clerk, if appointed in the general unity, which was now very largely expressed by very many voices. In this submission and renewed appointment by the meeting I felt easy to remain, and the meeting again resumed its course—such as it was. But it must be evident to every impartial mind, that such a mass of heterogeneous minds, and feelings, and views, could by no possible means be enabled to conduct the weighty affairs of a Yearly Meeting, to the edification and health and comfort of the body—the diseased body—the broken, disjointed body. Yet, as we were together, Friends seemed to think it would be disgraceful to adjourn without further attempting to transact the customary business. Alas! many goodly Friends did not see and know the depth and designs of the orthodox plans. To me it appeared clear that all was over, and the case utterly hopeless of a reconciliation and healing of the breach now existing. Hence nothing remained for us who wished for peace, quietness, and liberty of conscience and of speech, but quietly to withdraw from communion and break off all connection in religious society with our opposing brethren. The necessity and the weight of this work so impressed my mind, and the awful view of the difficulties to be surmounted in preparing the minds of Friends to mount over prepossessions, and prejudices, and attachments, as well as the undisciplined state of many, who have not yet sufficiently known the yoke laid on the active and forward zeal of the creature, all pressed with full force upon me, and for a season totally unmanned me, so that I seemed unable to sustain the awful weight of exercise without venting my feelings in the copious effusion of tears. This occurred twice during the Yearly Meeting.

18th. Fourth-day very early, before I arose, another burden of concern clothed my exercised spirit, on account of the proceedings of the Select Yearly Meeting, which had adjourned

till eight o'clock this morning. This resulted in a clear opening of duty to call the attention of the meeting to a reconsideration of the subject of the appointment of the committee that was made last seventh-day, that it might be rescinded.

Under the weight and pressure of this duty I attended said meeting, humbly and simply confiding in the power of that Eternal Being who has a right to our perfect obedience, and who uses such instruments as his wisdom sees meet for carrying on his great work in the earth, in his church, and among the kingdoms of men; and giveth power to the faint, and to them that have no might of their own to depend upon he increaseth strength.

Henry Hull just got out to this meeting, having been confined with sickness. He appeared in a lengthy prayer and testimony, and then, after a pause, I arose and informed the meeting of my exercise, that to the fact of the existence of two distinct parties in society, having distinct and opposite views and opinions, was to be attributed the difference in the reports respecting the ministry. That what was judged, in great sincerity, to be sound doctrine by one party, was condemned as unsound by the other. That as we could only believe and judge according to the evidence and capacity with which we were furnished, there might be great sincerity and honesty in both parties in their opinions and representations in answer to the second Query; but to condemn and censure ten quarterly meetings in the country for hypocrisy and a want of candour in their answers, and act upon the opinion of Philadelphia quarter that unsound ministry exists among them, so as to appoint the committee to visit all the quarterly and preparative meetings of ministers and elders as implicated in the same censure, when nothing appeared in their reports to warrant such a charge: and especially as the appointment was made out of the order, out of the unity of the meeting, and carried over the heads of many exercised Friends, who still remained very much tried with the conduct of the meeting, was not likely to have a tendency to unite and harmonize the society, nor to heal the breach already existing, but would in all probability widen and increase it. I therefore distinctly proposed that the meeting should reconsider the sub-

ject, and see whether a way would not open to rescind that appointment.

A few of the opposing party were for going on without noticing the proposal, but others, more moderate, seeing it was perfectly in order, with many other aggrieved Friends, took hold of the subject, and some time was spent thereon. Seeing at length that nothing would be done to alter the conclusions of the arbitrary power that reigned in that meeting, I again rose and told them, that having performed my duty in again drawing the attention of the meeting to the subject, and believing as I did that the harmony, the peace, and the best interests of society were deeply concerned in the proper result of the subject, which I now saw was not likely to produce that relief which many suffering minds stood in need of, I was willing to leave it; and under the feelings of goodwill to all men, I bid the meeting an affectionate *farewell.* This being pronounced with particular emphasis, gave some of them an idea that I was going to leave the Yearly Meeting immediately, and I was so questioned before I left the house. It seems by this time they had fancied to themselves that my influence with their opponents was such, that if I left the meeting, it might almost dissolve, or break it up. To leave Friends and the meeting in an abrupt manner, I had no intention, but as I never expected to attend that Select Yearly Meeting again, constituted as it is at present, and feeling the renewings of Divine love to fill my heart toward all men, my *farewell* was with deep meaning; and my mind was clothed with calmness and peace in the performance of this very important duty. I now considered that the dominant party were left without excuse; that a renewed call had been made, and an appeal to every feeling that is Christian in them, that they might relax their rigid measures, and put on some bowels of tender feeling toward those who differ from their views and measures. But no, though entreated for the children's sake, they have become comparable to "the ostriches of the wilderness;" their eyes have become blinded, and also the eyes of many who have implicity followed them; they have been crying out against us, and declaring *there must be a separation;* and now behold

the machinations that are going into operation to effect it. But they may experience a humiliating disappointment of their expectations, and the means employed to retain their ascendency may ultimately become the instruments of their own chastisement.

The business of the Yearly Meeting was carried on with tolerable quietness after this sitting of the Select Yearly Meeting. There seemed a disposition prevalent to try to get along without much excitement; for by this time it was perceived that the combustible materials only needed the torch to produce a terrible explosion. The two proposals from Abington and Bucks relative to the elders and meeting for sufferings, were not yet acted upon; and in conference with S. Bettle, he said if we would give *them* up, he or they would give up the subject of appeals brought up from Philadelphia quarter. I told him I had not had any hand in them, because I knew the society was not in a state to make any new discipline, nor qualified to do any business profitably. He said my influence was sufficient to induce my friends to let those cases drop, and that he would do what he could to quiet their party. I let him know it was my wish that the meeting might get through in quietness if practicable, inasmuch as we were together, and the sooner the better; and that I would, as occasions offered, use my endeavours to persuade Friends to drop those subjects, without any measures being taken on them. This I did, because I saw that my concern for a separation was gaining ground in many minds, and that any alterations made in Discipline by this Yearly Meeting would be of no avail toward healing the incurable breach made in the society.

Meetings of conference on the subject of a peaceful, quiet retreat from the present state of confusion, were held by a number of exercised Friends at two or three times, when a few friends were named to draft an address to the quarterly and monthly meetings, to be signed by the representatives and other Friends. This occupied some of our minds so closely that we omitted attending the public meetings on fifth-day; on the evening of which day a large number, perhaps near two hundred, met at Green street to confer

on the subject; and the sketch of an Address was read, and appeared generally satisfactory; but the evening being short and the business very weighty and important, we adjourned to meet again the next evening.

This afternoon the subject of appeals was opened, and an orthodox member rose soon after, and proposed its being returned to Philadelphia quarter. The silence that followed, and the assent of several of that zealous party, gave evidence that there was an understanding among them on this subject; a *few* voices only, and a few minutes time, were sufficient to decide, and the clerk made a minute accordingly. Thus this formidable scheme, that cost so much labour and art and contrivance, to get it on from Twelfth street monthly meeting and through the quarter, with the whole amount of suffering and time occupied there, together with the persevering zeal of its supporters—all, all was defeated, being founded in man's counsel and wisdom.

This evening, as I was walking down Third street with Samuel Hicks of New York, I was accosted by S. Bettle, and inquired of, what should be done with the business between the Southern quarter and the meeting for sufferings.* I told him I could see nothing about it, nor propose any expedient at all. He seemed concerned lest it should occasion an explosion or difficulty, but I had no view or clear prospect thereon. So we walked on, and various interesting subjects relative to the present state of the two parties were discussed, and we agreed that it would be better and much more honourable to part, than to remain in the present jarring state. But when I proposed an amicable adjustment of matters relative to a separation, and that a few moderate men of each party should be named to get together and consider the subjects of mutual interest, such as an equal division of property, &c., he peremptorily informed me that they (the orthodox) would do no such thing; that they could have nothing to do with promoting our measures of a separation, &c. This conversation and walk held near an hour, and I obtained his consent to make a prudent use of some of his sentiments and views on the subjects discussed.

On sixth-day morning the two subjects brought up by

* See Appendix, p. 645.

Abington and Bucks were opened, and after a pause I felt my way open to propose that no steps be taken on them at present. This I did on the principle that I have before mentioned, and on the additional one that Friends, particularly of Abington, Bucks, and Concord, had now become so generally prepared for looking toward a separation, that their interest and concern for the change, as a means of restoration and benefit to the Society, had very much if not nearly altogether subsided; and that to us there was nothing to be gained by prosecuting these subjects. This I found by opening it to the company met at Green street last evening; and the meeting soon got calmly through with these subjects—several of the orthodox expressing their unity with the proposal of dismissal, and particularly as it came from such a source, they said.

In the afternoon came on the business from the Southern quarter relative to the conduct of the meeting for sufferings; and one of the committee from that quarter rose in order to explain the nature of their grievances, but he was checked, and a proposal was made to get over that case also by dropping it. So in the present accommodating spirit of trying to avoid excitement, the meeting seemed willing to let that also pass without investigation, though much to the dissatisfaction of some members of that quarter, who wished to be heard in explanation and vindication of the steps they had taken.

The meeting might easily have got through this evening, but some delay had, somehow or other, occurred (perhaps designedly) with the committee on epistles, so that only two or three were ready, and we had to adjourn. This savoured a little of design, for I do not remember a case lately that the meeting had to make an adjournment on this account, nor could any sufficient reason be given for this delay.

Another very large and solemn conference was held this evening at Green street. The Address was united with, and some progress made in the signing of it by the representatives; but it did not appear clear that this plan of making it official would be best, and the time being too short, it was thought best to adjourn till the rise of the Yearly Meeting to-morrow. It was supposed above six hundred Friends were

present at this weighty conference, and great order and harmony prevailed.

Seventh-day morning, before I rose, I saw that the proposal of sending our Address to quarterly and monthly meetings as an act of the representatives would not be best, but that it be signed on behalf of the conference, and directed to Friends at large in the limits of our Yearly Meeting. This settled with clearness and calmness as the opening of Truth.

Yearly Meeting came on, read the remaining epistles, and proceeded to reading the minutes over, preparatory to a quiet close—when lo! before we were half through, two messengers from the women announced a proposal for having a committee appointed to visit the quarterly and monthly meetings. The meeting generally appeared unprepared for and opposed to the measure, and a number (including the clerk) of orthodox Friends expressed their minds that the meeting was not prepared at this late period to go into an appointment. It seemed about to be dismissed, when a certain young man, who it appeared had been at Green-street conference last evening as a spy, arose and opened to the meeting the business that had been transacted at that conference, and made some incorrect statements also. He mentioned my name particularly, and designated me as a ringleader or conspicuous character there. His statement being denied by a conspicuous Friend, he called on me by name to clear him of the charge of falsehood, or correct him. But I saw and felt the spirit he was in, and in perfect composure and calmness remained silent, as knowing that I was professedly in a Yearly Meeting, where no such altercations and disputations should be allowed, and therefore "answered him not a word."

This statement and disclosure drew out large expression in favour of having a committee appointed, and even those who had opposed it turned and rallied their forces anew, and the clerk proceeded to writing a minute for the purpose; while the friends of truth and order, astonished at this determination of arbitrary power to carry its point, remained silent spectators; after a Friend had proposed that if they would go into the appointment over the heads of their brethren, the

committee should all be of their own party. This suited them, and they acted accordingly.

While they were thus executing their scheme, which many believe to have been premeditated, I saw that the Yearly Meeting was now usurped by orthodox power, and henceforth to be under their control and direction, as Philadelphia quarter was. This I had anticipated and predicted, and therefore was prepared quietly to look on, without emotion or alarm, well knowing that this measure, instead of forwarding their plans of separation, would greatly promote my concern for our peaceful and quiet withdrawment from religious communion with them, by its reaction in preparing the minds of hundreds of Friends for such a movement. Under this prospect, and feeling that Friends have no further lot nor part in this divided Yearly Meeting, I was just on the point of rising to go out on a necessary occasion, when instantly the thought occurred that if I did so the meeting might dissolve in disorder. I was afterward told that had I then left the meeting it was probable fifteen hundred Friends would have followed, such was the general feeling of disapprobation among Friends at the disorders and arbitrary proceedings of this blind partizan zeal.

After they had finished their business, and the Yearly Meeting ended—to many a final end—we repaired to Green-street conference, where all was harmony, and brotherly-kindness, and peace. And though many of us had taken little or no refreshment for our bodies since morning, yet were our spirits refreshed together in the goodness of Israel's Shepherd evidently felt among us, under which precious cementing covering we proceeded in great harmony to finish the "Address to Friends,"* after the manner I had seen early this morning; which on being opened to them, was a great relief to many minds, and Friends were fully satisfied in the direction both for signing and spreading said Address, and we parted in much nearness and Christian fellowship.

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* This "Address," in subsequent days, for brevity sake, was styled, "The Green-street Address."

Now there was great excitement and alarm among the orthodox. A conference of seven or eight hundred Friends, resulting in a mild, pacific address* to Friends, in order to prepare their minds for "a quiet retreat from these scenes of confusion" and disorder, which the Yearly Meeting, and Philadelphia quarter especially, had painfully presented. This struck them with astonishment; yet, having a partisan committee of the Select Yearly Meeting, and another from the General Yearly Meeting, they seemed to rest in the delusive confidence of their powers and assumed authority.

At this Yearly Meeting the orthodox spirit had manifested itself in distinct view to many minds, who before had only heard of its arbitrary doings, and to many who had heard very little, if any thing, about the state of things in Philadelphia. Many returned home with painful feelings; and many with a prospect, or wish, never again to attend such a Yearly Meeting. As to myself, I beheld the way marvellously opening for the oppressed seed to go free; and though I saw Pharaoh and his host pursuing after them, I reposed my hope and trust in the I AM that had appeared unto me. And I fully believed, as we kept humble, and moved on in his counsel, that he would open a way for us through the Red Sea and through the wilderness, and bring us safely into the promised land, to the praise of his grace that hath called us to "come out from among them and be separate."

CHAPTER XII.

FOURTH month 22d.—First-day, I returned home from the city and attended our meeting; and notwithstanding all the toils and exercises of Yearly Meeting week, my gracious Master favoured me with an open time in public testimony among the people. To his name be the praise.

30th. Felt an openness to attend Abington monthly meet-

* See Appendix.

ing, and to me it was a satisfactory season. Friends introduced the "Green-street Address," had it read, and with but little opposition directed it to the quarterly meeting. Returned to a conference which was appointed for our members at Byberry, in the afternoon. It was well attended, and though a new thing, was a solemn, interesting season. Much sympathy was felt with our suffering Friends in the city, and the way was hereby opened for them to come forward and be joined to our meeting without certificates; for Christian sympathy is a law and discipline of love that is adapted to every occasion.

Fifth month 1st.—Our monthly meeting was held, and the Green-street Address read therein. Several Friends from Philadelphia attended, but did not yet feel their way open to apply for admission among us. A great anxiety and thoughtfulness pervades the minds of Friends, and the concern appears to be spreading for effecting a quiet separation.

2d. Attended Horsham monthly meeting; and in the afternoon, a general conference of its members, which was an interesting season of renewed feelings of love and unity, and tender sympathy with the oppressed. The "Address" was read, and the minds of Friends seem preparing for the important movement of standing separate from our opposing brethren.

3d. Attended Gwynedd monthly meeting, and had some open service in the cause of Truth, both in the first and latter part of the meeting, and the hope is felt that it was profitable.

4th. Was at Richland monthly meeting, and at the close sat in a conference with a number of Friends to good satisfaction, and returned home that night.

9th. Was our select quarterly meeting at Horsham. A number of the committee appointed by the dominant party in the late Yearly Meeting attended, and before going on with the business, it was alleged by some of them that there were those present who had not a right to sit; alluding to such as had attended the Green-street conference. They used various arguments to induce us to withdraw, several times mentioning my name aloud, and exclaiming against Friends as separatists, &c. But shielded by the Divine presence

which was as a Rock and a Fortress, my mind was kept in a perfect calm; and seeing that silence under accusation was the excellent example set by the great Pattern, I was preserved therein, and the breathing of my spirit was, "Father, forgive the ignorant, blind zeal of thy erring children." It was an awful day to the little lambs, but the Shepherd of the sheep was mindful of us, and kept us from harm. Magnified be his name forever.

10th. Was the general quarterly meeting. The orthodox committee from the late Yearly Meeting, and a vast number of Friends from all parts within thirty or forty miles attended. A very crowded meeting, and a very rainy day; but it was a day and meeting on which seemed to be suspended the lot and destination of thousands on the present stage of religious action, and by consequence of multitudes unborn. It was to be decided whether arbitrary power with its iron rod should rule the society, or whether virtue and religious liberty of conscience should re-assume their rightful empire among Friends. In this awful crisis, many minds partook of deep exercise and anxiety, and many intercessions were offered up for the salvation of Zion, and the protection of her little ones. The meeting at several times presented a scene of awful conflict—a scene of apparent disorder—when many voices simultaneously resounded from all parts of the house, in vindication of rights and privileges dear to every friend of peace, of truth, and of order. At length the victory over assumed authority and inquisitorial power was effected, and the hearts of many leaped for joy; whilst others were disappointed, sad and chagrined, that their plans and powers were opposed and frustrated in a manner they had not anticipated. But to record these painful scenes, and present a picture of such declension from the peaceable spirit of the Lamb, is a task that involves no pleasing sensations.

11th. Attended Middletown monthly meeting, which was an open, favoured time to me and many others. The Green-street Address was read, and directed to the quarterly meeting. Next day I sat with Friends at the Falls monthly meeting, with a calm, quiet mind, though no opening for public service till afternoon, when a conference was held and the

"Address" was read, and my mind enlarged in gospel love and spiritual sympathy with the tried, afflicted lambs of Christ. It was a memorable opportunity to some.

14th and 15th. Attended Concord quarterly meeting, held at Wilmington. Was a silent sympathizer with Friends in their trials. On my return home, sat with Friends in Green-street monthly meeting, which, after a few of the arbitrary party withdrew, was held in much quiet and harmony.

26th. Went to Philadelphia on my way to Southern quarterly meeting, took steamboat to Wilmington, lodged at my valued friend's, Eli Hillis's. Next morning, set out early with Huson Swain for Cantwell's Bridge; arrived seasonably to attend Appoquinimink meeting. It was small, only a few Friends residing there, but was a meeting of Divine favour. In the afternoon set out with David Wilson and wife, in their carriage, and rode twenty miles to S. Turner's at the head of Chester River, where we were hospitably entertained. We were now in Maryland, and had evidences of the existence of slavery in this otherwise beautiful country. The next day we travelled upward of forty miles, through the same kind of soil and excellent roads to Easton. Arrived at Doctor R. Moore's about sunset, and were kindly received and entertained. Attended the quarterly meeting held there the 29th and 30th; also the general public meeting on fifth-day, 31st. In the afternoon, set out with D. W. and wife, M. Moore, and S. Turner, in order to reach the dwelling of the latter that evening, forty-two miles; but before we arrived we were overtaken by a storm of rain, with lightning and heavy thunder, in the midst of which, and the darkness attendant, we were in imminent danger of being upset by reason of one of the horses getting off the end of a bridge. We all had to alight in the midst of the storm and darkness; and after getting the carriage back on level ground and the women Friends sheltered in a gig, myself and one of the men Friends set off to walk the rest of the way. On coming to Chester River, we found it impassable by the preceding rains; we therefore had to go round by a mill-dam to cross the stream, and arrived at S. Turner's before twelve o'clock, wet and fatigued. After taking some refreshment, and our company all getting to-

gether, we retired with sentiments of gratitude for our preservation; and may it be numbered among the benefits of an ever watchful Providence.

Sixth month 1st.—A fine, clear, cool morning. Rose refreshed and thankful. After an interesting conversation with S. T. and his brother, we set out, and had a pleasant ride to D. W.'s hospitable mansion. Spent the afternoon there, reading Adam Clarke's Commentaries on the New Testament—a laborious work both to write and read. Many of his comments appear the result of hard labour without light; others appear more lucid. On the whole, I regret that he wrote so many things from imagination, that will tend to bewilder rather than instruct. And yet, on some subjects, he appears to have been an enlightened man. Some of his introductory observations on the Scriptures in general, are worthy of perusal; and some comments on particular passages show an understanding deeper than the letter. Oh! that active, illuminated minds would abide in holy patience, and not run out into imaginations to supply the place of inspiration, which comes not in man's will or time.

Joseph Bringhurst and wife arrived this evening, and some interesting and instructive converse closed the day. Next morning set out with D. W., took steamboat at Newcastle, and arrived in Philadelphia in the evening.

3d. This morning, Friends opened a meeting for worship, in a hired room in Carpenter's court, near Chestnut street. It was large and solemn, in which several testimonies were borne, and Jesse Kersey appeared with life and energy, and concluded in solemn supplication evidently owned by the Shepherd of Israel.

This meeting was held by permission of Byberry monthly meeting. Several Friends of Southern district monthly meeting had applied to ours, to be recognised as members without certificates; and the Christian sympathy and brotherly feelings of Friends in our meeting had adopted them as members, aside the usual *custom* of society, which has no letter of discipline provided for the exigence of the occasion; but *Truth*, and Charity, its heaven-born offspring, supplied the deficiency, in the feeling of gospel love that teaches us to do

unto others as we would that they in similar circumstances should do unto us. These Friends are now rescued from their trammels, by the transfer of their rights of membership; and this meeting, both morning and afternoon, so far as the evidence of order, of harmony, of solemn reverential feeling and gratitude, may be relied on, was owned by the great Object of adoration as an acceptable sacrifice, and was a realization of the peaceable fruits of the Spirit of the Lamb.

4th. Friends met at Green street, in conference on the state of society, according to adjournment.

It was thought upward of a thousand were in attendance. Great solemnity, order, and harmony prevailed. The minds of Friends seemed bowed in reverential awe before Him to whom we looked for counsel and direction in the momentous concern that engaged our attention.

The business was opened by reading the proceedings and Address of the conference in the fourth month last; and the weighty subjects which claimed the attention of this meeting in its several sittings, were moved in with deliberation and unanimity. Friends believing that there would be a propriety in looking toward re-organizing the Yearly Meeting, an epistle* was addressed to our absent members, so as to prepare the way for thus gathering again into one the tried, afflicted, and oppressed members of the body. A large committee was appointed to assist Friends in their varied trials and difficulties, attendant on the separation from religious communion with their opposing brethren. The meeting throughout was a solemn, memorable season, vouchsafed by Divine goodness. May his counsel guide us, and his wisdom and love influence every movement, to the praise of his grace who hath graciously helped us hitherto, and wonderfully opened a way in the hearts of his humble, dependent children, for the advancement of this righteous concern for his honour and glory, and for the salvation, peace, and prosperity of the Society of Friends.

After sitting in close exercise with my friends, the first

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* See Appendix.

day of this conference, I was taken unwell with chills, and some symptoms of dysentery and bilious fever. This had for some days, perhaps since my exposure in the rain and thunder-storm, been gradually increasing upon me; and now my bodily powers yielded to the pressure of disease, which confined me mostly to my bed for several days. But though under much debility of body, my mind was preserved clear and calm, and could thankfully acknowledge the present dispensation as a favour from Heaven, releasing me a few days from active exertions in the cause and concern in which I had travelled almost unremittingly, for months past; yet not mentally discharged from exercise and care for the progress and promotion of the blessed cause of "peace on earth and good-will to men." Here, very kindly attended to by physicians, and the dear Friends, William and Deborah F. Wharton, under whose hospitable roof I was in mercy permitted to lie, my mind had opportunity to go over all, from the beginning of this concern and engagement, and to retrace my movements, to examine the spirit and temper of my conduct, and to investigate the whole subject over and over. This was a profitable exercise; and on taking a retrospect of my proceedings, my mind was graciously permitted to centre in Divine love, that diffused itself through my whole feelings toward all mankind, and particularly moved my sympathy toward the suffering condition of my dear friends, the friends of truth, of peace, and of love; and fervent desires were raised for their preservation, in holy persevering patience, amidst all the trials to which they are subject. Pity and compassion also filled my heart toward many of those who have wandered from the fold of rest, and in various degrees are progressing toward a state of bitterness and hardness of heart. "Father, forgive them, for they know not what they do," was the intercession of my spirit on behalf of these.

Many dear friends called to see and inquire how I was, and though the physicians did not admit of my seeing many of them for some days on account of my weak state, yet this testimony of their love was cordial to my mind, and cause of gratitude to the Author of all good.

On fifth-day, the 14th of sixth month, I was so far reco-

vered as to be able to ride home, accompanied by my endeared friends, William Wharton and wife, whose tenderness and unwearied assiduity have renewedly united them to my heart. The physicians, who daily and feelingly waited on me, claim also my grateful acknowledgments and renewed feelings of friendship and regard, as well as very many others of my dear friends in city and country.

17th. Though my bodily powers were yet feeble, I attended our meeting, which was a comfortable one, in silence. Glad to see so many of my dear friends again.

On fourth-day the 20th, as I sat in our week-day meeting, my heart was enlarged in desire for the gathering of Friends to sit every one under his vine, and under his fig-tree, where none could make them afraid; and I repeated a considerable portion of Job Scott's poetic effusion, when "quietness as a canopy covered his mind." It was to me a heavenly strengthening and comfortable meeting. May the little children be encouraged!

26th. Have been confined mostly at home by bodily weakness, near two weeks past, except attending our meetings in course. On first-day last had a good meeting, and doctrine flowed in channels unobstructed. On second-day, several Friends from the city attended a conference of our members, and a free, open, friendly opportunity it was. Divers matters relative to their tried state were opened and attended to, and the cementing influence of gospel love was felt to flow among us. To-day was our monthly meeting, and it was a favoured, heavenly one. No jar, no discord; all harmony, quietness, and love. Many Friends from neighbouring meetings attended, and a large number from the city presented requests to be acknowledged as our members, whom we accepted; and they are added to the number that compose the indulged meeting held there.

My feelings of gratitude and tender sympathy were lively and melting thus to see of the travail of my soul, and to feel satisfied "in the renewed evidence that the work is the Lord's," and that he is thus leading us about, and instructing us, and opening the way for our quiet enjoyment of the benefits and privileges of religious fellowship and communion.

Many minds deeply felt the preciousness of the unity of the brethren, and that in our quiet peaceful retreat from scenes of contention and conflict, we feel the protecting care and superintendence of the Shepherd of Israel to be round about and over us.

28th. Went over the river and attended Westfield meeting, which to me was a favoured season. My mind was led into sympathy with the suffering seed, and therein an opening to address them in the language of encouragement.

29th. Attended a large conference at Mount Holly, on the subject of that monthly meeting's difficulties, in which much unanimity prevailed. I anticipate that many Friends will, in attending to their exercises on the important movements in society, become profitably baptized into increasing religious weight and feeling. May the Lord carry on and prosper his great work of reformation in the hearts of men.

Seventh month 1st.—Attended the meetings held at Carpenter's Hall, both morning and afternoon, which were good comfortable meetings. In the latter, I felt called to labour in testimony for the edification of the poor in spirit.

Tenth month 1st.—I attended Buckingham monthly meeting, which was divinely favoured. Love and unity prevailed, and openness, candour, and harmony were felt and enjoyed. Next day, accompanied by my friend William Taylor, rode to Crosswicks and attended monthly meeting there, which was a painful one. Returned home in the evening, much fatigued in body and mind.

13th. The large committee appointed in sixth month last met in Philadelphia, in order to form a report to lay before the proposed approaching Yearly Meeting. The state of society generally so far as the labours of the committee have extended was reported, and an evidence was felt that the Shepherd of Israel is mindful of his flock and family in this trying season. The next day, being first-day, meetings for worship were held, which were instructive favoured seasons. Thomas Wetherald, a minister from Washington, attended, and had very extensive service therein.

15th. The Yearly Meeting opened. Women Friends occupied Green-street meeting-house, and it was well filled. Men

Friends, numbering from fifteen to eighteen hundred, met in a temporary building that had been erected on neighbouring ground for present accommodation, (all the other meeting-houses in the city being retained in the possession of the opposite party.)

Thomas Wetherald produced a certificate from Alexandria monthly meeting, having particular reference to his attending this Yearly Meeting. His company was peculiarly acceptable to this large meeting, and his services and gospel labours edifying and encouraging. Many minds were deeply baptized into a living travail for the prosperity of the blessed cause of Truth and peace, for which we have thus suffered the loss of houses and accommodations, and the countenance and approbation of many of our former Friends. To conduct the business of the present Yearly Meeting, under the influence of the Spirit of Truth and the harmony of the gospel, was the concern of many minds, who thus came together under circumstances and feelings very different from those which prevailed at the Yearly Meeting in fourth month last.

Representatives appointed by five of the quarterly meetings attended this. Much business and many weighty subjects engaged the attention of Friends during the several sessions of this meeting. A large committee of men and women Friends were appointed to represent the Yearly Meeting in its recess, to give attention to cases of trial among Friends, arising from difficulties that appear to be in the way of making a quiet retreat from scenes of disorder and disunity.

An epistle to Friends of Baltimore Yearly Meeting was issued. Also an epistle* addressed to our quarterly, monthly, and preparative meetings, which may stand as a monument of the temper, feelings, and disposition of the body that issued it, and may convey to distant nations, and families, and inquiring minds, some ideas of the true character of Friends at this time. Several thousands were directed to be printed for distribution. We thus have given evidence of the innocence and uprightness of our cause, in that we are not afraid to appear before the public, nor are we disposed to do any thing

* See Appendix.

in secret, as though we were ashamed or afraid of the light, or the scrutiny of candid minds. It is a day, in which all-powerful Truth is on its way, and the minds of thousands are preparing for its reception and progressive discoveries.

This Yearly Meeting having been convened under trying circumstances, and as a supplement or extra session of that held in fourth month last, wherein the spirit of domination usurped the government of the body, and as Friends had now, under Divine favour, resumed their privileges and commenced a reorganization, it became a subject of concern to consider of a proper time to hold the next regular Yearly Meeting of Friends in this city, which resulted in concluding that it would settle most easy on the minds of Friends generally, that this meeting should adjourn to meet again, if permitted, on the second second-day in fourth month next.

About the middle of the week, a proposal was offered to the meeting, whether it might not be right for the ministers and elders present to meet together in the capacity of a Yearly Meeting of ministers and elders, thus to afford an opportunity for them to feel together as respects that department of society in its stripped and tried state, and to promote the reorganization of that meeting. This proposal was united with, and a meeting appointed for that purpose, which was held to the tendering and contriting of many minds. Various interesting subjects peculiarly belonging to this part of society were opened and considered, and a memorable season was mercifully afforded us together, bowing our spirits in deep humility and prostration before Him who is thus mindful of his afflicted seed, and whose love cemented our hearts together in fellowship and peace.

The coming together of Friends at this time, in accordance with the recommendation of the epistle issued from the conference in the sixth month last, and the reorganization of the Yearly Meeting on its ancient and proper principles, will form a very important epoch in the history of the Society of Friends, and, if rightly organized, will be as an "ensign to the nations," showing to others, that when corruption has entered and obstructed the channels of the purest system of Christian communion, a way will be opened to the "oppressed to go free;"

and that those who value religious liberty above selfish ease and servile compliance with arbitrary requisitions, may, under the direction of the Divine wisdom, be the means of opening the way for posterity to escape that dark state of apostasy which former ages were enveloped in, by yielding to the domination of clerical intolerance, aided by the sword of the civil power.

That we live in an age of free inquiry, and in a land of civil and religious liberty, is cause of thankfulness to the great Disposer of events, and demands the sacrifice of our whole hearts to his service. That so large a number of Friends, as of one heart and one mind, should thus assemble together, and with feelings of brotherly love and harmony wait for Divine guidance and direction, was a circumstance calculated to awaken and excite emotions of humble gratitude and reverence, toward the Shepherd of Israel who led Joseph like a flock; and an evidence was afforded to many minds that he is still mercifully disposed to lead Joseph (the afflicted seed, hated, despised, sold, and oppressed by the same spirit that actuated the sons of Jacob formerly) like a flock, and to shine forth from his dwelling between the cherubims of his glory.

Eleventh month 7th.—Abington quarterly meeting of ministers and elders, held at Horsham. Though a rainy morning, was attended by a considerable number of men and women Friends, with our highly valued friend Edward Stabler, from Alexandria. He had some acceptable service among us, and the meeting was a quiet, favoured opportunity. Oh! how comfortable again to meet together as brethren and sisters in harmony and peace, and to our mutual edification and satisfaction. On the 8th the general quarterly meeting was largely attended. At the request of our dear friend Edward Stabler, the shutters were opened, and he was favoured to preach the gospel in a remarkably clear, convincing, and edifying communication, tending to baptize into a living sense of Divine goodness and mercy. Friends rejoiced together in the enjoyment of a very comfortable quarterly meeting, in which the

feelings of brotherly love cemented us together in the unity of the one spirit; and although the meeting sat long, much patience and quietude prevailed. No clash, no jar, no discord appeared. The epistle and extracts from our late Yearly Meeting were read, and a solemnity attended that was cause of thankfulness.

On second-day, the 12th, attended Concord quarterly meeting of ministers and elders, which was small, but a favoured melting season. The general quarterly meeting next day was large, though the weather was unfavourable. The separation having taken place in their monthly meetings, Friends met together in unity and quiet. The extracts and epistle from our late Yearly Meeting were read, and the meeting was solemnized and baptized into a lively exercise for the promotion of the blessed cause of Truth and reformation.

It was an edifying, strengthening, cementing season, in which brotherly love and mutual feelings of the unity of the Spirit, and of kindness and harmony, pervaded the minds of Friends. Our friend Edward Stabler attended these meetings, and was lively and acceptable in communication. The contrast of feeling and conduct between this quarterly meeting and the one held at Concord in ninth month last, was striking, and demonstrative of the rectitude of the measure that Friends have adopted. An evidence is thus afforded that our heavenly Shepherd is mindful of his people, and graciously disposed still to lead "Joseph like a flock." May we gratefully commemorate his gracious dealings with us, and while we are permitted to enjoy the beams of his love, oh! may we remember them that are yet in bonds, in captivity to the very spirit of that king which arose and knew not Joseph.

14th. I attended meeting at Carpenter's court in Philadelphia, with my dear friend John Mott. He had acceptable and appropriate service therein, and the meeting ended with a savour of life.

The general committee met on the 15th in Philadelphia, and some interesting views were opened relating to the state of Friends in various places, exciting near sympathy and fellow-feeling with them in their close trials, particularly where the separation has not yet been effected. A way appeared to be

gradually opening for this measure, and the minds of Friends preparing therefor.

Eleventh month 18th.—At home. A favoured open time at our own meeting. It is comfortable to feel ourselves in the bosom of our friends—as the Shunamite of old, who said, "I dwell among my own people." In the afternoon set off again to visit the tried Friends in Jersey. Was kindly received and lodged by my worthy friends Benjamin Warrington and wife. Next day, with others of the committee, was at a conference of Friends at Moorestown, which was largely attended by the members, and was an interesting opportunity. Friends were encouraged to abide in the lamb-like meekness and patience, and to avoid occasions of collision and strife; to *live* down contention and calumnies, rather than indulge in disputation and argument.

On the 20th attended an adjourned monthly meeting of Friends at Evesham; and next day a conference at Upper Evesham. Some lively-spirited Friends at this meeting, but they are bowed down with the weight of the trials now brought upon them. Our sympathy was warmly excited toward them, and the opportunity appeared seasonable and salutary. Spent part of the evening with dear old Esther Hunt and daughter, which was a comfortable and instructive opportunity to me. Next day attended Chester preparative meeting. In the latter part it was evident the mild feelings of brotherly love were wanting. 'Tis high time they were separated.

In the vision of Isaac Child he saw a furnace, the burning of which was like a mighty lime-kiln. In it the candlesticks of silver, brass, and iron were cast, and all that came out were pure gold, and went up to the top of the mountain rejoicing. Now is the trial of the metal, or spirit and temper of many high professors; the furnace is set; the burning of a fierce and fiery zeal is consuming every thing but the pure gold of the kingdom—the nature and spirit of the Lamb. Oh! may the little children of the kingdom abide in patience through all their fiery tribulations, so shall they come forth as gold tried in the fire, and purified seven times. Amen!

At our monthly meeting, the 27th of eleventh month, Friends granted me a minute of approbation to make a religious visit in the state of New Jersey, as way may open. This concern has been for some time opening to my view, but the difficulties that party spirit threw in the way of such movements often present discouragement to an attempt to visit the seed in this way, though at times the language is, "Fear not."

Eleventh month 29th.—Attended Bucks quarterly meeting, held at Middletown. It was a full meeting, so that additional seats were brought in, and remarkably quiet and solemn. J. Mott had acceptable service, and the business was managed in the peaceable spirit of brotherly love and harmony. The extracts and epistle were read, and the youth affectionately addressed, as well as those of riper years. Gratitude flowed on the occasion, in contrasting this favoured united meeting of Friends with many that preceded it prior to the separation, affording evidence that the concern is right. May fruits answerable to such favours be manifested among us.

Twelfth month 5th.—At our week-day meeting, soon after its settlement, a Friend remarked the length of time in gathering, and that it had disturbed his quiet. He also adverted to the smallness of the number met, though no sickness existed in the neighbourhood, and said that every effect had its cause, and if we would search for the cause of the fewness of the number that attend our week-day meeting, we might find it nearer home than many are aware of; that the present was a smaller meeting than he had ever attended here, showing evidently that it was on the decline.

The morning was rainy and the roads muddy. Several Friends who usually attend were from home, and some others unwell, nevertheless about forty men and nearly as many women were present, and to some of us it was a good meeting, though otherwise silent. The remarks of the Friend occasioned a train of reflections on the human character, and the great liability we are exposed to of judging of others according to the temper and feelings of our own minds. There is a charity that "thinketh no evil," and when the mind is under its influ-

ence, it feels no disposition to find fault with others. It is a valuable attainment in youth to gain a full conquest over the impatience and fretfulness of animal nature; then, as age advances, calmness and equanimity of feeling, sweetened by Divine love, or that "charity that suffereth long and is kind," induce us to view the actions of others with complacency, and to cast a vail over their infirmities and failings, or to commiserate their trials, and sympathize with them in their afflictions and difficulties.

Twelfth month 9th.—Having passed through various proving seasons for some time past, even so that my mind often seemed closed up from common social converse, finding it safer and more congenial to the deep exercise under which I travailed, to possess myself in patient quietude, than to burst the bonds that lay upon me, in the prospect of prosecuting a journey into Salem quarterly meeting limits, I this afternoon left home and went to the city, under a weight of exercise, not knowing how I might be directed. There found my friend Isaac Townsend, who encouraged my proceeding, and the next morning, accompanied by my friend Charles Townsend, crossed the river, and went to Woodbury.

To visit in gospel love the meetings of Friends at this awful period of the shaking of the earth and the heavens, requires deep feeling after the stepping-stones as mentioned by John Woolman. But in carefully watching the openings of Truth, there is yet a way made in the deep, and a pathway in the mighty waters.

On the 11th had a very satisfactory meeting at Upper Greenwich, and although it was court time at Woodbury, and divers Friends summoned on juries, yet the judges manifested their friendly disposition by releasing some of them, particularly our friend George Craft, that he might be at liberty to accompany and assist us in the further prosecution of the visit. Next morning attended Mulica Hill meeting. Notice having been spread, it was a large and solemn meeting. No opposing spirits were felt or feared. Doctrine and counsel flowed freely, and appeared to be freely received. Dined at Chalkley Moore's, and an interesting company of young people and others came in after dinner, when some entertaining and instructive con-

versation ensued, in which my exercised mind enjoyed again the freedom that Truth gives, when the prison doors are set open and the oppressed are restored to liberty. Returned to William Cooper's to lodge, and next day attended week-day meeting at Woodbury. I was led to illustrate and apply the Pool of Bethesda, and the healing of the impotent man there, as also of the cripple at the Beautiful gate of the temple, by the energy of the same Divine power. The circumstance also of the release and use of the ass's colt that had been tied where *two ways* met, was opened, with the address to some present: "Loose him, the Lord hath need of him." Returned to the city this evening, and attended the meeting of the general committee next day, in which the feelings of tender sympathy toward our tried, afflicted friends in various places induced the appointment of committees to visit and assist them in their difficulties. Next day rode with my friend G. C. to Thomas Davis's, at Pilesgrove, and on first-day, the 16th, attended meeting there, which was large, quiet, and favoured, and Friends were edified together.

17th. Had an appointed meeting at Upper Penn's Neck. It was a remarkably quiet, solemn meeting, wherein Elisha Dawson had acceptable service before I arose, and the meeting ended well.

18th. Attended an appointed meeting at Salem, which was a large gathering, and some important doctrines were opened and enlarged upon. A Methodist minister was there who has been much opposed to Friends, but after meeting he was heard to say that he had no fault to find with the communication. Friends in this place are very closely tried.

19th. The morning was spent in writing and visiting an afflicted Friend, who had been long confined to her house. It was an opportunity in company with Thomas and Esther Davis, that some of us rejoiced in being renewedly comforted together, and the word of consolation flowed as a stream. In the afternoon was at a conference of Friends at Salem, and was thankful in observing the pacific disposition prevailing amongst them. Many of the dear young people appeared serious and deeply interested, as well as closely united with Friends. May Heaven preserve and protect them. In the

evening had an interesting social opportunity with a large number of Friends. Such is the love and harmony manifest among Friends here, that the preciousness of "brethren dwelling together in unity" is practically illustrated, and particularly so since these days of trial and perplexity.

20th. Attended week-day meeting at Alloways Creek. It was a favoured season and satisfactory. At the close a person advanced forward to speak to us, and with apparent diffidence said he wished to ask a question. The way being open, he was encouraged to propose it, which he did, thus addressing himself to me: "Do you believe that Christ was the son of Joseph or the son of God?" I answered: "The latter undoubtedly. I never had a doubt of the Divinity of Christ. I have no idea of a Christ that is the son of Joseph." He replied: "Then you believe that we have access to God through his blood, do you?" "Certainly," said I. "Very well," said he, "I am fully satisfied." He was called a Methodist minister, and when he went out he told others he was perfectly satisfied. Whatever external or material ideas he attached to the terms of his questions, the answers were given with reference to the spirituality of Christ, and the blood that cleanseth from all sin, which cannot be material blood, because matter cannot cleanse spirit, and the soul that is defiled by sin needs a spiritual cleansing, through which it finds access to God.

21st. Went to Greenwich, and had a meeting in a private house. About a hundred persons assembled, and it was a solemn and instructive season. The heavenly dew descended, and the few Friends who attended with others were satisfied with the opportunity. Had an evening meeting at Bridgeton in the court-house. No Friends live in this town, and considerable stir prevails among the inhabitants in relation to religious controversy. Truth never shrinks from investigation, and the sincere inquirers after it may be induced to turn from all the noises and tumults that are in the outward court, and seek in the inner temple of their own hearts, where they will find a foundation that standeth sure.

This meeting was large and crowded, and more stillness and quietude prevailed than I have usually found on like occasions in court-houses. E. Dawson had considerable service, but my

share of the labour was more laborious than at some former meetings. Perhaps the stepping-stones might have been better attended to. Divers of the inhabitants expressed their satisfaction with the meeting, and a hope is felt that some good will grow out of it, if it be only to arrest the current of prejudice which is here felt against Friends.

Twelfth month 22d.—This morning had a meeting at Millville, and it was a remarkable, quiet, solemn one, being made up of Methodists, and workmen from the glass factory, &c. in the village. Doctrine and counsel flowed freely in the love of the everlasting gospel, and we left them with near feelings of love and good-will, in the hope that Heaven will bless its own work, and instruct the little children in the saving truths of the kingdom. Went this afternoon to Port Elizabeth, and were welcomed by our kind and worthy friends Isaac Townsend and family.

23d. Attended Maurice River meeting. Information having been spread, a great assemblage of people of various religious denominations attended, to whom the doctrines of the gospel were opened in the demonstration of the Spirit, at least to some minds. It was, to those who had ears to hear, a meeting not soon to be forgotten; but whether remembered or not, if the manifestation of the Spirit through that medium be properly attended to, it will be profitable to the willing and obedient, and they will feed upon the good of that heavenly land which was opened to their view.

The meeting held till near two o'clock, but no uneasiness or restlessness appeared, though much crowded. It was remarked as the largest meeting had there for many years. Such a disposition is excited by the present religious agitation, that people are disposed to see and hear and judge for themselves; and all the denunciations of zealots are only the incentives, with persons of independent, unprejudiced minds, to investigate and judge for themselves of what is right. Light is evidently rising and spreading in this land, and however the heathen may rage, the powers of darkness associate themselves or combine together, and the kings of the earthly, carnal-minded professors take counsel together against the Lord and against his Anointed—yet shall they be broken to

pieces like a potter's vessel, and the Truth shall shine brighter and brighter, as faithfulness becomes more and more the girdle of those who judge not after the sight of the eye, nor reprove after the hearing of the ear.

This evening I was taken unwell, with some symptoms of bilious colic, so that we lay by two days at the house of our very kind friends Isaac and Hannah Townsend. This introduced an acquaintance with divers worthy Friends, particularly of the younger class, who called to see me while under this privation.

But though confined in body, my mind was travailing in exercise and concern for the welfare of my fellow-creatures, and particularly for my fellow-professors of the Society of Friends. As many Friends are thoughtful how they will be able to give a true account of the state of society, in answer to the Queries to be sent to our approaching Yearly Meeting, unless they state the numbers that have left the society and set up separate meetings, and therefore are excluded from being taken into account—this subject occupied my mind, with desires that in all our proceedings, we may lay no bar in the way of *their* return to us who may have been thus captivated by the spirit of prejudice and delusion. Under this view, I believe it will be most consistent with the peaceable spirit of the Lamb, to make no records against them at present; but in order that well-concerned Friends may be clear in their answers to the Queries, I suggested to Friends the propriety of a minute accompanying the reports, stating that "A separation having taken place in the monthly meeting, the following answers are adapted to the state of the meeting comprising about two-thirds [or as the proportion may be] of the members who heretofore constituted this meeting."

This proposal I found was acceptable to divers Friends, and appeared to comprehend all that was needful, to show that Friends no longer consider themselves accountable or answerable for the conduct of those who have left their communion; and therefore that the process of disownment need not be adopted by Friends.

Twelfth month 26th.—Set out this forenoon, and travelled fifty miles to John Ward's, near Philadelphia. Was much

fatigued by the journey, being yet weak, though recovering. Entered into a feeling of near sympathy with Friends in this neighbourhood and Haddonfield, now suffering under the effects of that spirit which of old would not let Israel go, that they might serve the Lord in peace.

27th. Awoke early.—It opened to my view as a duty to have a public meeting for the inhabitants of the place to-morrow, and to see Friends to-day by themselves. This was communicated to Friends, who on making the proposal to some of the heads of the meeting, a plain, positive refusal of our occupying the meeting-house was made. A public school-house, near by, was offered and accepted for the purpose, and notice given of the meeting. Remembering that "the servant of Christ must not strive, but be temperate in all things," it settled easy on the minds of Friends to let it be so, in the hope that some good would grow out of it, as we keep in the meekness and patience of the Lamb.

In the afternoon, had a favoured opportunity with a few Friends at John Ward's, and next day, still wet and rainy in the morning, had the meeting at the school-house. It was small, but a precious season of instruction. Several Friends from the city met us here, whom I accompanied on their return. Next day returned home to my dear family, after an absence of near three weeks, and found all well, producing the feeling of grateful acknowledgment to the Shepherd of Israel for his watchful care over me and them, and thus preserving us so as again to rejoice in the feelings of affection and love. May we rightly number and value the privileges and favours we enjoy.

30th. Went with my children to Philadelphia, to attend an evening meeting appointed by J. Moore at Green street, which was very large—more than could get seats in the house. It was a satisfactory season, and may be a blessing to many, if rightly improved. Friends in the city appear to be moving in concern for the promotion of the cause of Truth and righteousness in the earth; and these evening meetings (this being the third) appear to have been owned and blessed. They afford an opportunity for many to come, see, and hear, and feel for themselves; and the Nicodemuses of the present

day may be instructed further in the spirituality of the gospel dispensation by these opportunities. Oh! that Friends everywhere may be faithful to the requirings of Truth, as a reasonable return for the great favour and deliverance wrought for them by a mighty hand and an outstretched arm, leading them by a way that a year ago they knew nor saw not, but since marvellously opened before them, as through a Red Sea—so that they have escaped the oppression that was ready to swallow them up, and many are now sitting under their own vine and fig-tree, where none can make them afraid. Truly these may say, "What shall we render unto the Lord for all his benefits toward us?"

First month 6th, 1828.—Attended Middletown meeting, wherein we were favoured together in the evidence of Divine love, and renewed encouragement was vouchsafed to the seeking, wrestling seed.

8th. Have had some expectation of going again into New Jersey to-day, but my bodily powers, with the very heavy travelling, seemed to render it impracticable, so postponed it, and passed the week under various exercises, particularly in deep sympathy with Friends in Ohio and Indiana, as, by a letter received, their sufferings and difficulties are described as greater than ours have been.

16th. Attended the monthly meeting of Friends at Carpenter's Hall, which was exercising. A proposal respecting their having a quarterly meeting established in the city, claimed the attention of the meeting, and a committee was appointed to unite with like committees from the other meetings. But to me it was an exercising subject. Oh! that they had patience. Marvellous have been the dealings of heavenly Goodness toward them in opening a door of escape from oppression, and so far leading them about and instructing them. Now, while young and tender, I feel for their safety and strength, and do verily believe quietness and patience and thankfulness would more conduce toward it, than hurrying forward to undertake the responsibility of holding a quarterly meeting.

17th. Attended Green-street monthly meeting. I fear Friends are sliding too much into the state of a people for-

merly, who, after a signal and marvellous deliverance, "sang his praise, but soon forgat his works." Oh! that all might feel themselves as little children. This is the state in which Israel is called out of Egypt and owned as a son. But how many allurements "call them," how human wisdom is transformed into the resemblance of "the wisdom from above;" so for want of deep humility and patient abiding under the baptisms of the Holy Spirit, there is danger of some new growth springing up, that, like the grasshoppers seen by Amos of old, will devour the second growth of greenness after the king's mowings. In a view of this awful destructive work, the mourners in Zion may yet have to intercede, "Cease, O Lord God, we beseech thee! By whom shall Jacob arise, for he is small?"

On the 18th the general committee met. Among other subjects that occupied the attention of Friends, was one in which considerable zeal was displayed, for collecting an historical account of facts that have occurred during the awful conflict of the separation. This was at first urged as a duty toward our distant friends and the public, who are in want of information, it was stated, respecting the cause and necessity for the separation. Watching carefully the progress of this zeal, which at length drew to the point of separating a committee to collect such materials, and observing the drift of the concern to be too much in the mixture of defending our cause by such exertions, I observed that hitherto a way had been marvellously opened for us, evidently by Divine interposition; that our cause had been pleaded by Heaven, and the hearts of thousands had been opened toward us by the immediate operation of the convictive evidence of Truth; and in less than a year, far beyond all human calculation and anticipation, the concern had spread and prevailed, and the minds of Friends become calm and settled, in the evidence of the rectitude of our concern for peace and gospel privileges. And *now*, after all this, shall we begin to write, and print, and publish to the world, as a body, a statement of the intolerance and oppression that have been suffered by us?—when the same fruits of religious bigotry are spreading far and wide. Shall we *now*, as a society, become historians, in defence of a cause

thus signally owned and protected by Heaven? If individuals feel it a duty to write, let them be encouraged to faithfulness; if they write on their own concern and responsibility, society will not be accountable. Here we may safely leave all anxiety about spreading information of facts that have transpired. Here we may repose in confidence that He who has his way in the deep, in clouds, and even in thick darkness, will make a way for us, even through mighty waters; and we shall know, indeed, that the "Lord on high (exalted in our own souls) is mightier than the noise of many waters, yea, than the mighty waves of the sea."

26th. Set out with James Walton to attend a conference to be held at Caln. Arrived near evening at George Massey's, where we stayed the night. Next morning the conference was attended by a large number of Friends, and much harmony prevailed. Notwithstanding the difficulties of travelling, many Friends from different and distant meetings, actuated by Christian sympathy, assembled here, and were helpful to Friends in their tried situation: "Behold how good and how pleasant it is for brethren to dwell together in unity." And surely, in times like these, when many are wounded in the house of those who have been their friends, it is consoling to feel this unity to be "like precious ointment." In the afternoon rode thirty-five miles to Philadelphia, and next morning, the 27th, by exertions, reached our own monthly meeting. Samuel Blackfan and Edward Hicks attended it and had acceptable service, and the business was accomplished in harmony and peace.

This morning my spirit was oppressed with sadness on account of a once dear friend who continues to denounce me by name in public meetings. Even but yesterday, at his own monthly meeting, I am told he vented his feelings against me. Oh how I pity him! Deluded and blinded by a bitter spirit, like the star that John saw fall from heaven, called Wormwood, by which the waters were made bitter, and many men died of those bitter waters. Under this exercise on account of that dear soul, my mind was introduced into fervent supplication: Father, forgive him, for surely he knows not what he does.

Second month 1st.—Went again to the city to meet a committee on preparing an Address to Friends of the Western country. Abundantly convinced that we are children in experience and stability. Oh! that we were rightly sensible of it. Next day attended the general committee. Saw the need of individual faithfulness to allotted duty—much more profitable than a dependence on others, or on society, even in addressing letters to Friends at a distance. How few epistles written by individuals to meetings or Friends abroad; and why less of this godly care than formerly? Is it because of a custom of making such communications a society concern? This may require examination and improvement.

3d. Friends opened their new meeting-house on Cherry street. It was a large, quiet, and good meeting. To me it appeared desirable that solemn silence might reign, but several communications occupied most of the time, and the meeting closed under a comfortable covering of quietness.

Fourth month 12th.—Yearly Meeting of ministers and elders met. Elias Hicks and Edward Stabler both acceptably attended this meeting. About one hundred and twenty or upwards of each sex were present, and we were comforted together. Vastly different from the meeting twelve months ago of this class of members. Surely we are under great obligations to our Deliverer for such unmerited mercies.

13th. A very rainy, stormy day, and yet the meeting-house at Cherry street was full to overflowing. Dear old Elias Hicks was there, and feelingly addressed the quiet, attentive assembly.

On second-day, Yearly Meeting for business opened. About twelve hundred and fifty men and sixteen hundred women Friends were said to be in attendance, notwithstanding it was outwardly a time of much rain and snow.

At this annual meeting much solemnity and quietude prevailed, especially among the youth. Many precious cementing seasons were vouchsafed us, and the business was conducted and resulted in harmony and brotherly kindness. An epistle from Baltimore Yearly Meeting of tenth month last, in answer to ours, was received and read among us to satisfaction; peculiarly so, inasmuch as our being recognised by

them was strengthening and encouraging to us. To our heavenly Benefactor be all the praise. He is still opening the way for our enlargement, and carrying on his own work by ways and means agreeable to his unsearchable wisdom and communicative goodness.

A committee of men and women Friends was appointed to advise and assist our members as occasion may require during the recess of the Yearly Meeting. This has been found peculiarly useful to Friends in the many painful scenes of trial and conflict attending the separation, during the past year, and a blessing appears to have rested on their labours. Epistles were agreed to be forwarded to Baltimore and New York Yearly Meetings, and a circular one* to be sent to all the other Yearly Meetings on this continent, and to London. This measure was adopted under the persuasion that we are the Yearly Meeting of Friends held at Philadelphia, and that our duty, as such, was to address our distant brethren as heretofore. An epistle to our quarterly, monthly, and particular meetings was also issued. Philadelphia quarter was agreed again to be established, and the meeting closed on sixth-day evening with calmness and peace.

Fifth month 8th.—Our quarterly meeting at Horsham—very large—pleasant, sunshiny weather; very different from the storm of rain, and the awful storm of conflicting passions, feelings, and principles, witnessed in the same house a year ago. The meeting was reminded of the circumstance, and our attention called to a deep searching of heart, that we might see whether in life and conversation we are bringing forth fruits of holiness and gratitude, due for the unspeakable privileges now enjoyed of meeting together in quietness and harmony, while many of our dear friends in various places are still suffering under the confusions and difficulties attendant on their continued connection with their opposing brethren.

This being the last quarter that Philadelphia Friends expect to meet with us, many of them appeared to feel it as such, expressing their attachment, and their gratitude for having found with us an asylum, when dismay and terror seemed to

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* See Appendix.

envelope them, by reason of the trials, the harassing perplexities to which they were subject, the Yearly Meeting having granted them a quarterly meeting, to be opened in the eighth month next. But to my feelings of propriety it is a premature movement, and I cannot yet see that it will tend to the health and real welfare of society. Its origin, I apprehend, is too much connected with a view to the ease and convenience of the creature; and there may be difficulties arising from the present and even childish state of experience and stability of many dear Friends in the city, that will be grievous in their effects on the peace and harmony of society. Oh! that they had more patience, until a state of settlement and firmness had been gained. The result may, however, be different from my anticipations.

It is a proverbial saying that "one-half of the world does not know how the other lives." Such may be the case with some of our goodly Friends who live in their ceiled houses, at home, at ease, full and plenty, with every convenience and comfort that wealth can procure. Lydia P. Mott, having for some years resided near Scipio in New York state, informs, that in those newly settled countries, where Friends are fast increasing, and forming new settlements and meetings, the travelling of some active members in attending quarterly and monthly meetings at great distances, visiting Friends in their retired situations as committees, and attending their meetings by appointments, &c., has been known to occupy full one-half of the year. And as a sample of some of the difficulties which these dedicated Friends endure in their travels, she related the following affecting circumstance. Herself and several others were travelling in winter in a sleigh, in bitter cold weather, when they were obliged to seek shelter for the approaching night, and by inquiry heard of a Friend's house some miles distant, which they reached late in the evening, almost perished with the cold and drifting snow. On calling at the door, inquiry was made who they were, before they were invited into the house; and on finding they were Friends, the lonely woman of the house let them in, but had no candle, and but little fire. The wood was mostly covered up by a deep snow that had lately fallen. Her husband had been

gone for some time to a distant part of the country on business, and left only his tender wife to take care of his stock and family of little children. She, however, welcomed the Friends as well as she could, directed where the barn was, and that they must see to their horses themselves, that they had fodder, &c., while she went out in the snow to cut some more wood to warm the strangers. Having renewed her fire, she then went about preparing some refreshment; her children being asleep in a bed in one corner of the only room the house contained. After the homely meal was over, she told them she would lodge them as well as she could, but she had no spare bed. She therefore gave up her own bed to two of them; the other two, by climbing up a step-ladder, obtained a lodging in an open loft, where the snow blew in upon them, but having a buffalo skin with them, they slept till morning without much suffering from the cold; while the mother reposed with her little children in a kind of truckle-bed on the floor. This woman was educated in a more comfortable manner of life. But such are the necessities of the early settlers of a new country, that they often endure great privations, with a prospect of future benefit to themselves or children. How little we consider the difficulties of the early settlers of the soil on which we now reside, comparatively at ease, in fulness and plenty. And yet, did we rightly number our blessings, the privileges thus procured for us should be gratefully remembered and thankfully estimated.

Fifth month 15th.—Having used much exertion to forward and arrange my business in order to leave home, my bodily powers became so much exhausted that I found it needful to rest a few days. Having the concurrence of Friends at home with my concern, I this day went to the city in order to prosecute a family visit to Friends there, had arrangements made, and next day entered on the service in company with my beloved Friends L. M., S. H., and R. M.

Sixth month 3d.—Went to Crosswicks monthly meeting, to meet my wife and Mary Pike on their return from New York yearly meeting. Several testimonies were borne by strangers present, and the first sitting closed with vocal supplication. It was on the whole a good meeting.

In the latter end of the sixth month, Elias Hicks passed through these parts, visiting meetings, on his way toward Ohio. His company and communications were very acceptable. Large meetings gathered, though in the midst of haytime and harvest. It was very satisfactory to have his company and gospel labours, and no doubt much prejudice was removed from the minds of many of other societies who flocked to hear him.

Seventh month 29th.—At our monthly meeting I opened a prospect of making a religious visit to some parts within New York Yearly Meeting, and some parts of our own. Friends granted me a certificate of their unity with the concern, and thus set me at liberty to attend to it as Truth may open the way.

Eighth month 5th.—Was opened or reorganized the quarterly meeting of Friends held in Philadelphia. It was very large, and favoured with the evidence of Divine regard.

12th. Attended Concord quarterly meeting. It was large and favoured, though to my sensation the energy of Divine life is considerably wanting in many among them. Two memorials were read and directed forward to the Yearly Meeting. Some remarks were made tending to show that love, connected with a concern to promote the cause of Truth and righteousness, had been the origin of written memorials or testimonies concerning the deceased. In the early periods of the Society of Friends, these testimonies were frequently written by the relatives or friends of those removed from works to rewards, and were often prefixed to their works when published. Since that time particular religious concern, or the attachment of affection or friendship, has prompted individuals to write; and these simple effusions of love have been read in their meetings, to the comfort and edification of survivors, and being sanctioned and adopted as the testimonies of monthly or quarterly meetings, became the property of society. After the establishment of this order, private religious concern to write memorials was seldom manifest; and those produced by monthly or quarterly meetings being subjected to repeated criticisms, much of the life and instruction they originally contained was destroyed. Thus the memory of the righteous,

which should be preserved by written or printed testimonies, was in danger of being lost.

In the present momentous effort to regain that liberty of conscience which Truth gives, we may again be set free from the shackles with which we have been trammelled by a gradually ascending hierarchy, even in the Society of Friends. The true liberty of thought, of speech, and of the press, which is entirely distinct from *licentiousness*, may be again restored and enjoyed, to the advancement of the work of righteousness and of the real happiness of mankind. A way, I trust, is opened, and opening, in which the various and precious gifts and operations of the Spirit may be more freely exercised, and become more eminently useful for the edification of the body in love. Among these gifts I hope will be recognised, acknowledged, and encouraged, a talent for that kind of biography, embracing "memorials concerning deceased Friends that may be profitable to survivors," to stimulate and encourage them, especially the youth, to mark or copy the examples of the just and upright, in the full belief that the effect of righteousness is quietness and assurance for ever.

The subject of having a clear and definite distinction, between such as are acknowledged members of our religious society and those that have left us and associated with the orthodox Friends, coming under consideration, and considerable exercise being occasioned thereby in some tender minds, lest under improper personal excitement some may be induced to retaliate disownment for disownments, and thereby not only contradict the testimonies recently published by Friends, but obstruct the progress of that great work of promoting "peace on earth and good-will to men," whereunto we are called. The concern was recommended to the attention of the general committee of the Yearly Meeting, and very fully discussed under the various views of the circumstances with which it is connected. My mind has been much exercised in desire for the peace and harmony of our religious society, that the unity of the body may not be interrupted in our present weak and tried condition; and under this exercise, I have believed the views of Friends on this subject may be harmo-

nized, if we consider that all men are free agents, and that we ought to grant to others the same right of choice which we claim for ourselves. Thus, by considering that there are now two organized societies, who call themselves by the name of Friends; and that each member who has joined the one or the other has only exercised this free agency in making his or her election, and thereby become amenable to one association only, no regular disownment, or dealing with, as on other occasions, is necessary. Hence the fact of such election being ascertained, nothing else is wanting but to enter on the records a minute of releasement to such as have withdrawn. Or, where the records are retained by the opposite party, that Friends make out a new list of their members, omitting such as have left them. This would be adopting the excellent rule, or precept of Jesus: "All things whatsoever ye would that men should do to you, do ye even so to them." How much more comfortable might both societies have been, had our opposing brethren adopted this forbearing, Christian course, instead of all their toil in laying down meetings, and dealing with and disowning Friends, who are not in religious communion with them, nor can in any wise acknowledge their usurped authority.

Having prepared an essay embracing these views and principles, I submitted it to the committee, that, if approved by them, it may be spread among Friends for their relief, and for the promotion of harmony and peace among themselves, and with their opposing Friends. I also further suggested the propriety of Friends making distinct and explicit proposals to those who have separated from us, of our willingness (where Friends have possession of the property) to make an equitable division and distribution thereof for their accommodation, in proportion to the numbers of each who have so made their voluntary election as aforesaid. Thus doing *justly* and loving *mercy* toward them, might open the way for again *walking humbly* together in the fellowship of the One Spirit, which the sincere-hearted of every name, class, society, and nation, who are accepted with God, are brought into. And however unknown or unacquainted with each other externally, or however the mists of prejudice may blind their eyes for a

season, or estrange their affections from each other, so that they may be separated into tribes, and families, and sects, yet, when washed in the blood or life of the innocent nature of the Lamb, and when these scales of prejudice shall fall from their eyes, they will see and rejoice in the harmony of that eternal unity which is centred in God himself, who shall wipe away all tears from their eyes.

Eighth month 17th.—Left home in order to attend the Western quarterly meeting. Rode to Darby, from whence I was accompanied by my esteemed friend, Halliday Jackson; and next day attended the select quarterly meeting held at London Grove, which was a favoured opportunity, wherein my concern was for the proper care and encouragement of the children who are under the preparing hand for usefulness in the church.

The general quarterly meeting was very large; the house was thronged with an interesting assembly, manifesting in appearance and deportment comfortable evidences of simplicity and plainness, of solemnity and attention during the meeting for worship, in which were divers communications tending to edification and harmony. In the meeting for discipline, the quietude was somewhat interrupted by many going out; otherwise, it was a solemn, interesting season, wherein Friends were encouraged to faithfulness in occupying their various and several gifts for usefulness in promoting the work of reformation and vital religion.

While at London Grove, I visited a once valued friend who has joined himself to the orthodox part of society, but is under much trouble and anxiety of mind. He was kind, and seemed desirous of having more conversation on the subjects connected with the division and state of society, than the time then admitted of. He said he had passed many sleepless nights on the occasion, and that he apprehended a way would have been made for the relief of Friends under oppression without a separation, if patience had been maintained. Ah! how many goodly Friends have been led astray so as to join with those whose spirit and conduct they do not approve, because they have been too inactive, and dwelt in a state of quiet and security like the men of Laish of old, who

were dispossessed of their inheritance by the Danites, having with them Micah's graven image and teraphim, and the hireling priest who was glad of their promoting him to greater eminence and distinction. For the delivery of this class out of Babylonish captivity, wherein they are held in a state of gloomy discouragement and anxiety, my spirit has travailed in silent exercise and desire that in the wisdom of God a way may be opened for their deliverance; and which, I believe, will be, as their afflictions are felt to become so grievous, that they "sigh by reason of the bondage." For I yet believe that Saul will be met with on his way to Damascus, in many of those who have been led away, in the simplicity of their hearts, to put their trust in the chariots of those who they think are *many*, and in their horsemen who they apprehend are *very strong;* but at the same time, they feel, at seasons, something pricking their minds and disturbing their false peace. Under this view and hope, my mind has oft been exercised in desire that the devout Ananiases in our day may be preserved in such a state of feeling sympathy with the seed of life, as to be qualified to minister to such as may be brought into the street called Straight, and into that state of fasting wherein they can availingly pray.

20th. Returned homeward, stopping on the way at Chester preparative meeting, wherein I had an open time in declaring some solemn views that presented on the subjects of death, judgment, and those principles of goodness which flow from Christian faith, that render the perfect and upright man acceptable to his God. After I sat down, a Friend remarked that some serious truths had been opened to their view, which he hoped they should improve by; but that to some of them the service of the meeting was over, and he and six other men, and about as many females withdrew, leaving Friends sitting in much calmness and quietude, who soon after proceeded to the business of their preparative meeting.

This is a specimen of the two parts of society meeting in the same house at the same time, which is the case in several places, and which occasions at times some unpleasant sensations; but as Friends abide in the patience, they will experience deliverance.

Called in Philadelphia, and had a short interview with my worthy though deeply tried friend, William Rotch, just arrived from New Bedford, where rigid orthodox measures yet prevail.

After leaving the city, I had a calm, peaceful ride home. My mind enjoyed a heavenly tranquillity in a retrospect of the labours and exercises through which I have passed within a year or two. Gratitude is due to the Supreme Dispenser of every real blessing for the precious feelings of peace and quietness.

Eighth month 8th.—Attended Bucks quarterly meeting held at the Falls. It was a favoured meeting, and a large one. E. Hicks and M. Smith were both set at liberty to perform a religious visit to Friends of New York Yearly Meeting. Thus the vision is fulfilling which was opened to my view when the "Lord of the harvest showed me the salvation of the Society of Friends from under a state of oppression, and that a way of enlargement would open for the spreading of gospel truths through the instrumentality of the faithful, and that "many should again run to and fro, and Divine knowledge should be increased." May an increase of faithful labourers be raised up and sent forth into the harvest, for truly "the fields are white" thereunto.

Ninth month 12th.—Met the general committee, and opened a concern that a visit might be made to the meetings for discipline throughout the Yearly Meeting, in order to confirm, encourage, and strengthen Friends in the maintenance of our Christian discipline and testimonies, so that the work of reformation may be carried on to the health of our religious society, the promotion of the cause of Truth, and the welfare of the human family. This subject obtained much place in the minds of Friends, and I believe might have been profitably engaged in, had not too many views of the subject and of the various concerns of individuals been so much blended together, that the attention of the committee became scattered, and it was left. The manner of the appointment of this committee in the Yearly Meeting is still a subject of regret, believing that by reason of its being appointed or named in the meeting at large, some individuals were placed on it that had better been

omitted, and some others were left off who might have been peculiarly useful at this time and under present circumstances.

I have been much engaged of latter time, in setting my house and affairs in such order, that I might be at liberty to go on the proposed visit to Friends in New York state. The increase of sickness near us, and hearing of its prevalence in various places on the route of the proposed journey, have added to the trials of leaving my family and friends at this time, but Divine kindness and favour have been extended to bring my mind into the feeling of general quietude and resignation, and to commit myself and all mine into the care and protection of the heavenly Shepherd. Much kind attention has been manifested by neighbours and friends, and especially some of the dear children in calling to see me previous to my leaving home.

CHAPTER XIII.

Some memorandums of a journey commenced ninth month 20th, 1828, on which day I left my habitation in Byberry under feelings of near and tender affection toward my family and friends, committing them to the care and protection of Israel's unslumbering Shepherd, and resigning myself to his guidance and keeping in the arduous and important concern and prospect before me. Rode on with my companion Josiah Roberts of Moorestown, N. J., in silence for some time, giving free exercise to those feelings and aspirations that such a parting scene was calculated to produce. Called at Jacob Paxson's, at Abington, took some refreshment, and then proceeded to Samuel Livezey's, at Plymouth, where we were kindly entertained for the night.

To leave home at a time when sickness and fevers were spreading in our borders, and in many sections of our country, rendered the trial of such an absence from my family and

friends more poignant, and especially as I had no expectation of hearing from them for some time to come. This circumstance seemed a renewed excitement to examine the origin of the concern, and the motives for making such a sacrifice and undertaking such a journey. The result of this investigation centered in Divine love, influencing to produce the feelings of "good-will to men," so as for the sake of promoting the real happiness of my fellow-creatures, to be willing to endure privations and hardships on this account.

Attended meeting at Plymouth on first-day, and had some public service therein, which produced peace. William Wharton and John Townsend met us here, and William joined us as a companion very acceptably. Dined at S. Livezey's, and set forward, accompanied by a worthy Friend, Samuel Thomas of Plymouth; went to Providence that evening; lodged at J. Jacob's, and next day had a meeting at Providence, held in the stables, by reason of their being engaged in rebuilding their meeting-house. The meeting was not large, but a comfortable, edifying one. Dined at John Barned's, and went that afternoon, with J. A. for our guide, to Pottsgrove, about fourteen miles, where we lodged at J. B.'s.

We found it very sickly all the way thus far. Bilious fevers and some typhus prevail very much along the Schuylkill, on which account travelling at this season sometimes appears discouraging.

At Providence we learn there are about fifty-three members, but the meeting is not thought to be on the increase, though several valuable Friends reside there.

23d. We had a meeting appointed at Pottsgrove, and notice spread through the town. We had a very comfortable little meeting with only sixteen of the inhabitants of the place. Sickness prevented a number of others from attending. My spirit was borne up above the waves of discouragement, which seemed ready to overwhelm some of the few disconsolate Friends here, and I had the word of encouragement to hand forth to them. We left the place in much nearness of sympathy, believing our visit was useful to ourselves, and might tend to the stirring up of the pure mind in some of them. Rode on a very rough turnpike to Reading, where we halted and

called at J. Jackson's. The town appears to be inhabited principally by Germans, and is rather a noisy place. About seven or eight families have an indulged meeting here on first and third days, and are rather increasing. Went in the evening to Maiden Creek, where we were welcomed at the hospitable mansion of Hannah Lightfoot.

24th. At four o'clock in the afternoon attended an appointed meeting. A considerable number of Friends and their neighbours assembled at the meeting-house, and it was to me an interesting opportunity. The end of my public labour among them was, to excite a close inquiry into the consistency of their lives and conduct with their profession as Christians.

25th. Wrote home, then set out toward Orwigsburg. A little before our arrival there an accident occurred to one of our horses, by reason of the harness giving way, by which we were exposed to some danger and detention, but reached Pottsville that night. This is the great emporium of the coal business, and appears to be a thriving place. Many improvements, buildings, &c. beside the canal, have been within a few years made here in the wilderness, hemmed in with steep mountains and tremendous precipices. In the evening I felt some drawings of love toward the inhabitants of this busy place, and this feeling increased during my waking hours in the night. Next morning found there were several members of our society in the village, and several who had been members, or were inclined toward Friends. To several of these we were introduced, and the opening for a meeting among them so enlarged, that we concluded to intermit our journey and spend the day here, so as to see them together in the evening. In this village there is no meeting for worship regularly held, nor any meeting-house yet built, although the Episcopalians and Catholics have both commenced the building of houses for that purpose. The Methodists have frequent meetings with the miners; and the labors of William Mills and wife, late from England, and of J. Wind, a Methodist exhorter, are said to have produced a very salutary change in the conduct and manners of the lower class of people. Add to these the firm stand that William Lawton, late from New York, has made

against the use of ardent spirits among the men employed in his coal mine and other business.

In this village S. R., a valuable young Friend, teaches a school of little girls. Another school is kept in a schoolhouse, where they sometimes hold meetings. We encouraged the few Friends here to sit down together, especially on first-days, and hold a meeting for worship. Afterward, in conversation, we found that several others of the inhabitants acquainted with Friends would rejoice to have such an opportunity of silent worship. Having leisure, we visited several of these Friends; also went to view the coal mines under the superintendence of J. Lyon, whose wife is a member. Here we saw the wonders of art and nature; were taken under ground in the coal wagon upward of seven hundred feet; saw the miners at work, and then ascended by an avenue to daylight and safety, after, to me, a fatiguing excursion among immense masses or veins of coal. William Mills, above named, accompanied us. He is principal miner, or foreman; has been educated a miner from four years of age. He is an intelligent, religious man. His mother was a member among Friends. His wife also is very intelligent, and possessed of talent and energy capable of being eminently useful; her powers have already been displayed to the great reformation of the miners, eighteen or twenty of whom board with them. She told us, when they came, about fifteen months ago, their persons and whole conduct showed great filthiness and degradation. She soon adopted the regulation that every one should have on clean linen every first-day morning, before she gave him any breakfast. This introduced more cleanliness and order; and the way opened gradually through their example and advice for a reformation, so that now, she says, it is rare to hear any profane language or see any intoxication or quarrelling among them. This woman is a valuable acquisition to the neighbourhood.

In the evening a very large company collected at the "York Stores," of all classes and conditions, miners, carters, mechanics, agents, &c. They were very orderly, and we had a good meeting together, in which doctrine and counsel flowed freely in the unobstructed channels of gospel love. It was

thought many, perhaps two-thirds of them, had never been at a Friends' meeting before. Next day we left the place with peace and an increasing nearness of fellowship with divers of its inhabitants, who manifested much kindness; and a hope was felt that the seed of life was quickened in many minds by this visit.

Hence we travelled over many mountains, and beheld the grand scenery of nature as exhibited in the stupendous piles of rocks and lofty summits of elevated hills, as also the very deep valleys between them, with immense forests uncultivated and uninhabited by man, not seeing a human being nor a dwelling-house for many miles. Thus, over very rough roads, up hill and down, we at length reached Roaring Creek Valley, twenty-two miles. Called at Jeremiah Hughes's; then went to my cousin A. Hampton's to lodge. It was nearly dark when we arrived. The kindness of the family was exhibited in rendering us welcome, and several of their brothers and sisters coming in, it was a season of renewing our acquaintance and friendship. My uncle, J. Hampton, removed and settled here about the year 1794, having a large family of children. His desire to provide for his offspring induced him to venture among the new settlers in the wilderness, but the soil is not the most fertile; and though he purchased a large tract of uncultivated land, so as to furnish employment for his sons, yet the privations of suitable society, and the rough manners of the wilderness, have had an effect on their children, so that now several of them have very little appearance of Friends, and most of them have married out of society. Their condition, and that of their children, excited my near sympathy, and introduced a train of serious reflections on the changes and vicissitudes of human life, and the various passions and principles that operate in the mind of man in pursuing his course through this vale of probation.

28th. The meeting at Roaring Creek was well attended, considering the short notice, and the little animation among Friends in spreading information. Great openness appeared among them to hear the truths of the gospel, and their minds appeared solemnized and comforted together. So we left them under renewed feelings of love, and peace, and good-will.

At Roaring Creek there are but few Friends, the meeting having been on the decline for some years. The old people being mostly gone, removed either by death or emigration to other places, and their children having intermarried with those not in membership, many of them have left the society, and their offspring now carry little or no mark of the plainness of Friends, either in appearance or language. No ministering Friend has lived there for near twenty years past, yet there remains so much life among them that some have been received into membership, and the meeting has been kept up. This is cause of thankfulness and encouragement.

In the afternoon had a very full meeting at Catawissa. It was a satisfactory opportunity, affording peace to our minds, and hope the preaching of the Word, in the evidence of Divine authority, reached the Witness in many minds. May the glory and praise ascend to Him whose presence was felt to be near us, and to fill our hearts with love and good-will to all, without respect to names, sects, or parties.

29th. Accompanied by our kind friend B. Sharpless, we went on to Fishing Creek. Dined at C. E.'s, and opened our prospect of a meeting there. Our worthy, hospitable friend soon went out and brought in two of his neighbours, valuable Friends, who consulted on the subject, and agreed to promote a meeting.

30th. Attended a meeting appointed for us at Fishing Creek meeting-house, a comfortable opportunity, in which doctrine and counsel flowed to several states and conditions among the people. Dined at J. G. R.'s, and then attended a meeting at Greenwood, which was held at the house of Ephraim Parker. It was very much crowded, and to some of us, at least, a very good, comfortable meeting. Friends here have their trials. The sincere-hearted among them are mourning in secret, and some of their hearts are ready to faint in prospect of the troubles that seem to be enclosing them around. My spirit entered deeply into the feelings of brotherly sympathy with them, and my intercessions were offered for their preservation in the hollow of the Divine Hand until these calamities be overpast.

Tenth month 1st.—We set out, accompanied by our kind

friend H. B., who said he could not be easy to let us go away alone. He therefore showed us the way toward Berwick, about thirteen miles, to William Thomas's. Here we dined, and then parted with Henry in near unity and tender sympathy. I had some conversation with him on the state of society, and was well satisfied with the concern which he manifested for the preservation and promotion of peace, and harmony, and love, objects always dear to my heart, and increasingly so in this journey. Sickness prevails along the Susquehanna, where they are cutting a canal, so that we had to ride three miles through a heavy rain to find lodgings, because there were so many sick at the house where we had designed to tarry. Oh! that the admonitions of Divine Providence might be more deeply felt and regarded in these dispensations of affliction, that the inhabitants of the land may thereby learn righteousness.

Next day pursued our journey alone through Wilkesbarre, up the east side of the Susquehanna. Called at a post-office about eight miles higher up to inquire the way; there came out a man who appeared to take interest in us, and invited us to come into his house. On our declining this, he told us he was a member of the Society of Friends; that he came from Ireland about seven or eight years ago, but had never given in his certificate, because of his remote situation from meeting. He and his sister lived together, and appeared glad to see the face of a Friend. We proceeded a little farther, and stopped at a tavern to feed our horses; found an intelligent woman, whose husband was absent. They had seven children, and the whole family are members of a monthly meeting near the North River—descendants of J. Coutant, several of whose children I was acquainted with when in that country. The situation of these two families, settled on the banks of the Susquehanna so remote from Friends, claimed my serious consideration, and feeling of near sympathy and solicitude. This afternoon we travelled up the Lackawannock, over very rough roads, till we arrived at S. G.'s, where we were very kindly entertained by himself and his worthy wife, who is a member among Friends, and a friend indeed—an Israelite in whom there is no guile. She feels her lonesome situation in

respect to the company of Friends, being forty miles or more from any meeting; but every first-day she sits down by herself to wait in silence, and is often favoured with the Divine presence, to her comfort and peace. She mentioned very feelingly her satisfaction in our visit, and a little opportunity had with her at parting, which was cause of encouragement to my mind. Hence we travelled on steadily during the day, and reached Montrose, in Susquehanna county, in the evening. Here we found letters from our families at home, which were received with thankfulness and renewed encouragement to proceed in this arduous journey, in that Divine Providence continues to preserve them in health, and to watch over them and us for good. Here another trial attended; my horse appeared to have foundered by drinking cold water, so that it seemed likely we would be brought into difficulty in prosecuting our journey. We had him bled copiously, and next morning he was so much better that we set out slowly, and reached R. Rose's mansion about one o'clock P. M. During this morning's ride my mind was deeply exercised in a travail for the arising and growth of the seed of life in the hearts of the children of men, and especially in the agitated minds of my fellow-professors of the Christian name. Under these feelings the spirit of supplication was poured upon me, and my heart melted in contrition before Him who sees in secret, and I rejoiced in the renewed evidence of his love, his mercy, and goodness to the children of men, and my tears were poured out before him. After dining with R. R. and family, and viewing some of his improvements at the head of Silver Lake, we went on to S. L.'s, where we were kindly entertained during the night.

On first-day, the fifth of tenth month, attended Friends' meeting at Friendsville. It was small. Little notice had been given; the chilling influence of detraction seemed to have closed the streams of that love and unity which become the followers of Christ. I sensibly felt the obstruction, and silently mourned over the desolation that is spreading among Friends, and felt even among the few members here, so remotely situated among the mountains. Only seven families reside here. My spirit was bowed in deep exercise for their

present and everlasting welfare, and though in my communication I felt sensibly the difficulty of stemming the current of prejudice in some present, yet I was helped forward to my own relief, and to the dispelling of some of those mists that seemed to darken some minds. After meeting, a person met me, and with his daughter, a tender-spirited young woman, who had been much tendered in the meeting, very cordially took me by the hand, and gave me a pressing invitation to dine and lodge with them. The father inquired my name, which I gave. He seemed struck with sudden surprise, repeated it in a tone of disappointment, and immediately turned abruptly from me; here was the effect of prejudice. We dined with J. Mann, whose heart and house were open to receive us with gladness and genuine hospitality. Before we arrived there, we overtook a young woman of gay appearance who had walked four miles to meeting, over very rough, hilly roads, and was now three miles on her way home. She accepted an invitation to ride, and informed us that she loved to go to Friends' meetings; thought it no hardship to walk, though her relations were opposed to her going. She expressed in much sincerity and simplicity her wish that we would stay till another first-day, and be at meeting again. Said she endeavoured to live so as not to offend her heavenly Father, and other expressions evidencing a tenderly visited mind, though under circumstances very unfavourable to such a tender state. Her mother had been gone from home about a year, and resided among her relations in Connecticut. At her departure, she gave this daughter strict charge not to go to Quaker meeting. But she feels most peace in doing what she believes her duty. My feelings of tender solicitude were awakened toward her, and I could reflect on the wide difference between her destitute condition and that of my own dear children, and very many of the highly privileged daughters in our religious society. All that seemed in my power to do, was to give her some affectionate counsel to faithfulness, and to put her trust in God, who would be a Father to her. I also recommended Friends to be mindful of her. This afternoon Daniel Richards and his wife Lydia, a daughter of good old Abel Thomas, came upward of two miles on foot to see us,

and we were mutually glad to see each other. They appear disposed to stand firm in their profession of the Truth.

On second-day morning, we took an affectionate leave of these kind friends, called at J. Lord's for our baggage, had some friendly conversation with him on the state of society, and felt a renewal of love and friendship in the unity of the one Spirit; under which we parted, and had the expression of their desire that the blessing of Divine preservation might attend us on our journey. We proceeded on our way alone down the Choconut valley, over very rough roads, through an unsettled country, about fourteen miles, till we reached the Susquehanna River, then turned down the course of this beautiful stream through a settlement of excellent land about ten miles; crossed the river, and went through the pleasant village of Oswego, where we entered on the Ithica turnpike, a very level, but rough road. We seemed now to have got past the mountains, and entered a more fertile country, abounding in grass, and fruit, and good buildings. We stayed the night at a very good inn, wrote home, and next morning went four miles to breakfast. Dined at Ithica, and inquired the way to Hector, in order to visit Friends there. Ascended a very high hill, and came to a very fertile country. After travelling about six miles, we found a man bearing the name we were inquiring for, (it having been furnished us before we left home,) but he was not a member. It was now near sunset, and we felt anxious to find a lodging-place for the night. Went on till we came to the house, and saw a decent-looking woman, whom I asked if we could have accommodations for the night, as we were strangers from Pennsylvania and weary with travelling; she said the house was small, but perhaps she could lodge us on a pinch. I thought the prospect a discouraging one; a small one-story log house, with only one room, in which was a bed, and household and kitchen furniture, and six or eight children about the door. Her husband was at the barn, whither we went to see him; he told us he was not a member, but seemed willing we should go in. We inquired for a public-house, when he showed us the house of his brother-in-law, about half a mile off, who he said was a member. Thither we went. No one came out to meet us;

but at length we found his wife, and asked for lodgings as strangers from Pennsylvania. She said we could be accommodated, that they did not usually turn people away, but that her husband was out in the woods. It was now nearly dark; the friend came in, put up our horses, had a fire made and a good supper set for us. He manifested much hospitality, and my companions and himself passed the evening in social converse, but no mention was made of the affairs or state of society. The wife waited on us with kindness, but was much reserved. My mind was silently exercised during the evening, and I felt as a stranger entering on an important engagement for promoting the welfare of my fellow-creatures. There seemed to me a cloud hanging over us, but knew not on what account. We, however, learned that their meeting was to be held next day about five miles off, and signified our desire to attend it, to which no objection was made and no encouragement given.

Fourth-day morning we rose early, and proposed going on to C. C.'s near the meeting-house to breakfast, but the friend with whom we lodged prevailed on us to stay for breakfast at his house. We accepted his invitation as an act of kindness. Soon after we had taken some refreshment, our horses were harnessed, and just as we were ready to set out alone, (for he excused himself for not accompanying us,) he told us it was their monthly meeting day, and that they were all on one side there; that he thought best to inform us, as he learned by my name that we were from the other side. He said they were all quiet, and did not want any disturbance or division. We told him our object was to promote love, and peace, and harmony, and not contention and division. I then inquired whether he thought we might attend their meeting without giving offence; he signified we might attend the first meeting, as it was public, but he doubted it being best to stay the meeting for business; but as we were going to his father-in-law's, we had better converse with him.

We then went on, pensively revolving in our minds the trying circumstances in which we were placed. Through much toil and exercise of body and mind, we had travelled thus far to visit Friends in love and good-will, and now the way ap-

peared closed against us. Reached C. C.'s, and after some conversation I told him I felt easy to leave him; that though I felt much love and good-will toward Friends there, I was not disposed to intrude or impose myself upon them; that I should follow the example of the Master and his disciples formerly; when they were not received in one place, they went to another: and thus bid him farewell. We went on slowly; my mind was covered with mourning on account of the spreading and prevailing of the spirit of talebearing and detraction. Crossed the Cayuga Lake in a horse-boat, and arrived at T. Hutchinson's toward evening, and it seemed like again meeting with bone of our bone and flesh of our flesh.

Next day, being ninth of tenth month, after a morning of deep exercise, we attended Scipio week-day meeting. Notice had been spread, and the meeting was attended by divers neighbours and professors. We had a good meeting. May the praise be ascribed to Him who is mindful of his little ones, and who gave ability to labour in word and doctrine to our mutual edification and comfort. We went four miles to dine with A. Coffin, at Aurora, on the banks of Cayuga Lake; were kindly entertained by her and R. B., a young woman who teaches a boarding-school of girls in her house. We also visited an afflicted widow, and then went to J. M.'s to lodge, where we had the company of several dear Friends.

On the 11th, being sixth-day, we had an appointed meeting at Salmon Creek. It was a favoured opportunity, in which was illustrated the excellent character and consequent blessing of Joseph, with an application of his example to Christian professors of the present day. Dined and lodged at J. Halstead's.

On seventh-day he set out with us, taking his horses, and we rode forty miles to De Ruyter, where we put up with B. Mitchell. On first-day, had a large and satisfactory meeting in Friends' meeting-house at that place. Lodged at E. Otis's, and next day pursued our course back to Sempronius; put up at J. Kenyon's, and here met with H. Pearsall, an aged Friend of eighty-two years, who came among Friends from the Baptists. He related to us the circumstances of his leaving that society, and the tender manner in which they

dismissed him from among them, still allowing him the privilege of a brother. He appears green in old age, and alive in the love of Truth. Friends are much tried in this place. Wherever we go, the conversation is almost exclusively about the state of society. It is a day in which those who travel for the promotion of peace and good-will to men had need to dwell deep in a watchful care to feel after the preserving power of Truth, that they may indeed be wise as serpents and harmless as doves. My spirit has been much baptized into a silent travail with the afflicted, oppressed seed of life in the minds of my fellow-creatures, out of meetings as well as when assembled, and not engaged in testimony among the people. Hence, much of the conversation that I am obliged to hear, and sometimes to share a little in, for civility's sake, is painful to my mind; yet I feel it best to be patient, and endeavour to dwell in the tent of a quiet mind.

On our way to De Ruyter, my companion J. Roberts was taken unwell, complaining much of cold; and although he procured some medicine, and was well enough to sit meeting on first-day, yet his disease continued, so that we judged it best for him to return to Scipio, where he might rest and be nursed. He bore the ride (upward of forty miles) without much increase of his disease.

On third-day morning, after a stormy, windy night, it grew cold, with snow-squalls, and we had a very small gathering. After this meeting, some of the people were heard to express their disappointment. From what had been told them of Friends, they expected to hear nothing but railing against those who differed in opinion from us; instead of which, all was love, and peace, and good-will. Great satisfaction was felt and expressed by them, and their countenances bespoke it. To me this little meeting was encouraging, in the evidence I had of the seed of Jacob being alive in the minds of many people, and that it would arise in the Lord's time.

Rode eight miles, part of it up the Owasco hills—about a mile of rough and steep ascent—facing a cold wind, with snow-squalls, till we reached J. Sutton's, where we were kindly entertained. On these Owasco hills, in sight of the lake of that name, are abundance of chestnut trees, and the people,

men, women, and children, with wagons, baskets, bags, &c., were assembled from many miles distant, to gather nuts—the high winds of the two preceding days having blown down vast quantities. It was supposed one hundred bushels were gathered by them.

In the evening, called at Nehemiah Merritt's. His wife received us kindly and set us an excellent cup of tea, to which she appeared to welcome us, but the openness of pure love and unity that once was felt between us now seemed obstructed. Some little conversation, however, near the close of our visit, relative to the present trying season, seemed to revive some of those endearing sensations of peace and harmony, which tended to weaken, at least in some degree, the bars of prejudice, and we parted under these softening impressions. My heart was affected with compassion and tenderness toward her and her deeply-tried husband. Ah! how many sighs and tears in secret are occasioned by the prevalence of a harsh and bitter spirit.

Returned to lodge at J. M.'s. Found J. Roberts quite unwell; procured a physician for him, and then William Wharton and myself were taken by our kind friend J. M. to North Street, to attend a meeting appointed for us there. It was pretty large, though to myself not so lively as some others. Here we met with M. S., S. B., and B. S., from Bucks county, on a religious visit to these parts. We were mutually glad to see each other. Dined at T. Alsop's, and back to J. M.'s to lodge. J. R. appeared better.

Tenth month 16th.—Attended Friends' monthly meeting at Scipio. M. Smith appeared in testimony, and then some labour fell to my share in that line. The business was conducted with harmony and some energy, there being a number of lively-spirited Friends here; but they have need of care lest their zeal against those who differ from them carry them too far. It appears by their minutes that a separation took place in the seventh month last, about one-fourth leaving the house. A minute was now produced by a committee appointed for the purpose, expressive of the circumstances, couched in pretty severe language. The meeting was about to adopt it and enter it on their minutes, when I reminded

them of Noah's sons, who took a garment, laid it on their shoulders, went backward, and covered the nakedness of their intoxicated father, who had once been an upright man; and that it was likely some of those who had left them in the accusing manner which they had described, might once have been their dear friends, &c. Much solemnity covered the meeting, while thus pleading for the exercise of charity and tenderness; and many Friends appeared to unite with the spirit of moderation and forbearance toward those who had left them. So the subject was returned to the committee, and the cause of mercy and peace was promoted.

Dined and lodged at J. Searing's. Next day went to W. S. Burling's, at Springport, and had a good, open time in an afternoon meeting at Friends' meeting-house at that place, to which came many sober neighbours, who appeared by their sobriety and quietude to be acquainted with silent waiting; and my heart was enlarged in love toward them and the few Friends of that little meeting. Lodged at Wm. B.'s, and next morning set forward ten miles to Auburn. Dined at A. Cook's. My mind was much exercised. Friends of our company and some others had suggested having a meeting here in the evening, but to me a cloud seemed to cover it. The state-prison was in sight, containing upward of six hundred prisoners, and several Friends went to visit it; but my mind could not enjoy the indulgence of curiosity nor any thing else, till it became settled in a prospect of going forward to Skeneateles, after which M. S. expressed her desire to have a public meeting with the inhabitants of this large, busy town. I felt easy to stay and attend it. Martha was favoured in testimony. I was silent and satisfied. Lodged at Auburn.

First-day morning, 19th.—It began to snow about eight o'clock, and we had a snowy ride eight miles to Skeneateles, to Friends' meeting there. M. S. appeared in testimony, and then way opened in the life and power of Truth to relieve my mind in addressing several states present. It was a meeting eminently favoured, and many minds were sensible of the goodness of Him who is calling his seeking children to dwell deep in humility and faithful dedication to his requirings.

Dined at William Willet's. My prospect opening toward

Black River, northward, called at L. P. Mott's neat and comfortable dwelling, very pleasantly situated a little way from the shores of the lake, the grounds beautifully sloping with a gentle descent to the edge of the water. She was not at home, being almost unremittingly engaged in attending to the concerns of society and the promotion of the cause of Truth and righteousness. So we spent an hour or two with her son, and then returned to William Willet's to lodge. He gave us an account of part of his journey to Canada, to visit the scattered Friends there, more than twenty years ago, when this fair land was nearly all a wilderness, and when they had to lie out in the woods twelve nights for want of a house to shelter them, having four women in company. Their provisions were all expended before they reached the settlement of Friends; but through all their hardships of a three months' wilderness journey, much of the way on foot, they were preserved, and had cause of gratitude for Divine support and providential care over them in their toil and labour of love toward their scattered Friends. Ah! how little exposure of this kind is now suffered. How many are dwelling as in their ceiled houses, and how many widows and fatherless are by them neglected.

On second-day morning we took the turnpike, and passed through several villages, till we came to one called Syracuse, newly sprung up on each side of the canal. We called at a lofty, four-story hotel, elegantly furnished; dined in a room fifty feet long by twenty-five in width, where a table was set that would serve for eighty persons. The walls were covered with paintings of various scenery, ornamented with "every hue that reflected light could give." Ah! how would John Woolman have felt here. My mind was turned to think of Him who had not where to lay his head, and who came to redeem men from a life in such vanities; and yet how little redemption is effected. Ambition, avarice, wealth, luxury, idleness, vanity, and dissipation, seem the grand idols of multitudes of the human race.

Here the canal furnishes business to the enterprising spirit of ambition. Large storehouses are built, and more are being erected. Elegant dwelling-houses and other splendid edifices are rapidly increasing, and it appears like a very busy place.

It is considered as exhibiting great improvement, and excites much praise, tending to feed the pride and vanity of those who thus "spend their money" (or the money of others) "in that which is not bread, and their labour for that which satisfieth not" the vacuity of the immortal soul, made to feed on angel's food and aspire to eternal life. The industry of man may be properly exercised in cutting canals, and turning the waters into courses not formed by Nature for their current, thus serving the conveniences of many distant parts of a country, in the useful concerns of an humble life; and this may as lawfully be done to a distance of three hundred miles as to cut a race or canal forty rods in length, for the purpose of conveying a stream of water to turn a grist-mill. But whenever the bounds of real utility are passed, the avarice, pride, and lusts of men, may convert the choicest gifts of Heaven into curses, and so abuse the powers intended for their comfort and happiness, that misery and wretchedness may be increased instead of diminished.

As my reflections have been repeatedly occupied with this wonderful achievement, (the canal,) and as I hear almost universal encomiums passed upon it, I have been induced to fear that it will prove a serious injury to many parts of the country through which it passes, not only in aiding to produce fevers and sickness that may shorten many lives, but by the facility of introducing luxuries and superfluities in a newly-settled country, create wants before unknown to the laborious and useful part of the community. Add to this, the introduction of the wealthy, who settle among them as noblemen, and live in city style almost among the stumps of the late forest, forming distinctive grades and classes in society, which are at variance with that simplicity and equality which usually and very properly characterizes the hardy, industrious settlers of the wilderness. And yet, tempered with Christian humility and meekness, such might be eminently useful would they example others in a plain, simple, and industrious way of living. This, however, is rarely the case.

During two days' ride through this newly-settled and settling country, my mind was much occupied with considerations on the state of society, as well civil as religious, and

some gloomy and discouraging views occurred in regard to the prevailing of a spirit of libertinism and a spirit of pride and self-exaltation. Alas! what devastation has been made in religious associations by the prevalence of a spirit of selfishness, bigotry, and intolerance. How many suffer under ecclesiastical tyranny, even in this land of boasted liberty of conscience. How many are led away into party spirit, heats and passions, and doubtful disputations, by the artifice, influence, and menaces of others. But again, when the cloud is a little dispelled, there is evidence of the arising of light, and that Jehovah is on his way, turning and overturning, shaking and rending among the nations, and preparing a way in the hearts of the children of men for the coming of his glorious kingdom of peace and love.

Lodged on second-day evening at a village called Chittiningo. I was closely engaged in writing home during the evening, but at several times felt as if there was a seed in that place that was worthy of a nearer acquaintance. Next day pursued our course over a very rough, unpleasant turnpike road to Utica, a large town on the Mohawk. The canal also runs through the town. There we stayed the night.

Tenth month 21st.—This morning my kind friend William Wharton took boat on the canal, in order to return to his dear family and friends. This was a close trial to me, but I was enabled to give him up, and commit myself to Divine guidance and protection. William has travelled with me in much unity and sympathy, for four weeks and upward, over a rough country, nearly six hundred miles. His company and kind assistance have been cordially acceptable and comfortable to me. May Heaven reward him with the riches of peace and Divine consolation for this act of pure friendship and dedication.

At Utica received further information of the tried state of Friends hereaway. The unwearied efforts of some to spread pernicious books and evil reports, have entangled the minds of many innocent, goodly Friends. Much distress and anxiety have been brought on families and on a number of small meetings in this quarter. Even the few families in Utica have divided; four or five families have left Friends,

and hold their meeting in the afternoon of first-day, in the same house, and on fourth-day, instead of fifth. Thus one house accommodates them all, though no mutual agreement has been adopted. The house was built principally by contributions collected in New York by Elias Hicks. Most of the members here are in low circumstances. They have had a meeting here little more than a year, and now the rending spirit has divided it into two parts.

22d. No way opening to get to a meeting of Friends today, and the weather being favourable, we set out for the Black River settlement, a distance of near eighty miles. Travelled through a country of various soil, but not much hilly; part of the way a heavy sand, part alluvial, and part limestone land. Heavy white frosts for two mornings past; the day clear and pleasant.

My health mercifully preserved, and my mind much occupied with compassionating the situation of many poor families scattered along the road, contrasting their wretched hovels without chimneys with the costly, fanciful, large buildings and tawdry spires, or steeples, erected in almost every village.

Called at a spacious tavern at Boonville, to put up for the night, having travelled upward of thirty miles. Here were a number of men collected on account of a lawsuit between a father, near ninety-two years old, and one of his sons; the son was the plaintiff, and they had lawyers employed, and a magistrate's court to determine the disagreeable controversy. At first the prospect of a quiet entertainment appeared gloomy. I asked for a private room, but all were occupied except the dining-room; and in this we passed the evening, mostly alone, except, sometimes, the company of the landlord, an intelligent and well-bred man, who exceedingly regretted the circumstance of his neighbours' contention. In the adjoining room there was sometimes a little loud conversation, otherwise the house was very quiet; and though the court sat till late, all dispersed in quietness, in seasonable hours. The inns on this state-road are generally kept by men of orderly, moral character; and I do not recollect, since being in New York state, of seeing one instance of intoxication at a public house.

Next morning set out early, and rode seven miles to break-

fast at a tavern, then proceeded on our way to Lowville, fifteen miles. When we arrived at the edge of the village, we saw several plain-dressed people going home from meeting. Inquired of a villager the way to T. T.'s. While in the act of inquiry, saw a Friend approaching us, whom I recognised to be G. P., who took us to his house, where we dined, and received the first intelligence of a separation having taken place among Friends here, and that but a short time since. After dinner, I proposed going to see my friend T. T., but G. P. endeavoured to dissuade me, by telling me that he and all his family were orthodox. I told him I must go, that T. T. had been my intimate friend from our childhood, that we were educated and brought up in the same neighbourhood as brothers, that our friendship had been mutual till he removed to this country, and that I knew of nothing that had interrupted these feelings since, and should not now, on account of a diversity of opinion, shun him and his dear wife, whom I had esteemed as a sister. G. P. then consented to our going, and accompanied us to his house, about two miles off; but the Friends were not at home, so George left us there. Elizabeth first returned, and received us with cordiality and affection. In the evening her husband returned, but it being candle-light he did not at first recognise me; he however bade me welcome, and several neighbours coming in, the evening passed in friendly conversation, and mutual inquiries on many subjects, carefully keeping society affairs out of view.

G .P. had wanted to know my prospects, but I had no freedom to say any thing on the subject till I could see what Truth pointed out. T. T. and his wife are the only elders of this meeting, and it opened clearly to me to consult them as my particular friends, and as though no division had taken place. So in the evening, after the family had retired, I had a conference with them alone; told them I had come to visit Friends in love, and in order to promote peace, and harmony, and love; that I was entirely ignorant of the state of Friends here till G. P. informed me that they had separated; and that he and his wife were among the orthodox, who held their meetings at two o'clock on first-day, P. M., and on fourth-day instead of fifth, leaving Friends to hold their meetings at the former

established times, and so the same house accommodated both, which I approved, if a separation was unavoidable, but I exceedingly regretted that in their remote situation, and considering the fewness of their numbers when all together, that they had separated at all. Thomas wept, and said it had been a grievous thing to him, that he had lost much sleep on account of it, and believed they should not have separated had it not been for one individual, but as things were he did not see how it could be otherwise. I then proposed going on next day to the other settlements, and that he should accompany me, being well acquainted with the roads, &c., and no strait in my mind on account of his being orthodox. I believed there would be an important use in it, tending to show our continued unity of spirit, and to remove some prejudices, and also tending to reunite the parties hereaway, many, if not all, of whom are much ignorant of the causes of separation. Thomas said he would consider the proposal, and answer me next morning. His feelings appeared to assent to it, but his prejudices opposed it, and a severe conflict of mind drew tears from his eyes, while his tender-spirited wife encouraged him to go with me. Another proposal I then made respecting a meeting at Lowville on my return. As my love was to all without partiality, I proposed to have a meeting in Friends' meeting-house on third-day next, and that general notice should be spread, and asked him whether he would speak of it at the close of the orthodox meeting on first-day, and get Friends to do the same at the close of their meeting. But though he assented to the proposal of my having a meeting, he objected to its being spoken of at the close of their meeting. He said, however, that he would give information in such a way that all might have knowledge of it, and every one do as he thought right; and further, he counselled me in respect to my proposed journey to Brownsville and the other meetings, and pointed out the arrangement for me to pursue with evident feelings of interest and friendship. He did not accompany me in the morning following, though he freely undertook to have notice generally spread of my being at meeting at Lowville on my return, and to him I confided the whole care, in which he appeared to be faithful, as the sequel proved.

On sixth-day morning we set out alone, to travel over a strange road (to us) thirty-two miles to Brownsville, a circumstance that T. T. in former days, or with his former feelings and friendship, I am fully persuaded, would not have suffered. The evidence of this change, and the causes of it, with the disappointment of finding these dear Friends led away by prejudice, and contemplating the sufferings they have endured, and will endure to a much greater degree—all crowded my mind with painful feelings of deep commiseration, and the miseries and afflictions of my once fellow-professors melted my heart into silent sympathy and travail, for the redemption and enlargement of the seed of life in the minds of my fellow-creatures.

During these days of lonely and pensive travel, the atmosphere was loaded with an increasing mist of smoke, that became at length so dense as to obstruct the sun's rays from producing any shadow, and to prevent our seeing hills or woods at about a mile distant. It had the appearance of what is usually called Indian summer. The roads were very good, and after calling at a Friend's house, about ten miles from Lowville, and leaving word to have a meeting appointed in a schoolhouse hard by, for our return on second-day, we went on through Watertown to Brownsville, where we arrived about sunset. Watertown and Brownsville are four or five miles apart, situate on the banks of Black River, and having the advantage of the falls of that river, abound with large and extensive manufactories, and appear like very flourishing towns, having a number of fine buildings and ornamented steeples, which bespeak more self-exaltation and the gratification of a vain mind, than appears to me to comport with the meekness, self-denial, and humility of the faithful followers of the Lamb.

In and within a few miles of Brownsville, there are about twenty-five members residing, who are Friends. A few years ago they had an indulged meeting, but by some arbitrary proceeding of a few Friends at Le Ray it was discontinued, and these families left destitute, being sixteen miles or more from Friends' meeting. My concern in coming here was to have them all collected with their neighbours, and to hold a meeting at ten o'clock on seventh-day, A. M., but there seemed

nobody to take sufficient interest to promote such a meeting, though I mentioned it several times during the evening. My companion, J. R., then took his horse, procured a saddle, and went four miles to the house of an old acquaintance, where he stayed the night, and nothing was done till next morning. I was closely tried, but found patience and resignation necessary in my lonely state, and had a good night's rest.

On seventh-day morning, the 25th, it rained very fast, and was a dark, gloomy morning, outwardly and inwardly. Near breakfast time J. L., a young Friend of the village, came in and said he had been very busy in procuring a place and spreading information of the meeting, but that divers could not attend, owing to other engagements, much to their regret. The place procured was a large steeple-house in the village, but the rain increased, and every thing looked discouraging. My companion had not returned, and I was left alone, and no one came even to show me the way to the place of meeting. At ten o'clock, however, I took my umbrella, inquired the way, and through a heavy shower went on foot and alone to the house. The clouds and smoke, commingled, produced an increasing darkness in the atmosphere, and the rain, being discoloured by the thick smoke, stained what it fell upon, so as to leave a visible mark. At the steeple-house I met with the young Friend before mentioned, who showed me the way into the clerk's seat, where I sat down on an elegant cushion; the desk also was richly ornamented. The pulpit overhead I did not notice, for all these gaudy appendages of human pride and priestly vanity were far from affording consolation to my tribulated mind; they attracted but a momentary observation—barely sufficient to give the above description, and excite my pity for the blindness of my fellow-creatures. J. L. sat eight or ten feet from me, no one else was nearer, I believe, than as many yards. The rain was pouring down; and from a leak in the lofty steeple over my head descended a cascade of drops in rapid succession, striking the floor a few feet from my seat, with a noise that could be heard over the whole house, and prompted a man to bring his umbrella and place it so as to receive the drippings with less sound. A very small meeting collected and scattered themselves, one, two, or three in a

place, up-stairs and down, over the house—amounting probably to between twenty and thirty in a house of sufficient dimensions to contain as many hundreds. After a while my mind was livingly opened, and I arose with the expression that a Christian should never give way to discouragement when endeavouring to perform his duty. The subject was opened, illustrated, and connected with various views tending to encourage the sincere-hearted and inform the seeking mind, and was followed by a peaceful calm and renewed consolation in the evidence of Divine love and goodness attendant.

Soon after I sat down, the darkness, which had been accumulating for some time, became so thick that one could not recognise the countenance of another at a few yards distance, though the house had very large high windows in abundance; and when meeting closed a little before twelve, we could discover candles burning in many houses in the village, and a large cotton factory was lighted up as though it were night. We dined by candlelight at twelve o'clock. Though the rain had abated, the clouds appeared very dark, with apertures of a gloomy redness, occasioned by the smoke. It was literally "a day of darkness," such as I never before beheld; "a day of darkness and gloominess, a day of clouds and of thick darkness." My companion and several Friends did not reach the meeting until near the time of the close, owing to the storm. After dinner we set out, having G. J. Knight for a guide, (the roads being very wet and slippery,) and travelled sixteen miles to J. Strickland's house, where we arrived about dark, having passed over about five miles of very difficult road near Le Rayville. In one place a tree had fallen across the road, and no way but to go over it, which was effected by gathering logs and making a bridge. This part of the road furnished a striking picture, or rather specimen, of the difficulties of early settlers in travelling from place to place, and gave me a renewed feeling of sympathy toward them in some of the trials attending their temporal concerns.

Notice having been promptly and industriously circulated by two or three lively-spirited Friends, we attended Indian River meeting on first-day morning. A considerable gathering, and very attentive. It was a good meeting, in which

doctrine and counsel flowed freely in the love of the everlasting gospel, and many minds I trust rejoiced in the goodness and mercy of Israel's unslumbering Shepherd, manifested to us this day. Friends here are quite a minority of the members, but continue to hold their meetings regularly, and if faithful, will give such demonstration of their faith, by their works of meekness, gentleness, and love, as will gain a place in the minds of others. After I sat down, a young woman arose and adverted to the state of David and Saul; the former had suffered much by the envy and persecuting spirit of Saul, but at length the house of David grew stronger and stronger, and the house of Saul weaker and weaker. So be it, saith my spirit.

A meeting being appointed for us at Le Rayville at three o'clock, eight miles off, and over difficult roads, we set out immediately after the close of the morning meeting, and without taking any dinner but some cakes as we rode along, we reached Le Rayville about the time appointed. Only one or two Friends remain firm here, and yet the house was crowded with people. It was a blessed, heavenly meeting. Truth rose into dominion over all, and it proved a baptizing time to many minds. We went on to Douglas Wright's thirteen miles, dined there, and had a small meeting in the afternoon in a schoolhouse near his home. It was not so lively as some, and yet I trust a seeking seed was watered. Yesterday was a day of remarkably clear sky and pleasant weather, succeeding the gloomy, stormy season that occurred on seventh-day, and presented an encouraging evidence that the most depressing seasons of inward conflict and tempest may be followed by the clear, calm sunshine of Divine consolation and peace. This morning was also clear and calm, but toward evening it clouded up and commenced raining, which increased during the night, so as again to render the travelling very unpleasant; much of the soil in this country being a slippery dark-coloured clay.

28th. Accompanied by D. W. and wife and J. S., we set out early, the weather clearing, and reached Lowville in season. The house was pretty well filled, and some of our orthodox Friends attended. It was a meeting evidently

owned by the presence of Him who is a present helper in every needful time. T. T. his son and their families were all present, with whom we went to dine and lodge.

29th. We travelled on again through very heavy roads till nearly dark, when we reached the house of J. B. at Lee. He agreed to entertain us for the night, but was much reserved in conversation. He appeared like a sincere-hearted man. As there seemed to be no channel open for conversation, I took up a quarto Bible and commenced reading and making occasional remarks on the history of Jacob, that of Joseph, of Elijah, and the reference in Stephen's sermon to the oppression of the Israelites in Egypt, as also of the call of Moses, and the figure of his putting off his shoes at the Divine command, that every step he took in that great work of deliverance might be in the pure unobstructed feeling of the holy ground of Divine direction. Divers interesting parts of the history of the Apostles, and the doctrines and parables of Jesus Christ were also brought into view, and interested the whole company, and the evening passed as agreeably as could be expected.

During the pensive tedious ride of the day, my mind had been livingly opened and introduced into a feeling of the sufferings of Jesus, when he was rejected of the elders, the chief priests, and the scribes. And the reference of the Apostle to "filling up that which remains of the afflictions of Christ for his body's sake, which is his church," was also presented to my view, as an exercise of silent travail, in deep sympathy with the seed of life in the minds of the children of men who are under the influence of prejudices. This load of suffering on account of the hardness and darkness of the hearts of others, may yet be felt by the faithful ambassadors of the Prince of Peace, and thus the weight of the sins of mankind be laid on the servants of Christ as described by John Woolman, when he passed through this suffering and said, "I felt the depth and extent of the misery of my fellow-creatures, separated from the Divine harmony, and it was heavier than I could bear, and I was crushed down under it."

30th. This morning I had a conversation with J. B. respecting having a meeting at Lee, which he said he could not en-

courage on account of others, although as to himself, if a meeting were appointed, he should attend it. He said they were all united and did not wish any division or disturbance. I assured him my concern was to promote unity and harmony, and peace and love, on the only sure basis that could sustain such a happy feeling. This foundation he admitted was the operation of the pure principle of Truth in the heart; and this I told him was the origin of my concern in leaving my home and family to travel in this land, and that the same Divine love that called me forth flowed to all, without respect to names, divisions, sects, or parties. He still declined doing any thing to promote a religious opportunity with the people. So after endeavouring to impress his mind with the solemn consideration of his accountability, for rejecting the offer of a visit of love to the people here, we left him with acknowledgments of his kindness in entertaining us. His wife is an amiable, open, friendly woman.

We went on to J. P.'s, who was an elder. He was from home, so we left a message with his wife respecting our concern to have a meeting, which we requested her to communicate to her husband, and if way opened let us know. But we heard no more from them. J. Strickland, Jr., then went on to Western meeting, to consult Friends there about our having a meeting; but no way opened, though they were plead with on behalf of the concern of a stranger for their good. J. S. then joined us at the house of R. Nesbit. Thus my concern for the comfort and edification of Friends at these two meetings is rejected. But as I have professed the peaceable, nonresisting spirit of the Lamb, which teaches, "When they will not receive you in one city, flee unto another," I must leave them. My soul pities that spirit that, through fear of man, would prevent the seed of the kingdom from being watered in the minds of the little children of the heavenly Father's family. When their refusal was communicated to me, an offer was made to have a meeting appointed at each place, near if not in each meeting-house. This offer brought my mind into a close exercise. A tender concern for the strength and encouragement of the few Friends here, and that their way may be more opened among

their neighbours, seemed as though it might be promoted by having a meeting among them. But again, these orthodox members are nearly all such as have joined Friends by convincement, and the present convulsions in society have alarmed them. They have "heard a great tumult, but know not what it means." Thus I felt most easy not to carry the thing over their heads, and in opposition to their judgment, after first asking them, but endeavoured to manifest a gentle, Christian spirit, that cannot strive for mastery. So I left the concern on the shoulders of those who, by a refusal, took the responsibility on themselves. It may become a burden that may prove heavier than they are now aware of, and may break down their prejudices more than any thing else. But way opened to sit with twenty or thirty of the friendly neighbours of R. N., at his house (it being four or five miles from each meeting.) It was a satisfactory season, strengthening and encouraging to this deeply tried Friend. It tended also to open the way for the spreading of Truth among them, and dispelled the mists of prejudice which an orthodox spirit among the Methodists as well as Friends had attempted to raise against R. N. and other faithful Friends. R. N. had not a right in our society until about eight or ten years past, when he joined it by convincement. He now appears to be firmly grounded in the principles of Truth as professed by Friends, and almost alone in this place in maintaining them against the innovations in doctrine and practice now apparent.

After much interesting conversation with R. N. and J. S., we parted with them, and proceeded through a rich, level country, five miles to Rome, then down the canal fifteen miles to Utica. In this day's ride, my mind (as oft before) was drawn into inward stillness, though my companion seemed disposed for converse on home affairs. We arrived at Utica near evening, and a large package of letters from my dear native land was gladly received, and furnished cause for grateful acknowledgments to the Preserver of men, in that the health of my family is continued while I am thus far separated from them.

Eleventh month 1st.—Spent this day in Utica, and as the prospect opened of going on to the meetings composing

Bridgewater monthly meeting, I had an opportunity of seeing an elder from Westmoreland meeting. To him I opened my concern to have a meeting there, informing that my object was to promote peace and love; but he seemed afraid, and would not agree to spread notice till he had consulted his friends at home, but invited me to call at his house. Another Friend from Brookfield called, and to him I opened my prospect of a visit to their meeting. He said he wanted to ask me some questions; to which I assented, requesting him to be entirely free. He said he did it to gain information, and I believe he was sincere. His first interrogation was, "Whether I believed in the divinity of our Saviour, and that we had remission of sins through his blood?" Certainly, said I. I never entertained a doubt on the subject. But it is possible my views may differ from those entertained by some other professors in relation to the meaning and application of the term "blood." Some appear to suppose it is the outward blood that was shed on the outward cross at Jerusalem, more than eighteen hundred years ago. My belief is, that, according to the explanation given by Moses in the law, "the blood is the life," and that we have remission of sins through the life of Christ being raised in us and becoming our life, by our obedience to the light of Christ in us. Thus, through the cross and the denial of self, we come to know a ceasing to do evil and a turning away from all iniquity, and then learning to do well, or to live righteously and godly in this present world; our iniquities are forgiven, and "remembered no more against us," agreeable to the declaration of the Almighty by the mouth of his prophet Ezekiel. Thus we are reconciled by his death, the death of the cross, and saved by his life in us. "For in that he died, he died unto sin once, but in that he liveth, he liveth unto God;" and "because" (or, for the very cause that) "he liveth, we shall live also," with more of like import. To which he fully assented, but wanted to know my views of the propitiatory sacrifice on the cross, as an atonement for the sins of the world; though he said "it was only the body that died; the spirit could not die or be killed." I told him I could not find the term a "propitiatory sacrifice" in the Scriptures, and the application of such a term to the

death of Jesus on the cross I thought unwarrantable. The apostle John said, "He is the propitiation for our sins," which I fully believed in; but this did not allude to the body, the manhood that died on the outward cross. It was the Spirit of Truth operating in us, to produce, by our uniting with it, a state of acceptance or reconciliation with God. But he still turned to the outward body, that he said ascended up into heaven. I told him the Scriptures nowhere said the outward body ascended into heaven, though it declared that he was taken up, and a *cloud* received him out of the sight of his gazing disciples; that the cloud still hid his spiritual manifestation from all those who were gazing after the outward body; and this was an instructive figure or parable to such who could not discover his spiritual appearance, but through the dispelling of the cloud in their own minds. We then had the passage read, and the instruction of the angel to the disciples opened in its application to the same state of mind now. But he still could not take his eyes from an outward heaven above the clouds, and turned to the passage where it says, "He was parted from them, and went up into heaven." That, he was answered, was true, but it did not say the *body* "went up into heaven," and if it had allusion to the same event as the other, (which he admitted,) then as to the body, the "cloud" and the "heaven" would mean the same thing, according to a common mode of expression. But if it meant the spiritual heaven, (into which flesh and blood could not enter,) then it was the *spirit* of Christ and not the *body*, that "went up into heaven."

He appeared to be sincere in his inquiries, though clouded in his views, and I recommended him to attend to the light already received, and which convinced him clearly of his duty. Obedience to this would enlarge his understanding so that he would be prepared to receive further manifestations of the mysteries of the kingdom. But he wanted to know how he should ascertain the truth, for there was so much deception in the world—one said this was truth, and another that; and even in what was opened to the mind there was no certainty, because Satan was transformed into an angel of light. I felt much sympathy for him, and told him he might

try the spirits and the openings, as he called them; and that if he would abide in the patience, keeping his mind calm and quiet, remembering "the true believer maketh not haste," he would discover this important difference between what he called the suggestions of Satan transformed into an angel of light, and the revelations of Christ, the Spirit of Truth:—the first were unstable; the mind easily jostled, and troubled with doubts and perplexities, which were an evidence that this was a sandy foundation; the latter, the openings of Truth, or the Spirit of God, were always steady, settled, and clear, giving evidence of their origin, by the calmness and confidence in which the mind rested, as on a Rock: that thus the true believer had the witness in himself, and was not in haste or doubting, and that in this patient, quiet state, Truth thus revealed would always become more clear as it was investigated. It is on this sure foundation that the church of Christ is built, and according to the promise, "The gates of hell shall not prevail against it."

On first-day morning my companion, J. Roberts, met me, accompanied by J. Frost, from North Street, Scipio. Friends at Utica are in a very tried condition, but they continue to keep up their meetings at their meeting-house. Information had been spread of my being there, and the meeting was an eminently favoured season. Truth rose into dominion over all, and the hearts of most if not all present were comforted and edified. At the close, a Friend stood up and proposed our holding another meeting here in the evening. Something had previously passed respecting it, but the proposal was now unexpected, and put me to a little stand. The meeting sat waiting, and after a pause, in which I felt an openness to accede to it, I rose and informed the company that if no objections appeared I should be willing to have a meeting for the inhabitants of the town at seven o'clock in the evening. This was quickly agreed to, and I went to dine with S. P.

In the evening had a large and very respectable meeting of the towns-people. The Universalist minister and several doctors and men in eminent stations attended, and all were very quiet and deeply attentive. A solemnity attended after I sat down that seemed to enfold all in solemn feeling, and

my soul rejoiced in God my Saviour for the help and utterance mercifully furnished, so that the few Friends belonging to that meeting were comforted and strengthened, in the way that was made for their enlargement in the minds of their fellow-citizens. My sympathy had been nearly excited toward them, and now I rejoiced in the evidence that they were not forsaken; and I felt relieved from further service there, except a little parting opportunity with a roomful of Friends at S. Estis's, after meeting.

No way opened for a meeting, until third day at Verona we had an interesting one. Lodged at A. R.'s.

Eleventh month 5th.—A rainy morning, the roads exceedingly muddy, but we set out for Bridgewater, twenty-five miles. My mind depressed under various considerations, but not in despair. Lodged at J. M.'s, and on fifth-day had a very good though small meeting at Bridgewater. After dinner set out for Burlington to see the few Friends there.

Next afternoon had a meeting held at Ira Cone's. It was small, but dear old Caleb Hoag attended, having come three miles through the rain. He is a meek-spirited example among them. Went home with J. A. and stayed the night. Were kindly entertained, and invited to come again, if in our way.

Next morning Joseph accompanied us to E. R. Green's, at Laurens. He immediately sent out his sons, and collected a meeting by three o'clock P. M. It was held at his house, because the use of the meeting-house was denied us.

On first-day, the 9th, we attended meeting at Maryland, or Crum Horn, where are about twenty members.

Within two weeks past I have been through a tract of country including sixteen or seventeen little meetings. Many have shut themselves up from intercourse or communion with those whom they once esteemed their friends. My heart has mourned for them. There needs settlement, and quietness, and stability. The waters are yet upon the earth in their minds, but a hope is felt that these will abate continually, till the olive leaf of peace may be seen, and the firm ground again appear.

Went, after meeting, to dine at A. W.'s; lodged at J. C.'s, twelve miles distant. His wife not a member, and himself

had been received but a short time. We found him an interesting man, and enlightened beyond the narrow bounds of educational prejudices and traditions. He had been educated among the Presbyterians, but of latter years had become dissatisfied with many of their forms and external observances, and in his inquiries after Truth he had discovered a source of Divine instruction and illumination in his own mind, that he for some time thought peculiar to himself, not knowing that any one had similar views. In this state he declined associating with the Presbyterians, Baptists, and Methodists, and notwithstanding they repeatedly visited him, in order to induce him to join society with them severally, yet he found no comfort nor satisfaction in their visits, for they could not understand his views and feelings. He therefore was about coming to the conclusion (and mentioned it to his wife) that he thought he should never join any religious society. Some time after this he felt a strong inclination to go to Friends' meeting, for as yet he was unacquainted with that people, and their principles and views. He accordingly went, and felt satisfied and comforted in the solemnity of silent worship. This induced him to get acquainted with some Friends, who furnished him with books, which he read, and was surprised to find the doctrine and views which Friends held so much in accordance with what had previously been opened in his own mind. After a time, he felt it his duty to request to be admitted as a member, and was accordingly received.

In the evening, after much conversation, in which I felt most easy to decline taking a part, a pause ensued, when a stranger present, not a Friend, informed J. C. that the conversation they had had respecting the being called the Devil, had stuck by him, and had produced many thoughts respecting the origin of evil in man; and as he had not become satisfied thereon, he wished to have some further conversation with him, and he also would like to hear the opinions of these gentlemen (meaning J. R. and myself) on the subject. I felt interested in the honesty of his inquiring mind, and I told him I perceived he was pursuing an interesting investigation, one which had occupied my attention some years ago, and had at length been satisfactorily opened to my understanding, so

that I had never since entertained a doubt about it. This drew from him a request to have my views at large on that question; so I stated to him, in substance, as follows.

In the first place, man is to be considered as a being composed of two natures; the one animal, or earthly, the other spiritual. The body is the animal, made of the earth, and supported and nourished by the earth, as other inferior animals. This animal body has inclinations, desires, and propensities like those of other animals, to eat, to drink, to seek amusement or pleasure, in a variety of ways, according to its inclinations and powers of attainment. The spiritual part, or soul of man, being of a higher origin and nature, was and is designed for immortality and the enjoyment of a happiness suited to its nature and dignity; that is, a spiritual happiness to all eternity, called *eternal life*. From these two natures in man arises his probationary state. The animal propensities seek their gratification in animal pleasures, and thus constitute the "lusts of the flesh." The soul, being of spiritual origin and nature, is furnished with a spiritual law and power to govern the animal or inferior nature. This is "the law of the spirit of life," or law of God written in the heart, and this "law is light," "the true light, that lighteth every man that cometh into the world." Hence, whenever the animal propensities are yielded to, beyond the limitation of this law, sin is committed, for "sin is the transgression of the law." Hence, also, man, being endowed with the power of choice, and freedom of will, can either yield himself to be the servant of sin or the servant of righteousness. "Know ye not," says the apostle, "that to whom ye yield yourselves servants to obey, his servants ye are, whether of sin unto death or of obedience unto righteousness." From this practical experimental view of the state and condition of man, it is easy to perceive that the origin of evil is in man. God created nothing but what was good; evil, therefore, is produced by man's abuse of the powers with which he is endowed: "Let no man say when he is tempted that he is tempted of God, for God cannot be tempted with evil, neither tempteth he any man; but every man, when he is tempted, is drawn away of his *own lust* and enticed"—"is drawn away" from his alle-

giance and obedience to the Divine law, by exercising his power of choice to follow the inclination of his fleshly lust, and thereby "enticed" to indulge himself in seeking or pursuing a carnal gratification in preference to his duty to God; and then, when his own "lust hath conceived" the desire of sensual happiness, it bringeth forth sin, and sin, when it is finished, "bringeth forth death." This plain doctrine of the Apostle James is an illustration of the doctrine of Christ, that it is not that which enters into a man that defileth a man, but that which cometh out of him; for from within, out of the heart of man, proceed evil thoughts, &c. and these are they which defile a man. But all these proceed from "the lusts of the flesh, the lust of the eye, and the pride of life," from the animal propensities, the earthy nature of man. This is further illustrated by the apostle: "If ye live after the *flesh* ye shall die; but if ye, through the spirit, do mortify the deeds of the flesh, ye shall live." And again: "Walk in the spirit and ye shall not fulfil the lusts of the flesh." Indeed, the whole tenor of the doctrines of Christ and of his disciples goes to establish this view of the origin, and nature, and effects of evil, of sin. Hence watchfulness unto prayer is enjoined; hence striving, labouring, and overcoming are entitled to the promise and reward; hence the parables and instructions of Christ point to this inward work, to make the tree good, and its fruit will be good also.

But the inquirer wants to know what is meant by the serpent that tempted Eve in the garden of Eden.

We before adverted to the first, or earthly nature of man, as saith the Apostle, "The first man is of the earth, earthy." He was made "of the dust of the ground," as other animals, his composition being of the same earthy materials; and being superior to all the rest, when he contemplates himself, he finds the natures of the inferior animals contained within himself; he perceives the various inclinations of the lower orders of animal nature operating in himself, and tending to seek the same kinds of animal happiness with the inferior orders of beasts, birds, reptiles, &c. Hence he is led to perceive that he is a compound of all these inferior animal natures combined in himself in various degrees, and hence he

perceives, in the predominance of some over others, the infinite diversity of the tastes and inclinations, and ruling pursuits among mankind. Here, also, he comes to understand (as he becomes acquainted with himself, through the medium of that *Spirit* or "breath of life" by which he is inspired of the Almighty) how God brought all these unto Adam, to see what he would call them; and whatsoever Adam called the name of every living creature, that was the name, the nature thereof in himself; and that this knowledge thus divinely derived, was essentially necessary for him, and for every man, in order to have "dominion over the birds of the air, the beasts of the field, and over every living thing that creepeth upon the earth," or moves in his earthy nature to produce the inclination and desire of action. This heavenly government constitutes the kingdom of heaven, or of God, in man.

But among all these animal natures, the nature of the serpent also is found; and his nature being known, he also may be kept in his proper place, and in subordination. Eve, knowing the bounds of the Divine law, and how far the privilege of eating or pursuing the inclinations of the animal propensities extended, suffered the *lust* of the eye to *entice* her beyond this limitation; and the nature of the serpent in her earthy composition being "more subtile than any other beast of the field" of her heart, she, in this serpentine subtility, began to reason with herself, and endeavour to invent a way to get round or evade the cross, so as to indulge this lust. Hence she is represented as holding a dialogue with the serpent, and all men may read the same kind of serpentine reasoning in themselves when they are tempted to disobey the known law of God, written in their hearts. In the first place, a doubt arises whether the law is clear and positive, as described in the question—"yea," indeed, is it certain—"Hath God said, ye shall not eat of the trees of the garden?" Are all the inclinations and desires to be mortified and crossed? "Nay! God hath said we *may* eat of the trees of the garden, but of the tree of knowledge of good and evil we *may not* eat, *lest* we should die." This shows the struggle of the flesh *lusting* against the spirit, and the spirit against or opposite to the lust of the flesh. But again the serpentine

earthly wisdom gaining strength by this yielding, or doubting, as the phrase "lest ye die" shows. The next step of *enticement*, is the conclusion "ye shall not certainly die;" the penalty of disobedience will not surely ensue, "for God doth know, that in the day ye eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and evil." Hence the serpentine reasoning in the lust of the eye, presumed to penetrate the knowledge of God, and that pursuing this gratification of the animal inclination the eyes should be opened, the capacity of happiness enlarged, and the acquisition of it increased to be even as gods. Here the enticement of this lust of animal inclination conceived, and when she therein saw that "it was good for food, and a tree to be desired to make one wise, she took thereof and did eat." Thus the sin of undertaking to decide and judge for herself, what was good and what was evil, independent of the Divine law, when it was finished brought forth *death*, the loss of the Divine image, or life of peace and innocence, unhappiness to the soul, as the wages or consequences of yielding the members the servants of sin.

This figurative description of the temptation and fall of the first pair, is found to be a sad reality in the experience of every one that acts contrary to what he knows to be right, and may be perceived by a careful attention to the workings of the mind, in which the plausible reasonings of the flesh, or animal cunning, are suffered to blind the eye of the mind, so that it becomes *evil*, and then the whole body becomes filled with darkness. On the contrary, if the power of choice in the exercise of free-will, is used to resist the first motion or inclination of the animal propensities to go beyond the known law or will of God, then the yoke or cross being laid thereon, the mind is preserved in peace. The animal or earthly nature is regulated and governed by the Divine law, and harmony and peace prevail. Here the doctrine of the *cross* and *self-denial* is applied to the first motion, which, if indulged, would lead to sin. Here is realized the death of Christ, essential for every one to know, "for in that he *died*, *he died unto sin* once, but in that he liveth, he liveth unto God." This being experienced, man knows a walking "in

the spirit, and the lusts of the flesh have no dominion over him." As Paul, he keeps his body under; he dies daily to every motion that would arise in his earthly nature, and lead him into the bondage of sin. Here the watch is maintained, and the *dominion* is maintained in the life, and spirit, and power of God, ruling in the soul and producing the fruits of righteousness and peace. Here the discovery is plainly made that the origin of evil is *in man*, and that sin is the transgression of the law of God; for where there is no law, there is no transgression, consequently no sin, no evil. Where there is nothing to show man what is to be denied in himself there can be no self-denial. But if any man is willing to be a disciple of Christ, the light and law of God given to man for his salvation, he must deny himself, take up his cross and follow Christ as the light makes manifest. This comprehends his whole business.

From Maryland we proceeded alone toward Duanesburg. Lodged at a tavern. Next morning rode eight or nine miles to breakfast, then went on to Isaac Gaige's hospitable mansion, where I had been thirteen years ago.

On reviewing my journey among these Western meetings, belonging to this quarter, some painful reflections arise, not only from the unsettled condition of Friends, but also by reason of the prostration of some of those precious testimonies which our religious society as a people have borne to the world. In one of these small meetings there are six or seven young men who are the subjects of the operation of a militia law in this state, which imposes a fine of four dollars annually on delinquents, or fourteen days imprisonment. Two of these young men, although married and settled with property about them, had been arrested by an officer, and taken forthwith to the county jail at Cooperstown, where they lay the full time required by a law, that makes no provision for their maintenance there. Of course they must suffer famine, were it not for the care of their friends. These two young men had just returned to their wives and little children when I saw them, and they appeared to have suffered conscientiously, and maintained their testimony with dignity. But, alas! not so with some of the others—the fine was paid; and in one case,

when the officer was about to take the son to prison, the father said to him that he would need some money to defray his expenses there, so gave him a five-dollar note in presence of the officer, to whom the son forthwith gave the money, which just covered the fine and costs, and he was released from further trouble. Thus the discipline can be evaded or trampled upon, for there appears no strength nor zeal left to maintain it in this time of tumult and agitation.

On fourth-day, the 12th of eleventh month, I attended the select meeting at Duanesburg. In the general quarter held next day, my labours tended to invite them to deep inward stillness, and that ancient command was opened to their view in the renewings of life, "Keep silence before me, O ye islands, and let the people renew their strength." In this state of silence, the desire to remain firm while surrounded by the billows of the present agitated state of society may be strengthened, and "the Lord" exalted "on high" in their tribulated souls may be known to be "mightier than the noise of many waters, yea than the mighty waves of the sea."

At the quarterly meeting, Friends appeared to manage their business in much harmony and brotherly kindness. A public meeting was held next day, which was large. To those assembled were held up to view the doctrines of peace and love, of stillness and quietude—illustrated from the text, "Study to be quiet and do thy own business;" to which was added, as a lively figure of the goodness and mercy of God to the poor, the weak, and impotent, an exemplification of the pool of Bethesda and the healing of the impotent man there, and these circumstances applied to the state of many present. It was a solemn, instructive season, and closed under feelings of brotherly love. Such opportunities among Friends and their inquiring neighbours of other societies, tend to the enlargement and comfort of the exercised burden-bearers.

After parting with Friends of Duanesburg, we set out for Half Moon Valley. Next day, notice having been spread, we attended their first-day meeting, and it was a comfortable one. Many neighbours attended, and the doctrine of loving one another was largely opened and illustrated, and Truth reigned

over all opposing spirits, some of whom were constrained to acknowledge the truth of the testimony delivered that day.

This evening had the company of Ichabod Merritt, who lives with his grandchildren, L. and C. Cary. He is about eighty-four years of age, and remembers my former visit here, as he then accompanied us to Duanesburg, and though now prevented by the infirmities of age from getting to meeting, remains firm in the principles of Friends, and is full of love, and green in old age. It was a satisfaction to be with him; he feels tried with his lonely situation, but seems furnished with much patience and resignation.

On second-day morning, the 17th of eleventh month, set out alone for Saratoga, travelled up the turnpike between the North River and the canal some miles, and reached G. G.'s, where we were kindly welcomed. Here received letters from home, and rested and wrote till next day. At two P. M. the select quarterly meeting began. I had considerable service among them. Next day a snow-storm came on, but we attended the general quarterly meeting; business conducted with order, solemnity, and life. I plead for mercy and forbearance toward those of their brethren who had left them.

The public meeting on fifth-day was a favoured one. Truth rose into powerful dominion through vocal testimony, opening the states of the various soils in which the seed of the kingdom is sown, and holding up the language of encouragement to the faithful, who are willing to break up the fallow ground, and to labour for the removal of every thing that obstructs the coming of the kingdom of heaven in the soul. It was a season to be remembered with gratitude to Him who gave mouth and wisdom, tongue and utterance. Blessed be his holy name for ever.

Saratoga quarter was set off from Easton and opened in eleventh month, 1815. Now there is a goodly appearance of plain, honest-hearted Friends, but more depth of religious exercise is wanting in some. The present trials may be a means, if rightly improved, of settling the sincere on the immovable foundation. The multitude of conversation, in almost every circle of social intercourse, on the conduct of those who

have separated from them, is like the "strangers that are wasting their strength, and they appear not to know it."

On sixth-day, the 21st of eleventh month, had a meeting at Milton; dined at C. B.'s. He had come home through a heavy rain last evening in order to spread notice, and had been very diligent therein, so that a considerable company was collected, and it was a memorable season. At the close, Caleb, with tears in his eyes, acknowledged his great satisfaction in having exerted himself to invite his neighbours, under the evidence that a renewed visitation had been extended to them. May it be fastened as a nail in a sure place, to the glory of the great Husbandman.

Lodged at S. M.'s, and set out early next morning to attend a meeting appointed for us at Galway. This also was a favoured season, and Friends were comforted and edified together under a sense of Divine favour, showing that the heavenly Shepherd is mindful of his sheep in this day of scattering and alarm. Dined at N. L.'s, and set out through a heavy snow-storm to travel fourteen miles to Mayfield; reached N. B.'s about eight in the evening, and felt thankful for preservation and the many favours still vouchsafed to us. Next day, being first of the week, attended meeting at Mayfield. Several men of some note were there, and appeared deeply attentive to the doctrines of the gospel of peace and love held forth among them. Found some tender-spirited Friends here, who are deeply tried with the separation; parents and children being parted asunder, and many know not the cause.

On second-day we had a meeting at Providence. Several of those who had separated from Friends voluntarily attended. All seemed baptized into a feeling of peace and good-will, and a hope was livingly felt that the labour of this day will not be in vain.

In these small and remotely situated meetings are a number of sincere seekers after Truth, and the solemnity that is felt in our meetings, gives evidence that many are under the preparing hand for acknowledging the pure doctrines of the gospel. May the Lord prosper his own work.

On third-day morning, J. R. set out before day with the car-

riage and horses, and D. B. and myself in his sleigh about seven o'clock, in order to reach Greenfield, fourteen miles distant, by meeting time. We got on comfortably and seasonably. Called at S. Gifford's before meeting, and his kind-hearted wife set us a cup of tea, after which we attended a pretty large meeting there, in which the doctrines of Truth flowed freely to an attentive audience, several of whom had rarely been at a Friends' meeting before. In this part of the country the minds of many not of our society are much stirred up. I trust there will be a gathering from the highways and hedges to the marriage supper of the King's son.

After dining with our kind friends, S. & D. Gifford, we set out toward Moreau. J. R. had missed his way in coming on alone with the carriage, but meeting with a Friend of Milton, he was conducted to P. R.'s, and leaving the carriage there, he came on in a sleigh to the meeting in season. Numerous trials attend the path of a traveller, literally and spiritually. I find it best silently to suffer many things in this exercising journey. But in this discipline of patience I feel sometimes a hope to arise, that whether my labours may be of any advantage to others or not, my own advancement in the work of sanctification and redemption may be promoted.

Eleventh month 26th.—Set out early and got on safely over exceedingly bad roads, near six miles, to William M.'s, a tender-spirited Friend at Moreau, where we had a small meeting, in which the presence of the Master of all rightly gathered assemblies was felt to the comfort of the mourners, and the encouragement of the honest-hearted. Several neighbours attended with us and manifested much sobriety and attention, and a hope was felt that Truth will yet spread and prevail through the faithfulness of the few that are concerned to "let their lights shine before men." Lodged at A. M.'s, on the Pine Plains.

On fifth-day attended Queensbury meeting. Dined at J. H.'s. His wife has been exceedingly tried with the separation, and is still clothed with sackcloth and mourning on account of the loss of so many of her former dear friends, who now appear cold and unfriendly.

On this subject a person present gave the opinion, "there

was no cause for mourning; that we ought rather to rejoice." But the expressions of the prophet were referred to: "Weep not for the dead, neither bemoan him, but weep sore for him who is gone into captivity into a far country." Although the cause of Truth may be on its way amidst all these divisions and rendings, and therefore to him that has his eye steadily fixed on this there may be cause of rejoicing, yet to the mind that still feels for his fellow-man there is much cause for mourning and lamentation; and in this deeply exercising travel I have often been permitted "to weep with them that weep," and am thankful to feel a willingness to bear their grief and share their sorrows. Thus do I know it is better to go to the house of mourning, to visit in spirit the fatherless and widows in their affliction, than to go to or live in the house of feasting, of mirth, and of rejoicing. A caution arose in my heart against that disposition which might become like the ostrich of the wilderness—unfeeling for the woes of others.

In passing along I find it needful to be gleaning a little of instruction or caution from the circumstances or occurrences around me, and more especially for the sake of my dear children, that they may increase in wisdom by avoiding every thing that might mar the beauty and innocence of their minds. Here then I will note the danger and disadvantage of that spirit of selfishness sometimes called *egotism*, or making one's-self conspicuous in company by frequently holding up ourselves to view, either by repeating our exploits or our own expressions, or bringing ourselves into conspicuous notice by mentioning our acquaintance with great or good men. Thus in a variety of ways we may give evidence to attentive observers that self-applause is what we seek and love to feed upon. True humility is modest and retired, content to seek the praise and honour that comes from God alone, and indifferent about the praise of men. Hence it dwells in the shades of retirement and quietude.

30th of eleventh month, being first-day, a large meeting was collected at Easton of the neighbourhood around, but during the fore part, and until nearly the time of closing, it was dull and trying to me. At length a little light arose, and I was qualified to address several states present in close pressing language, in order to induce a speedy compliance with Divine

requirings, lest the day pass away and they be not gathered. A hope was felt that some impotent and halting minds were stirred up to more exertion and industry. Meeting held late, and much effort was needed to get to Cambridge by three, to attend a meeting appointed for us there. This, though dull at first, proved a good meeting, as light and life arose into dominion, and the sincere-hearted were comforted and encouraged. This is a small meeting, but there are some lively-exercised minds here that, if faithful, may yet shine brighter than in days past. Lodged at A. A.'s. Next morning went on ten miles to White Creek. Dined at S. B.'s, then attended a meeting there at two o'clock. It was large and livingly favoured. The clear openings of Truth reaching and solemnizing many minds. May the praise be ascribed to Him who, when he ariseth in the might of his own eternal power, causeth his enemies to be scattered.

Returned after meeting to Cambridge. It was very cold, and I took some cold by being exposed in an open carriage. Lodged at J. D.'s, and next morning set out early to reach a meeting appointed for us at Pittstown. This was a season of instruction, though not so lively as some others. After meeting we hastened on sixteen miles to Troy; the roads being difficult, did not reach there till after dark. Next day attended their mid-week meeting. A few friendly people also attended, but Friends here are much discouraged from spreading notice to others, as they seldom attend, unless it be in the evening. Meeting here was a satisfactory one to me.

Went on to Albany this evening. Roads very bad, but through favour we arrived in safety at S. C.'s, where we lodged. Had in the evening the company of several dear young Friends, and it was concluded to have some notices printed and circulated of a meeting at ten next day.

4th of twelfth month, being the day set apart by proclamation of the governor of New York state as a day of public thanksgiving for the blessings of Providence, meetings were held in their meeting-places generally in Albany. A considerable number of their respectable looking citizens also attended our meeting, and were very quiet and attentive. Divine favour was eminently extended, and it was an interesting and

satisfactory opportunity. About thirty members of our religious society reside in this busy city, and hold meetings on first-days only, under care of a committee.

5th. A preciously favoured meeting at Bethlehem this day, in which the word of consolation was preached to the tried and afflicted.

As I sat in meeting under the melting influence of Divine love, a prospect of extensive usefulness opened to my view in the exercise of a gift or talent not dispensed to me, but which I was given to believe would be raised up and occupied by some others, if faithful to the arisings of Divine light in the soul. It was the spreading of publications tending to enlighten the minds of the children of men on the vitality of religion, as illustrated in the application of the Divine principle to the lives and conduct of the faithful in past ages as well as in the present. Among those excellent examples illustrative of the efficacy of the Divine principle in promoting the work of reformation in the earth, and consequently promoting the best interests and happiness of mankind, stands as a bright star the journal and works of John Woolman, a work that ought to be diffused and read as far as the profession of the Christian name extends. His views "on serving the Lord in our outward employments," "on schools," "on the right use of the Lord's outward gifts," and indeed all his writings, show the application of the principles of truth, of peace, and love, of moderation, temperance, and every Christian feeling, to the conduct of men. Various other excellent works might be spread, if carried from house to house and offered to view by men gifted for such a work, not for filthy lucre, but for the promotion of Truth. Many seeking minds would rejoice to have an opportunity of purchasing such works; and thus, amid the flood of vain and pernicious publications, there might be a more extensive diffusion of solid and useful works, tending in some measure to counteract the baneful effects of the former. But where is that devotedness to be found that is willing to endure hardships and privations, in order to promote the work of righteousness and truth by such means as above alluded to?

On seventh-day, the 6th, went on to John Mott's boarding-

school, where I rested and wrote, and next day attended the meeting at Bern, which was large, but to me very laborious. In the morning had an opportunity with J. M.'s large family of children, and many neighbours, who came in to sit with us from several miles around. It was supposed near three hundred persons were present. I laboured among them in much weakness, my lungs being affected with a heavy cold. It was rather a painful season to my mind. Near the close, J. M. appeared in a pathetic supplication; and I might say of the meeting as Solomon said: "Better is the end of a thing than the beginning thereof."

On second-day, the 8th, accompanied by J. M., had a meeting at Middleburg, which was small. The word of consolation and encouragement was handed forth to the sincere-hearted among them, and we were comforted and edified together, in a renewed evidence of the tender care of Israel's Shepherd over his sheep and lambs, in all their afflictions and tribulations. In this opportunity the history of Saul was presented to my view in a very striking manner, from the time he was "little in his own eyes," his exaltation to the throne, and his becoming lifted up in his pride; his disobedience, and yet seeking honour before the people; his jealousy and cruel envy toward David; the evil spirit that troubled him and the fruits thereof, manifested in his murderous, persecuting disposition, pursuing after and hunting the innocent, peaceable David as a partridge upon the mountains; and finally, his falling on his own sword upon Mount Gilboa, with the lamentation of David over him. While attentively contemplating this affecting history, my thoughts were arrested by the similarity of too many characters in the present day, who were once the Lord's anointed, but who, in the spirit of self-exaltation and the infatuation of the spirit of jealousy against the innocent, will fall on Mount Gilboa, where there will be neither dew, nor rain, nor fields of offering.

Third-day, 9th of twelfth month, had a meeting at Oak Hill. To me there appeared a spirit prevalent that was soaring above the pure witness for God in the soul, and it was a season of exercise; but Truth rose triumphant over all opposing spirits, in a testimony that may be remembered by some

present. The life and energy of vital religion may be said to be at a low ebb among Friends here; the gold appears dim, and those who should have been as lights in the world, and as the salt of the earth, appear to have got under the bed of ease or the bushel of earthly-mindedness, "measuring themselves by themselves;" thus the salt is likely to lose its savour, unless there be an arising and shaking themselves from the dust of the earth. Nevertheless, there are some honest-hearted Friends among them.

Next went on to Nathan Spencer's to lodge. His wife Ruth is a sister to Job Scott's wife, and a livingly-exercised gospel minister. Two of her nieces, M. and R., daughters of J. Scott, were here. May Heaven bless them, and the mantle of their father's meek, humble spirit continue to rest upon them.

On fourth-day had an encouraging meeting at Rensellaerville. Several of J. M.'s scholars attended, and a number of other preciously-visited young people. In this meeting a living remnant is preserved, who, if faithful to manifested duty, will know an advancement as from mansion to mansion in the Lord's house; but it may be with some, through many tribulations, and by learning in the school of affliction, even as Job did. After dining at M. Smith's, went on to New Baltimore, accompanied by our kind and worthy friend Jordan Frost, of whom I may say he is an example of silence, being a man of few words; he appears to me an Israelite indeed. Oh! that his example were more prevalent in some others. The multitude of words, and the spirit of talkativeness, often seem as a burden to the innocent life of the Lamb, the retired spirit of meekness and lowly-mindedness.

On fifth-day, the 11th, at New Baltimore meeting. Dined at J. P.'s; then went on to Stanton Hill.

On sixth-day had a large meeting at Coeyman's, to me a laborious season, and little or no relief by vocal communication. Many plain Friends here, and a larger number of aged people than I have lately seen together. After meeting, a person having the appearance of a Methodist, came to me and said he had been deceived to-day; that as he was coming to meeting a person endeavoured to discourage him, telling him

he would hear nothing but a denial of Christ, and that he had been almost ready to turn back, but thought he would venture and hear for himself; and that he was now well satisfied that we did not deny Christ, and encouraged me to go on publishing such doctrines as I had that day. The subject of my communication was principally an illustration of the apostolic exhortation, "Examine yourselves whether ye be in the faith —prove yourselves—know ye not your ownselves, how that Christ be in you, except ye be reprobate?" Dined and lodged at William Bedell's. Next morning visited an aged Friend, who appears fast verging to her close—is upward of eighty years old. We had a religious opportunity with her and a number of others present, and some savour of life was felt among us. Then set out for Athens, about twelve miles. My mind was closely engaged in laboring after a state of resignation to a concern which arrested my attention, of returning to visit the afflicted seed in Farmington quarter.

Arrived at Athens seasonably to have a meeting with the few Friends there on seventh-day P. M., in which the word of encouragement was handed forth to a tried state among them. We stayed the night at J. L.'s. The unexpected prospect of returning westward more than three hundred miles at this inclement season, connected with various circumstances of a trying nature, prevented my sleeping much of the night, but I endeavoured after resignation.

On first-day morning crossed the North River to Hudson, where we attended their meeting. Divine light and life arose into dominion, baptizing us together in a living exercise. May the praise be ascribed to Him who is a present helper in the time of need. Ruth Spencer also addressed a state present from whose eyes the scales had been removed, and reciting the circumstance of Jonah, and his trouble and distress through disobedience, exhorted to obedience to the Word of the Lord, lest a worse thing should come upon them. Dined and lodged at Charles Marriot's; and had it not been for the almost continued exercise of my mind on the subject of returning to the westward, it would have been a quiet resting-place for a little season. This evening I wrote to my dear friends William and D. Wharton.

On second-day, the 15th, went on to Ghent, where we had an appointed meeting. It was covered with a precious solemnity, in which I felt peace, without any vocal communication, save a few words at the close. A funeral of a Friend's child occurred, which occasioned a large meeting. The coffin was brought within the house till after meeting, when the interment took place.

During a few weeks past I have occasionally heard of a practice among Friends, and on inquiry now find it is frequent if not general, when interments take place among Friends, and those connected with them, to send for a ministering Friend to attend the funeral and hold a meeting. Hence such Friends are frequently sent for to a distance of sometimes fifteen or twenty miles.

Oh! that ministers may dwell deep in the gifts of Divine life, and only move therein as Christ the Shepherd puts forth and goes before them; then, indeed, may such solemn opportunities be improved and blessed. But if, in conformity with custom, ministers should be induced to act under a desire to please the people, they may indeed become able to compass themselves about with sparks from a fire of their own kindling, but they shall lie down in sorrow.

On third-day had a large and favoured meeting at Chatham, where there is a seeking seed among the people, and the invitation of love was held forth, "Ho! every one that thirsteth, come ye to the waters and drink," &c. We lodged and dined at T. Crandel's. He is an interesting Friend; has travelled considerably with ministering Friends, and his conversation is cheerful and edifying. He related a testimony of D. Haight, a worthy minister upward of twenty years ago, who said he had discovered among some ministers down toward New York a something that appeared to him like preaching by rule, and that if it continued it would cause great trouble in the society. After dining we returned to Ghent to lodge.

On fourth-day, attended their week-day meeting at Ghent. It was a precious season, in which I was drawn into near sympathy and unity with a living remnant there, which feeling flowed forth in an encouraging testimony among them. This evening we returned to C. M.'s, after taking tea with

T. W. and family, where I heard that the canal passage was stopped by reason of the approach of winter. My mind had been closely occupied for some time past in looking toward Farmington quarter, and this day I had become resigned to return about three hundred miles by steamboats and canal packets, in order to discharge this debt of sympathy and love to the tried and afflicted in that remote region. Finding the water passage thither thus at an end for the season, and our carriage and horses not being suitable for such a journey at this inclement time of the year, there seemed no way open at present for accomplishing such a journey, and therefore I felt willing to leave it, so attended preparative meeting at Hudson on fifth-day, and had some service among Friends there. Then crossed the North River, and went five miles to Catskill to lodge at Samuel Smith's. Here we had a very agreeable visit to S. S. and his wife Mary, settled here alone, no Friends nearer than Athens. Mary does not attend our meeting, but I found her in a precious state of mind, meek, humble, courteous, affectionate, open, and kind. My spirit was dipped into much sympathy with her, and our former friendship and unity of spirit were I trust livingly renewed.

On the 19th of twelfth month, the weather being very cold, we set forward toward Cornwall quarter, and by diligent travelling reached T. L.'s at Esopus, thirty-five miles, after dark. Here we lodged and spent next day.

Notwithstanding the shakings, and rendings, and tumult, and confusion that surround, my confidence remains unshaken that the Lord Almighty is opening and preparing a way for his oppressed seed to come out of bondage. He is causing his light to arise in the minds of the children of men, and unvailing the mystery of iniquity, even of spiritual wickedness in high places, and he is revealing the mysteries of his kingdom to babes, to his tender, seeking lambs. These he is gathering to his sheepfold of rest, where they may sit under their vine and fig-tree where none shall make them afraid, "even though the blast of the terrible ones may be heard in the land."

My spirit travails for the gathering of these. And many of the sincere-hearted who have been carried away captive by

the rending spirit of party, will, I trust, be brought back into the meek, harmonious spirit of the Lamb; when there shall be a reunion of those who are now parted for a little season by the intervening clouds of prejudice, and the mists which imagination has raised from the agitated waters of their own minds. Oh! for a holy calm that these may subside, and that the warming beams of the Sun of Righteousness may again enliven and enlighten the minds of all who profess to be the followers of the Prince of Peace. After resting on seventh-day, we attended their meeting at Esopus on first-day; and though divers came out of curiosity, causing some unsettlement at first, yet it was a meeting in which many were interested, and well satisfied in the evidence afforded, that the Truth was declared among them.

On second-day we went on to the Plains. About eighty or ninety persons assembled, and we had a comfortable, solemn meeting, in which the doctrines of the gospel of peace and good-will flowed forth in great clearness to the attentive audience, tending to convince the minds of those present that truth is truth, and will prevail over all opposition, and by its arising as a pure light, dispel the dark clouds of prejudice. This meeting was to the few Friends here as a brook by the way to the weary, thirsty traveller. May they abide in faithful obedience to the light received; so will they know Divine power to preserve them, even as it did Daniel in the lion's den.

On third-day, the 23d, attended monthly meeting at Esopus. It was a day of favour. A living remnant is preserved in this meeting, and my spirit was thankful in a belief that if these are faithful, and know a recurring to our foundation principle, the all-regulating, controlling, and directing principle, the light of Christ within, their lights will shine with increasing brightness, and a revival will take place among them. This doctrine of returning to first principles, even as the disciples were commanded to return to Galilee, the place of their first calling, was held up to view, also the necessity of tarrying at Jerusalem, the quiet habitation of a retired state, until power from on high shall be received; this being the only qualification by which we can become witnesses of the resurrection of the life and power of Christ in us, as

manifested by a consistency of life and conversation with our holy profession. The example of our early Friends was also held up to view, as a practical illustration of the application of this fundamental principle to the conduct of the faithful, showing forth the purity of the Divine life even in the midst of suffering, &c. The sincere-hearted among them were encouraged in a living sense of the continued goodness and mercy of the Shepherd of Israel.

24th. Accompanied by Friends from Esopus and Plains, we had a meeting in Friends' meeting-house at Paltz. Only five families of Friends remain here. The meeting, though small, was a favoured one.

On fifth-day had a satisfactory meeting at the Valley, held at J. C.'s, a short distance from the meeting-house. A considerable number of the neighbours not members among Friends attended, and appeared well satisfied. Here D. A. and wife met us, and conducted us to their house that evening, where we were kindly entertained, and had the company of several dear friends.

On sixth-day, the 26th, had a large and favoured meeting at Marlborough. A considerable number attended who rarely, if ever before, had been at Friends' meeting. In this neighbourhood the harvest of religious labour appears plenteous and the labourers few. A hope is felt that there will be a revival here, as the few faithful labourers, and those who love the cause of Truth and peace, are concerned to abide in their tents, and to confess Christ before men in the consistent fruits of their lives and conduct with their high and holy profession.

On seventh-day, the 27th of twelfth month, accompanied by our kind friends David and Ann Adams, we crossed the North River and went on to Crum's Elbow, where next day we had a very large meeting, I trust to good satisfaction. This is one of the largest meetings of Friends we have been at, and remarkably united.

On second-day, the 29th, attended another large and favoured meeting, appointed at the Creek or Stone meeting-house. Lodged at D. H.'s.

On third-day morning we set out for Milan. The weather fast changing from mild and pleasant, to cold and high winds.

The meeting at Milan was one in which the life and power of Truth arose into dominion over all opposition. Blessed be the name of Israel's Shepherd. After dining at C. G.'s, we returned to lodge at C. C.'s.

31st. Having still the company of D. H. and wife, and D. A. and wife, we went on to Stanford. Had a large and favoured meeting.

First month 1st, 1829.—This morning came on from Stanford to Nine Partners, and attended meeting there. Such is the spirit of inquiry prevalent in this place, that great multitudes, even like a quarterly meeting, attended. Dined and lodged at dear old Isaac Thorn's, who remains "steadfast, immovable, always abounding in the work of the Lord," in truth, hospitality, and an example of primitive simplicity.

Next day had a meeting at Chestnut Ridge to good satisfaction, and the day following at a place called the Branch.

4th of first month, being first day of the week, we were at Oblong. A pretty large meeting, and open, though more laborious than some others. This afternoon we went on about five miles, and lodged at W. Tabor's. His family, but not himself, are members. Next day had a precious, heavenly meeting at the valley. This was formerly the residence of that devoted servant, Daniel Haviland, lately removed from works to rewards.

It being needful for us to return immediately after meeting in order to get on to Apoquage that evening, I was tried, as were also a number of sincere-hearted Friends of the valley meeting, because of not having an opportunity to mingle together in the circle of social intercourse, for even this is a favour where it is properly used. It tends to refresh and comfort the hearts of the faithful; even "as iron sharpeneth iron, so does the countenance of a man his friend." But in pursuing a journey like the present there is often a cross to be borne on the inclination for social converse, and sometimes it appears prudent just as the pleasure of acquaintance with kindred minds commences, to break off and pursue our course among strangers. On third day had a meeting at Apoquage. A satisfactory season. Friends here are preserved in unity and harmony, but their numbers generally in these meetings have diminished

since I visited them in 1815. This is in part accounted for by emigration to other newly settled parts of the country. I fear however that some other causes operate to produce this diminution of numbers, and among these a declension in zeal for supporting the testimonies of Truth against the corruptions and customs of the world. Also a want of proper discipline in the families of Friends may be among the causes of decay. Thus at Oswego, the next meeting we attended, there are now only ten families where there were twenty-nine when I visited these parts thirteen years ago.

After meeting at Oswego on fourth day, and dining with Ann and Dorothy Golden, we set out with Ladowick Hoxie for our guide, and reached Poughkeepsie by evening. Here I was much disappointed in not hearing from home, but abiding in patience, next morning's mail brought the welcome intelligence of the continued health of my dear family left at home, while I am travelling through cold and fatigue in order to discharge an important duty, having for its object the comfort, encouragement, and welfare of my fellow-creatures.

8th. Attended Poughkeepsie meeting, and had some exercising labour among them. Felt the reward of peace in the discharge of apprehended duty toward them. There is a considerable increase of members in this place, and it is almost the only meeting of which this can be said that I have yet revisited. Divers hopeful young men have resorted to this busy town to pursue mercantile business, and there appears some danger lest some of them may be drawn away from the simplicity and safety of the paths of Truth, by copying after the customs of the world in their manner of living and in their attention to business.

On fifth-day evening had a large meeting at Pleasant Valley, and it may with thankfulness be acknowledged that Divine wisdom was vouchsafed, and tongue and utterance given to declare the doctrines of the everlasting gospel of peace among them, apparently to the satisfaction of all present.

On sixth day had a comfortable meeting at the Branch in the morning, and another in the evening at Beekman's. Many came to this meeting to see, and hear, and judge for themselves.

Next day we travelled on to Fishkill Landing in order to cross the Hudson to Cornwall, but the ice obstructed our passage, so we went to R. Newlin's, where we stayed the afternoon and lodged. On first day, the 11th, we stayed at R. Newlin's, and as they live remote from any meeting of Friends, and seldom have the opportunity of the company of Friends, we sat with them, and had a very interesting and satisfactory meeting. Six of their children live at home, for whom my heart yearned in tender sympathy, and counsel and admonition flowed toward them under renewed feelings of gospel love. It was an opportunity which I hope will not soon be forgotten. In the afternoon rode to Poughkeepsie sixteen miles, in order to get a passage over the river, and were kindly received by Friends there.

Being now clear of my concern on the east side of the Hudson, the following may be here related.

In a large company one evening, a person present seemed disposed to question the miracles related in the New Testament, particularly the account of the graves opening, and the resurrection of the bodies of those who are said to have been seen entering the city; expressing also his belief in a general Providence which governs matter by fixed and invariable laws, but that he could not understand a *special* or *particular* Providence, which would change or overrule those general laws for the sake of particular individuals, or to favour one more than another. He stated his belief in a great First Cause, who instituted the laws of nature, and that he communicated the gift of his Spirit to man for his guide and director to happiness and peace; and this he thought sufficient for every one, without any special providence exerted in favour of particular persons. He also admitted that reason, or the rational faculty, was a part of the animal or natural man, and if properly used would direct him in the paths of rectitude. On these, as preliminary views, he appeared to want information, as his mind had been much occupied with them for a considerable time past, in which he had declined reading the scriptures, evidently because he could not so understand as to assent to many

things which he found there. And yet he manifested no disposition to condemn or speak lightly of those records, nor to insist upon his own opinions.

After he had opened these views by way of inquiry, principally to gain the sentiments of others on the subject of miracles, he was questioned as to his belief in the manifestations of Divine Light in the soul of man as a reprover for evil and a guide to peace and happiness. To this he fully assented, but seemed to think many of our ideas of right and wrong were the effect of education, and arose from the various circumstances with which we were connected. This also was granted that *many* might be traced to this source, but that *others*, particularly those compunctions felt for actions which are often applauded by others, and sanctioned by general custom, must be referred to Divine Light, which makes manifest all things that are reprovable. To this he at length assented, after various examples were mentioned, such as John Woolman's account of killing the robin, and the horror of his mind consequent on indulging the spirit of wantonness and cruelty, and divers other instances, to which he added some of his own experience.

This point being thus far settled, his attention was next directed to his own position, of the institution of the laws of nature in every organized animal, possessing sensitive and perceptive powers, and a power to seek for and pursue its own happiness. Taking man as an animal of this description, and admitting him to be the highest in the scale of organized matter, especially as he possesses the rational faculty in a higher or more extensive degree than any other animal with which we are acquainted, it would follow, by adverting to the "fixed and invariable laws" which appear to govern the inferior orders of animal beings, that man also, as an animal, would, by those laws, be prompted to seek for and pursue his own happiness, in the gratification of every lust, inclination, or propensity of his animal nature, were there nothing to counteract, overrule, or restrain his powers of action. Self-preservation and self-gratification would be the objects of his pursuit, and being endued with reason or rational faculties, these would be almost infinitely diversified; and as every man thus followed the laws of

his animal nature uncontrolled, except by superior force, the strong would overpower the weaker, and misery, confusion, disorder, and anarchy would be the consequence. To this he replied, that *reason* would show the necessity of order, and that in the social state laws would be made to restrain the hurtful passions, and keep man from injuring his fellow-man; that his own reason and reflection would teach him to respect the rights of others, and thus there might be harmony maintained in society.

In answer to this, it was remarked, that if reason would thus oppose the laws of nature, or natural inclination and desire after happiness, then reason must be something higher than a "part of the animal or natural man;" and if higher, then superior, and nothing short of Divine. But if still considered a part of the animal man, as before admitted, then one part of the laws of nature would be acting in opposition to another, and there must be an *umpire* to decide which should bear sway, or the stronger would oppress the weaker. But the laws of nature had been admitted to be "fixed and invariable." Hence, the law of the rational faculty would never submit to the law of our inferior lust or propensity, but the contrary is a fact not to be denied since the day that Eve yielded to the influence and persuasions of the serpent.

We were now brought to the consideration of the principle of Divine Light which God breathed into Adam, after he had made him of the earth, an animal, "and God inspired the natural man with the spirit of his own *life* and *light*, by which he became a living soul." And this *life* of God, inbreathed or inspired, is "the true light that lighteth every man coming into the world." It is the spirit of God, given to man as "his guide and director" to happiness and peace, which is the Law written in the heart, by which man originally was, and now is, qualified to have dominion over all the earthy nature of the animal or natural part of his being. It is the law of the spirit of Divine life, and is set over and above the laws of animal nature, in order to regulate, restrain, direct, and control them, so as to promote and preserve order, harmony, and peace, not only in the community of social beings, but also that essential happiness of the immortal soul which is congenial to its nature, its being, and its duration. Now,

whenever the laws of animal nature, or the lusts of the flesh, prompt to the pursuit of animal happiness, beyond the limitations of this superior law of the mind or soul, its restraining, limiting, or controlling power, is felt by the obedient mind; and a cross or death is known to the first inclination or motion of desire for what is beyond this boundary. This is the death of Jesus to sin, which man is called to imitate. But when man yields his members to the influence of the law of animal nature, and transgresses this Divine law, then he feels condemnation; not a law of nature opposing another law of nature, but the Divine law, life, or light of God, opposing the law of sin. Here, as man "turns at his reproof," he pours of his holy spirit of mercy and forgiveness upon him, and of his spirit of grace or power to forsake sin, and overcome the law of that earthy nature in himself which by improper indulgence has produced sin. Thus, the law of God in man, as he unites with it and obeys it, changes, controls, overrules, or suspends the operations of the common laws of nature in himself, and is indeed a special providence for the benefit, advantage, and happiness of every individual who is the subject of its blessed operation.

Hence, if a miracle is a special providence, or an interposition of Divine power to suspend, control, or overrule the general laws of nature, the work of redemption in every soul that knows it is a *miracle*. Hence, also, the same benevolent Power and Goodness who thus manifests his special providence internally, can and may do, and does and has done the same outwardly, whenever his wisdom, unsearchable to us, has seen meet or may see proper to interpose his power for the benefit of his creature man; for "he has the command and control of all the laws, and powers, and operations in nature." Nor can we discover any reason or cause why he should not sometimes interfere with, suspend, or change the general laws of nature, for the purpose of producing a greater good. Thus, in order to "show his power" to the mind of the Egyptian monarch, and produce that evidence which should gain his belief and obedience, the general laws of nature were changed, and miracles wrought in his sight, until at length he confessed his sin and implored forgiveness. By the exhi-

bition of the same supernatural power, controlling and directing the laws of nature, the minds of the oppressed Israelites were inspired with confidence, so that "they believed God and his servant Moses."

That the miracles related in the New Testament as wrought by the power of God, through Christ and the apostles, tended to some great and beneficial object, in relation to the welfare and real happiness of the souls of those who were the immediate subjects or witnesses of them, may be rationally inferred from the effects internally produced by the miracles wrought by the same power in every true believer, as well as by the confessions and effects recorded in the New Testament.

But the inquirer asked, "How are we to know the truth of those records or statements? such as that the dead bodies arose, and were seen of many," &c. To this it was replied, that so far as outward evidence extended, the truth of all historical facts or narratives depended on the credit of the historian, or the number of witnesses attesting the same thing, in whom we had confidence. If we admit the authenticity of one part of the narrative, why not others, where at least a probability of sincerity is attached to the author? If one miracle is admitted externally, from the analogy of miracles wrought internally, why not another; since, if we admit the interposition of Divine, unlimited power to control, suspend, overrule, or change the laws of nature in one case, why not in others, since all the laws of nature and matter are subject to the control and direction of nature's God?

Now, since we admit the truth and Divine origin of those precepts and doctrines recorded as delivered by Jesus Christ, because of the internal evidence furnished us by the "gift of Divine light" of their truth and excellence when reduced to practice, so to minds less enlightened an external evidence might be furnished in the economy of perfect Wisdom, by means of those exhibitions of a special Providence, or the miracles wrought by Jesus Christ, as the means for inspiring them with confidence in the truth of those precepts, many of which were new to them, as well as to engage their attention and produce further inquiry, as in the case of Nicodemus and others. Thus the principal use of those miracles being in re-

lation to those who were eye-witnesses of them, the resurrection of such as "were seen of many" might have had the blessed effect intended to them; and to others, who believed their report of the fact, so far as the circumstances thus related were appropriate to their condition. The same may be of like benefit to all such as believe the narrative, and receive and understand the spiritual application of it.

After spending two days at Poughkeepsie waiting for the increase of ice, on third-day I was slid across on a sleigh.

On fourth-day attended select quarterly meeting at Marlborough. Next day was at the general quarterly, which was small. Much harmony prevailed, but Friends are very much stripped and tried. A hope was felt, and the word of encouragement administered, that as Friends abide faithful in their respective gifts, a revival of light and life and energy will be experienced, and their wilderness state again will blossom as the rose. But, oh! for more of an ingathering to the standard of Truth in themselves.

On sixth-day, 16th of first month, had a public meeting appointed at Marlborough. This was felt to be a weighty concern, inasmuch as I had been there before, and then had an appointed meeting, but did not feel clear of the place. The meeting held this day was large, solemn, and satisfactory. Dined at W. H.'s, and set out for Newberg; and on the seventeenth had a large and good meeting at Cornwall, an opportunity not soon to be forgotten by many present. May the praise be given to Him to whom it is due. Went on to S. Seaman's to lodge, divers Friends being with us. I was much shut up from social converse this evening, but others were not lacking; and it really seemed as if the ballast of silence was necessary, and I was willing to endure it with patience, though this talkative spirit is often a burden to my mind. It was some comfort to observe some others, particularly my worthy friend S. Seaman, who appeared to understand and value the "quiet habitation." Next morning I found there was in the company a tender-spirited woman, who was mentally in a place where two ways met, and her mind undecided which way to take. I was glad I had been

preserved from joining in the conversation, which was of a character that would have wounded the tender sensibilities of her mind. Oh! how careful should all be of their own spirits, and of indulging themselves in a latitude of conversation, which may wound the precious innocent life in the little children of the heavenly Father's family. It has in this journey appeared especially necessary to "have our loins girt about" with prudent, watchful care.

First-day morning the 18th, as we were ready to set out for Clove meeting, I felt an impression to take the female Friend above alluded to by the hand, as I learned she declined attending meeting with us. To this feeling I attended, and she seemed melted into a tender brokenness of spirit, manifested by shedding many tears, and expressing the sincerity of her desire to be rightly directed, and to be preserved from prejudice, I felt sympathy with her, and had a word of encouragement and consolation for her. Then went on to meeting, and though a very stormy day the house was thronged, and Divine counsel and heavenly love were mercifully near, and favoured us together in the fresh extendings of his goodness and the diffusion of his light and truth. Meeting held till near two, but no one seemed weary.

On the second-day the 19th, had a meeting at Bloominggrove—a satisfactory opportunity, though the house was not filled. After spending the afternoon and evening with our kind friend W. Pearsoll, and observing with satisfaction the example of plainness and simplicity in his manner of living, and the appearance of his children and family, we set out next morning for Kakiat, a distance of twenty-five miles. In the evening, had a large and satisfactory meeting here.

On fourth-day morning set out early and alone, finding no one who could inform us of the road or distance across the country to Randolph in Jersey. Passed through Pompton and Persiperry, and arrived at Richard Brotherton's in Randolph about seven in the evening, having travelled about forty miles, were kindly received, and next day attended their week-day meeting. It was to the relief of my mind, and I hope to the edification and encouragement of the sincere-hearted among them. Afternoon went to Hardwick, twenty miles.

From these two settlements of Friends, there have been many emigrations to the western parts of New York State within a few years past, so that the meetings here are much diminished, and not only so, but a want of zeal and energy among divers of those who remain; yet there is a remnant of sincere-hearted Friends scattered through this section of country. But in looking toward a revival of the work of reformation and the advancement of the cause of Truth and righteousness, the inquiry arises, "By whom shall Jacob arise, for he is small?"

Had a pretty large meeting at Hardwick, at two P. M. It was open and satisfactory, and I felt peace in discharge of this duty.

Divers of the members live quite remote; and as their numbers are much diminished, discouragements often attend the few who are concerned to keep up their religious meetings. They remember the day when there was a large body of Friends here, and divers living ministers among them; they feel their present condition to be trying.

On seventh-day morning set out, and travelled thirty-five miles to Kingwood; were kindly received at H. Clifton's. Notice being promptly spread, a large meeting assembled next day, and it was a season of much openness in public communication, tending to solemnize the minds of those present, under which precious covering we parted, and rode that evening to Watson Fell's in Bucks Co., where we were welcomed with feelings of kindness and genuine hospitality. Next day, being 26th of first month, calling to see the family of B. S. on our way, we reached home in the evening, and found all well and glad again to see us—Josiah Roberts's wife having arrived about an hour before us. Mutual feelings of rejoicing, with a grateful sense of Divine favour, in thus permitting us once more to meet together, as well as for his protecting providence and paternal care over us in our separated state, pervaded our minds, and cemented us together in the precious evidences of Divine regard.

In a retrospect of this long and exercising journey of upward of four months from my family, having travelled a distance of about seventeen hundred and fifty miles, there is

much cause for humble gratitude to the Father of mercies for his extended goodness, and the manifestation of his gracious kindness and support. The state of society under existing circumstances being much more trying to a traveller at this than at any former period, when I have believed it my duty to leave my native home, for the purpose of promoting Truth and righteousness among my fellow-creatures, abundant evidence has nevertheless been furnished, that as the day is so shall thy strength be. Divine wisdom and counsel have been mercifully dispensed, and a path thereby opened, even where at first view no way appeared.

To go forth advocating the cause of peace, and Truth, and love, amid the excitements prevailing, seemed to demand the qualification of being "wise as serpents and harmless as doves," and to "have the loins girt about" with watchful circumspection, and "the lights burning." A humble hope is entertained in the review of this journey, that this has been measurably realized. Never I believe have I felt a greater care to keep a conscience void of offence, so as in all things to administer none occasion neither to Jew nor Gentile, nor to the household of faith. And though I have often been pained and burdened with the multitude of conversation about the state of society, yet as patience was maintained, even this trial has sometimes been husbanded to my advantage, and I have been introduced into near sympathy with the seed of life in the minds of my fellow-creatures.

In almost all the meetings I have attended the spring of the gospel has been livingly opened, and the message of peace and love has been delivered to the people, "not with enticing words of man's wisdom, but in the demonstration of the Spirit." Therein I have had renewedly to consider that when a right opening to appoint a meeting is attended to, and the instrument is kept in a passive prepared state, Divine Wisdom mercifully condescends to administer to the states of such as are the subjects of his regard, and in a condition to be benefited by such an outward mode of instruction. For the sake of these seeking minds the gathering crook of his love has often been extended, and the word of encouragement handed forth in vocal testimony among the people, and I have been

much confirmed in the view that as a living ministry has oft been the means wisely adapted to the object of gathering the wandering sheep to the fold of rest, so those who go forth in the Lord's work as ambassadors for him, having "put off their shoes from their feet," so that in every step they take the pure, unobstructed feeling of "holy ground" may be known, will be furnished and qualified for every occasion, to minister as the oracles of God, and his name will be honoured. But I have also seen the danger of letting out the mind to wander from this collected, watchful state, to suffer itself either to be too much elated or too much depressed, to get too much mingled with the spirits of the people, or with external concerns, and so lose the lively, sensible feeling of abiding at Jerusalem, waiting for the renewings of the promise of the Father. Here a loss may be sustained, not only by the instrument, but the people may be thereby deprived of what is their due, or might have been dispensed to them, had the servant kept his place and been faithful to his master's command.

Another danger arises from the strong drawings of the expectations of the people, who may have ears to hear outwardly, but whose inward ears may be dull of the true hearing. Here, as John Woolman says, "if there is not a careful attention to the gift, men who have once laboured in the gospel ministry, growing weary of suffering, and ashamed of appearing weak, may kindle a fire, compass themselves about with sparks, and thus depart from the pure feeling of that which leadeth safely."

In this journey I have visited a number of meetings which I attended upward of thirteen years ago. These meetings, previous to the late separation (among Friends,) were generally smaller as to the number of members than they were in the year 1815. This circumstance has led my mind into some serious inquiries and reflections. The removal of many to the western parts of the State from these meetings, may account in part for this diminution, but not wholly so. Another discouraging cause has been developed to my view. This is the want of a careful guarded education, and of right discipline and order in families. Among the young people, much

departure from plainness and simplicity is obvious in many places. This opens a facility for unprofitable associations, and hence outgoing in marriage has been a cause of lessening their numbers in many instances. But *this evil* appears to arise out of another. The parents, in pursuing after wealth, have been busied about the cares of this life and the deceitfulness of riches, and thus have not only neglected their duty toward their children, but, having accumulated the means of gratifying the numerous wants and desires of their children and themselves, in conformity with the customs and fashions of the world, they have encouraged them in a way of living, in many instances, that has assimilated them with the people of the world. Another sorrowful cause has operated as a discouragement in the due attendance of religious meetings in some places, and this has arisen from the want of humility, brotherly kindness, and gentleness among some, who have been active in dealing with offenders, and who have held conspicuous stations in society. Hence, example has not always been consistent with profession, and the weak have been stumbled, the unwatchful and inexperienced have been offended, and meetings have declined, not only in numbers, but in life and zeal for the Truth. Yet, notwithstanding this is mournfully the case in divers places, there are left many sincere-hearted Friends, of all ages and ranks; and these, if they continue faithful, will yet hold up the light, and become instrumental in the work of reformation, and in the promotion of the cause of Truth and righteousness in the earth.

CHAPTER XIV.

TRAVELS IN 1829, COMMENCING FOURTH MONTH 28TH.

At our monthly meeting, held 28th of fourth month, 1829, Friends gave me their minute of concurrence with a concern which I opened to attend the Yearly Meeting of Friends to be held in New York in next month, as also to visit the meetings of Westbury and Purchase quarters. Accordingly, on the 20th of fifth month I set out, in company with H. and M. P. under a similar concern, with the exception of Purchase quarter, my daughter Sarah, and my young Friend S. O. P., whose health was delicate, and who was going on after Yearly Meeting to visit her relatives in New England.

Went, on the first afternoon, to Trenton, and were kindly entertained by our worthy Friends T. and E. S. Next day, pursued our journey through Princeton to Rahway, where we lodged. During this day felt much sweetness and satisfaction in our plain though comparatively slow way of travelling by land, contrasting it with the common mode of steamboat passage. Enjoyed our little society in quietude and with grateful emotions.

Next day went on to New York, where we were affectionately received and hospitably entertained by our kind young friends J. C. H. and wife, with whom our unity and friendship increased the longer we were with them. Several other Friends came in to lodge here also, and our meeting with many dear Friends was sharpening to our social feelings, even "as iron sharpeneth iron."

On seventh-day morning began the Select Yearly Meeting, wherein my spirit was bowed into contrition, under a sense of the marvellous work of Divine mercy and kindness manifested in this our day, in thus gathering a people and preserving them together in love and unity, as becomes brethren.

And although in this department of society, the rents and

divisions that have taken place have severed about one-half of those who formerly had a seat in these annual assemblies, yet considering those who have remained together in a precious unity of feeling, as being alive in their interest to promote the great cause of Truth and righteousness in the earth, way opened for considerable public labour among them, tending to stir up the pure mind to diligence, and to encourage to faithfulness in occupying our several gifts for the edification of the body in love.

Divine kindness overshadowed the several sittings of this part of the Yearly Meeting, and it must be acknowledged to have been a time of favour and of renewed feeling of the harmonizing influence of the one Spirit, baptizing into the oneness of travail and exercise for the arising and prevailing of a godly care over the ministry, that it be preserved pure and blameless in this day of sifting—of judging too much after the sight of the eye and the hearing of the ear—even when there is a shaking among the nations of religious professors, and the accuser of the brethren is exalting himself against the heritage of God.

A concern was also manifested that the standing and movements of all those placed in the responsible station of ministers and elders, should be clean and unrebukable, occupying holy ground in the pure feeling of Divine life. And for this end the figure of "washing one another's feet," was illustrated and recommended as containing much of the original design and present usefulness of these select opportunities.

On first-day, meetings for worship were held at Rose and Hester street houses. The meeting at Rose street in the morning was very large, so that many could not get in the house; so was that of Hester street in the afternoon. Our worthy friend E. Stabler, from Virginia, together with Elias and Edward Hicks, and divers other valuable ministering Friends, appeared to attract the attention of vast crowds of people, so that in the afternoon it was necessary to open the room in the basement story at Hester street, in order that the concourse of people might be accommodated. A large company who could not get into the upper room retired here, and some of us at least would have been willing to enjoy the

quietude of silent retirement; but this was interrupted by a communication which, to many feeling minds, evidently wanted the pomegranate of Divine life.

There is a great anxiety to hear preaching, and it may be well if a godly sincerity is the moving cause; but a fear arises that those who are so eager to quench their thirst at this stream, may "thirst again," even after hearing the most powerful testimonies; and the reason is obvious—they are labouring for the "meat which perisheth," and are not enough concerned to "dig through the surface" and "carefully to cast forth the loose matter, so as to get down to the living spring in themselves," issuing from the Rock that is sure, and endureth unto life eternal.

To what else shall we attribute the state of those who are easily tossed, agitated, and superficially amused with a sound of eloquent language, while solid edification is too little sought and too little known. Truly it is a day when those exercised in the ministry have great need to know the substance of what was typified by the priests and those who bore the ark of the testimony, standing firm with their feet in the midst of Jordan, until all the people were clean passed over.

On second-day, the meetings for business were opened in much quietness and harmony. J. K. attended that of women Friends, and appeared in solemn supplication at its commencement, uniting many feeling hearts in the aspiration of gratitude to the Dispenser of goodness, mercy, and peace, for the benefits received. In the social circles, I feared there was too much indulgence in those topics of conversation which tended to keep the mind afloat, and often produced an excitement not very favourable to a retired state of mind, nor promotive of our testimony against talebearing and detraction.

The several sittings of the Yearly Meeting were large, and generally interesting. A spirit of harmony and brotherly condescension was manifested, although considerable discussion took place on some subjects. Elias Hicks, now upward of fourscore years old, still occupied a prominent station of usefulness in the meeting. His discernment and wisdom still shone with conspicuous brightness in the various deliberations which occurred, while his condescension to the views and

judgment of others, marked his character with Christian tenderness and forbearance.

The relation in which the orthodox stand to the Society of Friends was taken into consideration, and a large committee appointed to consider what measures should be taken, in order to establish the separation which has occurred. This brought much exercise over my mind, for it appeared obvious that some Friends of this Yearly Meeting were in danger of being actuated by a zeal toward their dissenting brethren, which aimed at cutting them off from a right in our religious society by a formal disownment; and that the design of the present step was to form a uniform line or rule of procedure for that purpose. The more I have weighed and reflected on this subject, the more I have been confirmed in my judgment that Friends had better be still and quiet. "Refrain from these men and let them alone," is a safe watchword; why then take any notice of their proceedings or conduct? While the excitement exists that has been occasioned by their separation, and which is now increased in divers places by a process of disownment against Friends, it appears very unsafe for Friends to engage in a work of retaliation, or which may be construed as such. Besides, the object of Christian discipline is to reclaim and restore, not to cut off. But at present there is no door open for the admission or reception of labours of love, to help and to heal, consequently it is not a time for proceedings to be had in the cases of such as have left Friends and associated with our dissenting brethren; and many of them have been deceived and alarmed, and remain in a prejudiced, bewildered state, more to be pitied than censured. Add to this the stripped and enfeebled condition of society, in many parts of this Yearly Meeting, the division of families and near connections, and the novelty of the case without rule or precedent. Under all these views, and the precious spirit of peace and love influencing my mind, I laboured both in the meeting and with the committee to dissuade from moving forward in this business at present; urging the necessity of patience and forbearance, even as our heavenly Father is declared to be "merciful and gracious, long suffering, and abundant in goodness and truth."

Yearly Meeting closed on sixth-day, and an epistle issued by that body to its constituent branches was printed ready for delivery on seventh-day, A. M. This hurry of doing business is seldom productive of much solid advantage. The epistle passed the meeting in an unfinished state, for want of more time and deliberation. It was corrected by some Friends afterward; but when issued from the press, and read at leisure, it was not so satisfactory as could be wished in all such cases. A true believer makes not haste. Patience was evidently wanting among Friends on several other occasions during the business of the meeting; and yet surveying the whole in retrospect, there is abundant cause for gratitude to the Preserver of men in that his good Spirit is still vouchsafed to influence and direct, and his preserving care still over his flock and family.

On seventh-day we left N. Y., and rode to Jericho on Long Island; and the day following attended meeting at that place in the morning, in which M. P. and myself had public labour among the people, tending at least to the peace of our own minds.

In the afternoon had an appointed meeting at Bethpage, which was a satisfactory opportunity, and we returned to Jericho to lodge.

On the 1st of sixth month, were at Matinicock, and a memorable season it was to some minds. Had an afternoon meeting at Westbury. M. P. now appeared relieved of her concern, inasmuch as way did not open for other meetings, there being several Friends travelling and appointing meetings. So on third-day forenoon H. and M. P. left us, to go to New York city, to attend monthly meeting there. To encourage to faithfulness in what are sometimes called "little things," I may record the circumstance of an opportunity in V. Hicks's family, at M. P.'s request. It proved a heart-tendering season to most, if not all present. M. instructively adverted to a past season of close trial, and the opportunity closed after a pathetic vocal supplication by our dear old father Elias Hicks.

On fourth-day morning, leaving my two Sarahs at Jericho, I went, in company with V. H. and S. I. U., over the Sound

to Samuel Titus's, at New Rochelle. Here we had to pass the remainder of the day, because no way opened to have a meeting appointed. In this hospitable mansion we were kindly entertained, and next day attended their mid-week meeting at Mamaroneck. Notice having been spread, a considerable number attended, and it was a satisfactory season.

After dining, went on toward Purchase. My mind had not been much elevated, but rather in a depressed state for some time. I had however submitted to have a meeting appointed at Purchase for sixth-day morning, and one at North Castle in the afternoon, but not with as much clearness as at some other times.

Near the usual time of retiring to rest, a messenger arrived from New York with a letter, informing of the illness of my wife with the bilious colic, and a request for me to return immediately home. This occasioned us all a very close trial. Two meetings appointed for the morrow, and to leave these appeared trying. The extremity of sickness at home was also very trying, under the pressure of which I retired to seek repose, and endeavour to feel after what might be best to do in such an extremity. In the morning, having had some sleep, I was called early, and on carefully weighing the matter, felt most easy to return immediately home, Friends being willing to spread counter notice respecting the meetings. Therefore set out about four A. M. Arrived in New York in time to take the twelve o'clock steamboat passage. Another trial occurred here in not meeting my daughter Sarah on her way from Jericho home. But the Long Island stage did not arrive till a few minutes after the steamboat had left the wharf.

On my arrival at Trenton I procured a horse and chaise, and proceeded directly home, where I arrived about midnight. Found my dear wife on the recovery, though very weak and feeble.

During the lonely ride of about one hundred and twenty miles my mind was preserved in a pensive calm, reposing its trust in the Shepherd of Israel, who never fails nor forsakes those who put their trust in him. For the favour vouchsafed in sparing us a little longer the companion of my domestic life, and relieving her from extreme pain and sickness, my

heart expanded in grateful acknowledgment of His mercies and his goodness, who dealeth with us in perfect wisdom and perfect love.

As my wife's recovery was slow, I stayed at home about a week, till I saw her again able to be a little engaged in her domestic concerns, when taking my daughter Ann with me, set out to finish the remainder of the visit. On the twelfth of sixth month we rode to Rahway, and were kindly entertained during the night by J. Moore and wife. Next morning went on to New York, and thence to Jericho, where we met a hearty welcome at the mansion of our friends V. and A. Hicks, and their precious daughter C.

On first-day the 14th, attended Westbury meeting in the morning. It was a precious favoured opportunity. Doctrine and counsel flowed freely in the renewed feeling of Divine love, and the poor in spirit who, like the publican that went up to the temple to pray, have no confidence in themselves, were encouraged to put their trust in the living God, who is ever mindful of his humble, dependent children.

In the afternoon had a meeting at Jerusalem, which was also a favoured season, though not so eminently overshadowed with heavenly goodness as that at Westbury in the morning. Peace of mind resulted from this day's labour in the cause of Truth. May the dew of heaven descend on the plants of the Father's own right-hand planting.

On second-day, accompanied by D. Seaman, went on nearly thirty miles eastward to Smithtown, where we had a meeting in the afternoon. Next day went on to Islip, where we had an interesting favoured meeting. Both these meetings were out from among the settlements of Friends' and on reviewing them and the feelings attendant on mingling with my dear fellow-probationers in that love which knows no sectarian boundaries, I am constrained to acknowledge the condescending goodness and qualifying influence of the Divine Fountain, which was thus mercifully opened, and the sincere-hearted were permitted to be refreshed thereat; seasons which I trust will be gratefully remembered by some minds. May the praise of his own works be ascribed to Him whose right it is.

This evening we returned to Jericho, and my mind was en-

gaged in the exercise of numbering or recounting the benefits and favours of a gracious superintending Providence. It is a delightful employment of the powers of thought and reflection to dwell upon the "goodness and mercy" that "follow" or attend us continually, and inspire the hope that "we shall dwell in the house of the Lord forever."

Fourth-day the 17th.—Attended Westbury monthly meeting, and near its close I felt an impression to call the attention of Friends to an accommodating, friendly disposition toward those of their former members who had left them, and who were now preparing materials for building a meeting-house near them. It was suggested for consideration to propose their occupying Westbury meeting-house at any time when Friends did not want to use it themselves. If this friendly accommodation could be effected, the expense and toil and unpleasant feelings attendant on their erecting a house so near, might be averted, and a more speedy return to harmony and peace might ensue. Oh that the principles of justice, mercy, and peace might reign amongst us. Under their benign influence how soon would all questions about property be amicably adjusted; for these are the principles on which alone we can do to others as we would that they in similar circumstances should do to us.

Had the company of dear old Elias Hicks at Westbury, and at his own house, also at the monthly meeting at Jericho, which I attended on fifth-day. In the afternoon had a meeting at Oyster Bay, which was largely attended, and closed to satisfaction and peace. Next day had a very large meeting at L. Valentine's, near a bay called Musquito Cove, where I had a meeting when on the island fourteen years ago. This was one of the best meetings I had on the island. Divine goodness and love melted and united many hearts together in a precious oneness of Christian feeling. Our cups seemed to overflow with the fulness of heavenly consolation. All narrow, selfish, sectarian feelings subsided, and pure, universal love breathed its animating influence into many minds. Many of other societies attended. May the impressions received be long and profitably retained, and may I bow in grateful adoration to Him who gave me the qualification to minister to his humble,

dependent children. In the afternoon had a meeting at Cowneck, and the day following one at Flushing. Here the splendour of wealth is displayed by the citizens of New York retiring from business, and seeking for terrestrial happiness by gratifying the sight of the eye and those short-lived animal propensities which never can satisfy the desires of an immortal soul.

First-day, 21st of sixth month.—Attended both meetings in New York. They were large, and I felt peace in endeavouring to discharge my duty among them. My impression is there are some sincere, improving minds among the young people there. But the gayety and amusements, the business and the customs of this large city, appear to have gained too much ascendency over many Friends, so that the principles of plainness and simplicity, ever becoming a people professing godliness, do not bring forth those fruits of consistency in dress, address, and modes of living, which distinguished our predecessors. The laws of kindness and friendly attention are, however, in active operation among them; at least I received a full portion thereof, and was drawn into sympathy with the seed of life, and with the tried and afflicted among the inhabitants.

On second-day, had a meeting in the morning at Westchester, and another in the afternoon at New Rochelle, among Presbyterians, Episcopalians, Methodists, &c. Divers men of account attended, and the doctrines of Truth were declared among them in the demonstration of the Spirit.

After meeting, though much fatigued, I rode about nine miles on the way to Middlesex, in Connecticut. We reached the meeting in due season next day, and though small it was comfortable. Thence we returned to Purchase and lodged. The day following attended their large meeting, and had an appointed meeting at North Castle in the afternoon. These being the two meetings which were disappointed by reason of my sudden return home on account of my wife's indisposition, the opportunities were interesting to many, whose kind inquiries bespoke their feeling sympathy on that afflicting occasion.

Fifth-day, had two meetings—one at Shappaqua in the morning, and one at Croton Valley in the afternoon. They

were both satisfactory, favoured meetings. The reports and cautions of those who have separated from us, operate to cause many to attend our meetings, in order to hear and judge for themselves. Inquiry is awakened, and Truth is gaining ground in many seeking minds. In this my soul rejoices, and is often renewed in the unshaken belief that amid all these commotions the Lord Almighty is carrying on his own work, and will yet more and more "beautify the place of his sanctuary," in the minds of his gathered children, while all that "lift up the heel" against his operations and against his little ones, will wither as the branch that "abides not in the vine." Oh! how mournful the thought that some who once knew the sap of life to flow in their hearts have now become filled with a "root of bitterness," and appear to have enlisted under the banner of the "accuser of the brethren."

The twenty-sixth of sixth month, had a meeting at Salem in the morning, which was a precious opportunity, and a very large meeting at Amawalk in the afternoon.

Next day went on to Croton River, where we had a favoured meeting in the meeting-house, and were comforted together in the renewed feeling of brotherly love, and in the edification mercifully vouchsafed. John and Phebe J. Merrit acceptably attended with us.

Next day attended meeting again at Mamaroneck. This was also a good meeting, and my mind now felt easy and relieved, having endeavoured faithfully to discharge my duty.

In the afternoon rode to New York. My daughter Ann met me here from Jericho, and we took steamboat and came on to Rahway, where we lodged at our worthy friend J. Hampton's. Next day travelled on to S. Comfort's, at the Falls, and on fourth-day, the 1st of seventh month, again reached home.

In this journey I attended twenty-eight meetings, besides the Yearly Meeting of New York; and in retrospect, have abundant cause to thank God for the plenitude of his mercies and the renewal of qualification to labour in the field "white already unto harvest." However one messenger may plant

and another water, yet the heavenly increase is only of God, through the co-operation of man with his grace inwardly revealed. To encourage one another to give diligent heed to this Divine gift, is the office of brotherly love. But, oh! how few appear sufficiently devoted to the promotion of the work of reformation, either in themselves or others. All are seeking gain of one kind or other. But the gain of godliness, or the treasures of the kingdom of heaven, if we may judge by the fruits of conduct and conversation, do not appear to be first or uppermost in the pursuits of vast numbers of the human family. Yet is there to be seen and felt a work of Divine visitation among the children of men, and one here and another there, who appear to be seeking first the kingdom of heaven and the righteousness thereof. These become as lights in the world, and through their faithful dedication the work of reformation progresses; light and knowledge are increased; clearer views of religion or godliness are manifested; prejudices and formal traditions diminish, and vital Christianity prevails.

Oh! may all the overturnings and trials of the present day become the means of loosing our attachment to this world, and centering our affections on things above.

In the eighth month, 1829, I felt a motion of love to visit the quarterly meetings of Concord and Caln. Accordingly, left home and rode to Philadelphia alone, then went on to J. E.'s, at Chester; and next day reached Concord, where we had a very interesting and satisfactory quarterly meeting. May the praise be ascribed to Him who waters his heritage in due season, that the plants of his own right-hand planting may be revived and nourished, so as to bring forth fruit to the praise of his grace.

Here my kind friend E. Garrigues joined me as companion to Caln, and we reached David Hoopes's that evening, where we were kindly received and hospitably entertained. Next morning we attended the quarterly meeting of ministers and elders at Caln; and the day following, the general meeting for business at that place. Had an open time in public testimony among them, after which my dear friend E. K. appeared

in a very feeling supplication. The meeting for business was also a favoured season, and our hearts rejoiced together in the goodness of God. Reached Kingsess after dark, and lodged at E. G.'s. Next morning set out early toward home.

JOURNEY TO PARTS OF MARYLAND AND VIRGINIA.

On the 25th of eleventh month, 1829, set out in company with C. P. as companion, to perform a visit of love to Friends and others within some parts of Baltimore Yearly Meeting. Reached Philadelphia in the evening, and stayed there next day in the hope of adjusting some business relative to a trust estate, but was disappointed, and felt the need of patience. This being a pecuniary concern, I felt the more anxious for its settlement previous to entering on this journey, from a settled conviction that all such affairs should be satisfactorily adjusted prior to leaving home on such embassies. After opening the circumstances, and consulting with some friends thereon, I felt easy to proceed on the journey, placing the papers and authority to settle the business in the hands of my valued friend William Wharton, should others concerned be ready during my absence.

27th. The ground being covered with snow, we left the city, and proceeded on our way toward Caln, where we arrived a little after dark. Stayed the night with G. P. and wife, and their dear old father, now declining with infirmities into the vale of years, but alive in spirit in the vital principles of Truth, and concerned for the peace and prosperity of the Church.

Next day we travelled on to Lampeter, and lodged at Thomas Peart's. Several friends and neighbours coming in, the conversation was agreeable and instructive, and the social bands strengthened. Notice having been spread, we attended a pretty large meeting at Lampeter, which proved a refreshing season, and the Master was known to some minds by the breaking of bread on which the soul could feed.

In this place resides Sarah Gilbert, widow of Jesse, who

was among the captives taken by the Indians in the year 1780. She has been in a helpless condition and mostly confined to her bed for many years with rheumatic affection, depriving her of the use of her limbs, till of latter time she is favoured with the use of her hands. On visiting her I found her cheerful, and left her refreshed by the call. How deeply instructive are such scenes of what is called affliction and privation! What mind so hard as not to receive a lesson of profitable instruction from contemplating the different allotments of the children of men? Who could read the narrative of the captivity and sufferings of the Gilbert family, and behold this afflicted object, without feeling gratitude for his own exemption from such trials and miseries?

On second-day morning, the 30th of eleventh month, we went on through the rain to Columbia, Thomas Peart accompanying us to his son's. An evening meeting was appointed, but the rain, thunder and lightning, with the darkness of the evening, occasioned it to be small. It was, however, to me a satisfactory opportunity. At Columbia are about thirteen families and parts composing the meeting; several of these live remote from the village.

Twelfth month 1st.—Crossed the Susquehanna on the bridge, and went on to York, expecting the next day would be their meeting day; but finding the time had been altered to fifth-day, after staying the night with that powerful minister, Thomas Wetherald, we had an appointed meeting next day at York, and went on that afternoon to the house of Thomas McMillen, at Warrington. On fifth-day attended their mid-week meeting there; notice having been spread, a good many attended, and it was a satisfactory meeting, in which T. Wetherald also ministered to the people. In the afternoon, parting with Thomas, we went on to Newberry, over very rough roads, about ten miles. Lodged at John I. Garretson's, and on sixth-day had a favoured meeting at Newberry, though not very large. Here formerly lived Edward Jones, a worthy, honest minister; but now they are left, few in number, and very little instrumental aid in stirring up the pure mind by way of vocal testimony. Returned in the evening to Thomas McMillin's, and my spirits became much

depressed under a load of exercise; and in the continuance thereof, the spreading and increase of a wrong spirit among the people of this land was opened to my view, and I was led into mourning for or on account of the desolations and miseries which are the effects of it. The seed of the kingdom appeared to be almost buried in many under the clods of hardness, that abound in the fallow ground, unbroken by the gospel plough.

On seventh-day went on to Huntington. Lodged at my cousin Samuel Comly's, and next day attended meeting, which was pretty large, and some close things laid home to those to whom they belong. In the honest discharge of this duty I felt peace; and after meeting was ready to think my previous baptism and close exercise might have some allusion to the state of Friends there, although I had previously no knowledge of it. Oh! how lamentably do tale-bearing and detraction sap the foundation of love and unity, and separate very friends! Yet is there a remnant of seeking minds in this meeting. May they live and grow!

On second-day morning, the 7th of twelfth month, we went on, accompanied by Joel Garretson and wife, with several other Friends, to a meeting appointed for us at Monallen, which proved to be a very good meeting. An aged Presbyterian attended, and gave evident marks of his feeling unity with the testimony delivered. His character is that of a quiet, retired, pious Christian. Dined and lodged at Jesse Russell's, being the house formerly inhabited and owned by that plain, honest, and zealous minister of the gospel, Abel Thomas. But he is gone to enjoy the fruits of his labours in the world of spirits. The meeting is left to be held in silence as to vocal testimony. Yet are there minds who know a dependence on the inward Teacher, and need not that any man should teach them. May these be increased!

On third-day we went on through Gettysburg, the county-town of Adams county, and entered Maryland, going on to Pipe Creek, situated in a fertile valley, and put up at dear old Robert Hatton's, now in his 84th year. He expressed the feelings of his heart in much gladness and comfort at seeing us, and entertaining us in his hospitable mansion. Next day we attended Pipe Creek meeting, and though not so large as

I expected to see in such a thickly-settled, fertile country, yet it was a favoured opportunity. To Him who gave wisdom and utterance be the praise of his own works, oft marvellous in our eyes! We were told of a family visit having lately been performed here by Sarah Mathews and Bartholomew Fussel, of which I was glad, assuredly believing that such labours of love, when rightly performed, are like vernal showers to the precious plants.

After dinner, and a melting parting opportunity with dear old Robert Hatton and wife, we set out for New Market; and after encountering some of the worst, and most hilly, crooked roads that we have found on our journey thus far, we arrived at John Talbot's in the evening, having cause for gratitude for Divine preservation. Found kind friends and an excellent bed, on which we slept sweetly and peacefully in retrospect of this day's labour.

On fifth-day had a pretty large meeting at Bush Creek, among Methodists, slaveholders, and others. Great stillness and solemnity reigned till the close.

Twelfth month 10th.—Having passed through all the meetings in Warrington quarter, except those over the mountains, my mind has been introduced into much sympathy with the few Friends remaining in these meetings, on account of their stripped condition, by reason of so many of their members having removed to the western country within a few years past. About twenty families and parts of families now constitute each of these meetings, where formerly there were double the number.

Society being thus diminished, the privation is felt in the exercise of the discipline, and by the young people particularly. No schools are kept up among Friends; hence their children are growing up in ignorance. Associations are formed with their German neighbours, and a general departure from our testimony in favour of plainness is obvious.

Only four ministers remain in this quarter; hence some of their meetings have no public ministry among them, unless strangers visit them, and a visit of this kind had not been made at Pipe Creek for two years. On the whole, the society appears to be on the decline in this quarter, and unless a

revival take place, and more zeal be felt among the remaining few, I fear in a few years divers of these meetings will be discontinued. Oh! how I have wished for the revival of a living gospel ministry in these parts, that might be the means of gathering the lost and wandering, and those who are inquiring after substance.

"Still, slavery, thou art a bitter portion!" exclaimed a certain writer. Slavery abounds here, and only yesterday a sale of a number of these poor people was made, among other "goods and chattels," in this neighbourhood. Another affecting circumstance occurred here lately. A slave was sold by his master some years ago to a Southern trader. He was torn from his wife and children, and driven or carried to Augusta, in Georgia, about seven hundred miles. From thence he escaped, and made his way home to his wife and children through all that distance, and the immense perils of such a journey through slaveholding States. But, alas! here he was not safe. A person, lost to all feelings of humanity, who resides in these parts, and acts as agent in taking up or kidnapping black people, discovered him, arrested him, and put him in jail till he could transport him to New Orleans under an arbitrary claim on his person. Accordingly, he was sold and sent to New Orleans! But home, dear home, and *liberty*, still dearer, prompted him *again* to seek his way back to his native place. Three months had not elapsed before he reached Mount Pleasant, Ohio, on his way homeward. Thence he *wrote* to his friends about New Market, but has not again returned to the jaws of the man-monster who here lurks for his prey.

Now what reflections arise on a view of the immense hardships this poor man has endured in claiming what Heaven gave him, but man deprived him of! "Shall I not visit for these things, saith the Lord, and shall not my soul be avenged on such a nation as this?"

Several slaveholders were at meeting to-day, and the principles of doing justly were held up to their view, as also of loving mercy. Solemnity reigned and seemed to baptize the assembly into a state of feeling. May the impressions be lasting. A number of slaves have lately eloped from their

masters, and left these parts in order to gain their freedom. They generally bend their course toward Pennsylvania or New York State. After dining with our kind friend John Talbot and family, we went on to Abel Russel's to lodge, and next day pursued our course, with him for a guide, through Frederictown and a fertile tract of country thereabouts, and onward till we reached the Potomac River. In this day's journey we passed Manoquasy, a pretty large stream of water, over which there is a spacious stone bridge. Not far from this river Friends formerly had a settlement, and a meeting was held here for a number of years, as is frequently mentioned in the journals of travelling Friends. But now there are no members of our religious society here; the meeting of course is long since discontinued. Some solemn reflections arising from the circumstance occupied my mind, and an inquiry why the light of the principles of Truth, as professed by Friends, should thus disappear? Is unfaithfulness and the love of the world the cause of declension? Or has slavery so darkened the mental atmosphere that the stars shine not through the clouds of prejudice?

On the road toward Noland's ferry is a vast body of land held by a slaveholder, and farmed by his slaves, amounting to near seven hundred. But he is said to be a humane, benevolent man, who provides well for his slaves and treats them with mildness, though intrusted to overseers. This monopoly of very large tracts of land appears to militate against the improvement of the country and the prosperity of the people.

As we entered Virginia, the roads appeared to be even more neglected than in Maryland, and the travelling was consequently very difficult. We, however, reached Waterford in good season, and lodged at Isaac Walker's.

On seventh-day, though a very rainy time, we had a pretty large and very comfortable meeting at Fairfax, near the village of Waterford. In this meeting the doctrines of Truth flowed with great sweetness and ease, and we were baptized together in a precious cementing covering of Divine love, solemnizing the mind into an awful stillness, in which no impatience or weariness was felt or manifested.

In the afternoon, we went on through a heavy rain and high wind, the roads still bad, to Bernard Taylor's at Goose Creek, and next day attended their large meeting there. This is much the largest settlement of Friends that we have yet met with in this Yearly Meeting, being about a hundred families by computation, and situated in a fertile tract of country called Loudon county.

Although there did not appear to have been any notice spread as I had wished done, yet a large meeting assembled, but to me it was a hard laborious season. I however got through to the relief of my own mind; and the more so as, toward the close of my communication, I was led into near sympathy with some impotent tried minds present; to whom the word of encouragement to faithfulness and unreserved dedication flowed with much affectionate solicitude.

At the close of the meeting, a young woman came up through the crowd and spoke to me, but was so much affected and broken into tears, that she could not for awhile sufficiently compose herself to inform me how exactly her state had been described; and expressed her hope that she should now be able to advance in the path of duty opened before her. May the great Husbandman water and nourish the seed sown, that it may bring forth fruit to his praise.

On second-day, had a meeting at South Fork. There being but few Friends there, some would fain have discouraged our going there, and therefore had omitted sending on notice till toward evening of first-day; yet notwithstanding the shortness of the time, the meeting was large, chiefly composed of Methodists and other denominations, and a heavenly favoured season it was.

Although the meeting held long, such was the profoundly solemn covering spread over it, that the people seemed unwilling to rise when the customary signal was made to close it. I have seldom witnessed such deep-felt solemnity, especially near the conclusion of meetings, as in divers instances in this journey; and under the precious feeling have had unshaken evidence that God himself was manifesting his love to the workmanship of his hands. Surely his mercy endureth for ever to them that seek him.

Returned to our kind friend Isaac Nichols, and the prospect of going over the mountains to Winchester and Hopewell diminishing, we set out on third-day, morning the 15th of twelfth month, and travelled over a rough turnpike road about forty-three miles to Alexandria; and as I approached the town, a caution seemed impressed on my mind, to avoid the difficulty and loss which the wise men who came from the East suffered by inquiring at Jerusalem and of Herod, "Where is he that is born King of the Jews?" I saw that by suffering their attention to be diverted from the star, or little light which had been their guide, they were in danger of losing sight of it; but as they went on after this hindrance, they were again mercifully cared for, and when they again saw the star they rejoiced with exceeding great joy. I beheld deep instruction in this narrative, and the necessity of keeping a single eye to the alone safe guide.

Were kindly welcomed at the house of our dear friend Edward Stabler, where, being weary with our journey, we lodged, and next day, accompanied by Edward and two of his daughters, attended the week-day meeting at Washington city. It was small, and not a very lively season to me. Way opened for some labour among the few Friends there, and E. Stabler also appeared in an instructive communication among them. This being the seat of the general government, where the members of Congress meet annually from all parts of the United States, and where also many foreigners from distant nations resort on the affairs of government; it appears to me of importance that Friends should hold up a clear light and practical testimony in this place, to the nature of spiritual worship, and to the coming and reign of the peaceable principles of the gospel. While Thomas Wetherald resided here, numbers of the members of Congress, and of the officers of government, frequently attended Friends' meetings. Now that the meeting is often held in silence, it becomes more needful that Friends should furnish an evidence to inquiring minds, of the substance of vital religion, by their upright example and diligent waiting in their religious meetings. Under this view I was induced to impress on Friends the necessity of so letting "their lights shine before men, that others

seeing their good works" might glorify their heavenly Father, by obedience to the light of Truth manifested in themselves.

Strangers visiting this city, are generally curious to see the public buildings, and view the town; but as our object was of a different character, and not feeling much inclination to indulge curiosity, we did not spend our time in this way, but returned soon after dinner to Alexandria, and took tea and passed the evening agreeably at Phineas Janney's with a number of dear friends.

On fifth-day, the 17th, sat with Friends in their week-day meeting at Alexandria. Notice I believe had been circulated, but the people are either so full fed, or so indifferent, or so much engrossed with their worldly cares and business, that very few of the inhabitants except Friends attended. It was not to me a meeting of the most satisfactory kind, yet I felt peace in my labours of love among them.

This morning had some very interesting and instructive conversation with my dear friend Edward Stabler, and feel increasingly united with him in spirit, and in those exalted yet simple views which he takes of the vital principles of pure religion. He has a remarkable gift of illustrating these principles, as well in familiar conversation as in the ministry of the word. Hence his company and converse is very entertaining and instructive, and he is a practical follower of the example of Jesus, the Anointed of God, who went about doing good.

This evening we had another interesting conversation at Abijah Janney's. Much social harmony and brotherly love appear to prevail among the Friends of this town.

On sixth-day set out with Edward Stabler, and passing through Washington, went on to Sandy Spring, about twenty-eight miles. Most of the road was very laborious travelling; add to this, the weather was dull and rainy, with some snow. The country barren, desolate, and poor, with only here and there a miserable-looking tenement. Thousands and tens of thousands of acres of land, worn out and now unenclosed, as commons, apparently very poor, with only here and there a scrubby tree or bush, and poverty-grass. All seemed to pro-

claim the curse of slavery, resting even on the soil. But though the country and weather were dreary, not so the company and converse of my worthy friend E. Stabler. Near evening arrived at Roger Brooke's, where we were welcomed and lodged. Rested on seventh day. Had a sitting in the evening.

20th. Attended meeting at Sandy Spring. Notice had been spread, and the meeting was pretty large, a number being there who rarely attend Friends' meeting, and some who it was thought had never been at such a meeting before; among whom was a young man just come from Yale College, in New England. The meeting was an interesting one, and held late; but as it was long in gathering, and that occasioned some unsettlement, so toward the close there was much less of that solemn feeling or solemnity that has been witnessed in divers other instances in this journey. I felt peace in my endeavours to discharge my duty among them, and a hope is felt that the labour will not all be lost.

This is one of the larger kind of meetings in Maryland, and yet is much diminished within a few years by deaths and removals to the Western country. Nor are these the most unfavourable circumstances attending the society here; for although a few retain marks of simplicity in their appearance, the testimony of Truth in that respect is mournfully departed from in many, affording but too certain an indication of mixing with the spirit and customs of the world. The prospect of a succession of faithful standard-bearers, and of the spreading of Truth by means of such "lights in the world," in these parts through which I have travelled thus far, is gloomy.

On parting with dear Deborah Stabler, I felt, and I believe the feeling was mutual, a very near unity of spirit. She has been highly esteemed, and deservedly so, in this Yearly Meeting, for her sound judgment, her amiable disposition, and courteous, engaging manner, as also for her lively, edifying gift of gospel ministry. Within a few months past she has suffered much, by reason of a hurt in the first place, occasioned by a fall, and which was succeeded by extreme nervous sensibility and great depression of her animal spirits. Of latter

time these afflictions appear to be subsiding, but she is still confined, so that she does not much mingle in the social circle, nor at all as yet get to meetings. Patience and quietude appear to be the clothing of her mind; and the sweetness of gospel fellowship, in the unity of the one spirit of pure love, was I trust livingly witnessed during our visit there.

Immediately in the neighbourhood of Sandy Spring, the land is good; but in two or three miles from the meeting-house, we again entered poor, worn-out land, over which we travelled about fourteen miles to Samuel Snowden's, where we lodged; and next morning, crossing the small river Patuxent, went on six miles to a meeting appointed at Indian Spring, which was a satisfactory one, though small. After meeting, we went on about twenty miles, mostly through poor, barren land, to Ellicott's Mills. On third-day, had a meeting there, which was not large, the people being too busy to go to meeting. A professed Deist was there, and some views were opened tending to illustrate the nature of that religion which purifies the heart, and enables man to overcome evil passions and propensities. Whatever names or terms may be used, the substance is known by obedience to the manifestations of that which gives power over evil.

Previous to going to meeting had a satisfactory opportunity in the sick chamber of a granddaughter of Isaac Child, by the name of Atkinson. She was much afflicted with a cancerous affection, and had been labouring for resignation to her allotment, but had given way to much discouragement. A comfortable calm was felt in her company, and advice flowed sweetly and freely toward her, tending to renew her confidence in the beneficent dealings of Infinite Goodness, in all the trials of this life, and encouraging with a lively hope that these light afflictions, which are but as for a moment, will, as they are patiently endured, "work for us a far more exceeding and eternal weight of glory."

After meeting met with James P. Stabler, an improving young man, who, if faithful, may yet have more publicly to advocate the cause of Truth in the earth. He said he had taken some pains to invite the person aforementioned to meeting. He also remarked that many goodly people were

Christians without knowing it; for all who are actuated by a Christian spirit, (which is the spirit of Christ,) must so far be Christians, whatever may be their name or profession. The substance is *good works*, as the fruit of good principles. Now these are all of one root, principle, or operation, let the name or pretension be as it may; while, however high and sacred may be the profession, if the works are evil, if the principles are wrong, no seeming good fruits are of any avail. Hence, the genuine spirit of true religion will always manifest itself in words, acts, and feelings of goodness, love, peace, gentleness, mercy, patience, honesty, moderation, and temperance, with many other heavenly qualities, constituting that "fine linen, pure and white, which is the righteousness of saints."

Arrived in Baltimore in the evening of 22d of twelfth month, and next day attended their week-day meeting at Lombard street. It was small; only about forty men were present, but a large number of females. I was disappointed in seeing so few, more especially as I had requested notice to be spread. It was, however, a season of deep sympathy with a tried remnant there, as also of some close, searching labour with some present who were too much cumbered and careful about many things of this world, while the "one thing needful" was too much neglected.

Some Friends seemed a little mortified at the smallness of the meeting, alleging it was a very busy time. I suspect, in addition to the business of the world, very little information had been given of my desire to see them more generally together.

On fifth-day attended meeting at Old Town. A little larger than that at Lombard-street, but small.

Business engagements, the pursuit of wealth, and the almost universal subject of the railroad, seemed so to engross the attention of all classes, Friends as well as others, that there appears little room for subjects or meetings of a religious character. I had some close, searching labour among them, and though I have to mourn over many thus entangled in the perplexing cares and anxieties of life, yet, believing there is an exercised remnant in this busy city, I felt easy to go on, although a number of friends appeared desirous we

should stay over first-day, when we might see more people together. Alas! if Friends cannot leave their worldly business to attend meetings, how can we expect others of different habits and professions to assemble with us, unless, indeed, there were more days set apart by law or custom as meeting-days. In the afternoon went on to Eli Matthews's, at Gunpowder, where we had a comfortable meeting with Friends and others next day. More plainness of apparel and marks of simplicity are obvious here, than in many of the meetings which I have visited within the limits of Baltimore Yearly Meeting. The ancient testimony of Truth which distinguished Friends in early times, appears to be little attended to among Friends' children and families in these parts; less consistency of appearance is manifest than within Philadelphia Yearly Meeting, although with us there is a great departure from the self-denial of Christ. The customs of a vain world are as much from under the cross *now*, as in former days; hence if the limitations and restrictions of the principle of Truth are obediently observed, the faithful must walk in a "narrow way," as respects the customs of apparel, furniture, high-living, expensive equipage, and the pursuit of wealth, honour, and amusements. But, alas! how few appear to adhere closely to this "plain way of living;" and the consequences are obvious in the decline of our religious society. This is the more to be regretted, because with this declension of zeal the meetings of Friends are less lively, weighty and solemn; and consequently, seeking, inquiring minds, (of whom there are many at this day,) when they attend meeting with us, do not feel that evidence of what they are seeking, all our high profession notwithstanding. Surely God will raise up a people to his praise, who shall stand as lights in the world, inviting others to "come, taste and see that the Lord is good."

After meeting we rode on to Little Falls, and arrived at David Preston's a while after dark; when being cloudy, it was a little difficult to find the road and to avoid dangers. However, through the good providence of our great Caretaker, we arrived safely, and were kindly received. Next day, which was a very rainy one, we had a meeting at the meeting-house

in the neighbourhood. A greater zeal for getting to meeting through the storm was manifested here than in many other places, and it was a comfortable opportunity. This is the meeting that was gathered through the faithfulness and labours of William Amoss, of whom a testimony was given forth by Gunpowder monthly meeting in the year 1815, which is worthy of publication.

After meeting we dined at Nathaniel Hoskins's, who is a widower with a large family of children, toward whom a silent sympathy was felt.

We then went on, through the rain, to John Jewett's at Deer Creek, and attended meeting there next day, which was first-day. It was very small, and to me a laborious season. I, however, found some relief in a close communication; but left them with a heavy heart, and went on to Samuel Hopkins's to dine. Here we stayed the night, and in the evening had the company of a talking, disputing doctor. My companion, and S. Hopkins and sons, engaged with him on a variety of subjects of a religious nature. I listened awhile, then retired to another room to enjoy quietness. He appeared to be a rigid Calvinist, and an advocate for war.

On the 28th we went on to Broad Creek, and had a very satisfactory meeting there, in a little, crowded house. Divers important doctrinal views, with practical illustrations, were here opened in Truth's clearness and Divine authority. After meeting, I found the doctor had followed us, and was at this memorable meeting. Oh! may his heart be humbled and obedient! He spoke to us in a friendly manner, and we parted.

On the 29th of twelfth month we had a good meeting at Fawn; and that afternoon, crossed the river Susquehanna at McCall's ferry, and reached Isaac Bolton's at Drumore, in the evening. Since we left Deer Creek, we had the acceptable company of James Coale as a guide. Next day attended Drumore meeting. Several of my old neighbours and acquaintances settled in these parts appear to be improving. After dining at David Parry's, we went on to Jeremiah Brown's to lodge; and on the last day of the year, attended Little Britain meeting. Also had a meeting in the afternoon

at Eastland, which to me was a satisfactory season. Spent the evening with our aged friend John Kinsey, he sat up till late in friendly conversation. Although he does not associate with us, his feelings of affection and interest do not appear to be much changed. Next day we had a meeting appointed at Octoraro, which was comfortable. Dined and lodged at William Preston's. Here I found the interesting minutes and records of Nottingham and Little Britain preparative meeting of ministers and elders, by which I learned that John Jones, the author of the Analysis of the Book of Revelations, settled at Little Britain a little prior to the second month, 1788. That Benjamin Mason was appointed to the station of an elder in the year 1795, and was instrumental in the setting up of Eastland meeting. Nottingham appears to be the oldest established meeting in these parts; and it is said William Penn gave forty acres of land for its use, and that he often visited it. George Churchman was appointed an elder of Nottingham meeting in the year 1764. Deer Creek meeting was set off from Nottingham about the year 1771. At this meeting James Rigbee lived, and was for a time a very acceptable minister. A cloud then came over him for a time, but at length it was dispelled, and his sun set in brightness.

In the year 1804, Nottingham monthly meeting was divided, and Little Britain set off from it; since which it has continued as formerly, till it and some other monthly meetings were constituted a quarterly meeting, and attached to Baltimore Yearly Meeting. Many worthy Friends have resided in these parts, and their seed is not forsaken.

First month 2d, 1830.—We were at a meeting at West Nottingham, and on first-day, being the third, were at a large meeting at the brick meeting-house, or East Nottingham, near the former residence of John Churchman. It was not to me so satisfactory as some other seasons. I laboured under the effects of a cold and hoarseness, and left the meeting under a sense of something wanting that could not be numbered. Dined and lodged at my kind friend Peter Askew's; and the next day he and two of his precious daughters accompanied us to a meeting appointed at a place called Elk, where Friends hold an indulged meeting. It was a most precious, instruc-

tive, and baptizing season, that will do to reflect on with satisfaction, under a sense of the Divine favour and presence graciously vouchsafed to us. May the praise be ascribed to his ever excellent name, who is worthy now and for ever.

On the 5th had a meeting at a place called Spencer's Meeting, and went on to lodge at Ephraim Jackson's. Had a meeting the next day at Hockessin, and the day following at Centre. In the morning, being the 7th of first month, my mind was opened to behold the operations of Divine Goodness, in making use of outward things to arrest the attention, and thus conveying deep instruction to the teachable mind, under which I noted as follows:

As light rises, discoveries are made that the image of God is stamped on all his works: that image is goodness. All his works remain good that man has not perverted and abused. To aid in the discovery, and also the recovery of the "Divine image in man," the invisible things of God (of goodness) are clearly seen when understood by the things that are made, even his eternal power and godhead (or goodness.) All nature in the order of God, is a revelation of His goodness. Hence the utility and propriety, as a means of the discovery, and to promote the love of God, of presenting to the minds of children, in early life, examples of goodness, gentleness, brotherly kindness, mercy, truth, and peace. First, remove from their view and observation all examples and scenes of discord, harshness, hatred, cruelty, war, contention, and falsehood; in which are included the relation of the feats of ambition, the sanguinary conflicts of war, the praise of heroes, the narratives of battles, murders, assassinations, and acts of cruelty, and the history of wickedness.

Instead thereof, let their susceptible and innocent minds become familiarized with the pictures and representations of filial affection, of parental tenderness, of brotherly kindness, of innocence and peace, of the image of God in the works of nature, or of the visible creation. Thus righteousness would flourish, and the youthful mind, trained up in the way it should go, would become habituated to the exercise of goodness, of mercy, truth, and peace; instead of which, oh! how is the

Divine image defaced in the children of men by the examples of pride, lust, ambition, avarice, and cruelty, exerting their baneful influence on the tender minds of children. How are the tales of vanity, of deception, and artifice, the conversations of men deeply rooted in an earthly mind, and the innumerable publications that go to counteract the life of goodness, continually operating to spoil the tender plants of the heavenly Father's own right hand planting in the minds of children; and among the myriads of mortals who are passing through this probationary state, how few there are that appear sufficiently to lay these things to heart, so as to lift up a standard against their deleterious influence.

Yet, with some, light is rising and spreading. Clearer discoveries are made of the excellency of goodness, and of the way and means, and the simplicity thereof, by which the Divine image may be restored. Practical righteousness, fruits of goodness of heart, are seen to be of more avail than volumes of self-made prayers, or the dogmas of formal religionists. Pure love, that works no ill to a fellow-creature, but whose fruits are in all goodness, is more clearly seen to be the essence of pure religion; and amid all the glooms and discouraging prospects that sometimes cloud the mental view, there are yet evident marks of the operation of Divine power and light, and a progressive work is going on in the earth, tending to gather all nations into that state wherein they shall see more light.

After the meeting at Centre we proceeded homeward. Called at J. P.'s and passed the night, and next day reached home, having been absent about six weeks, travelled by computation about six hundred miles, and attended thirty-two meetings.

CHAPTER XV.

After the sore conflicts endured by the Society of Friends in the separation—after the labours of the general committee of our Yearly Meeting in establishing order and peace among the members—the state of our religious society in various places within our borders seemed yet to require the extension of care, of sympathy, and of counsel; and no way appeared more likely to unite the different branches of the Yearly Meeting than by a committee appointed in that meeting to extend care and feel after the pointings of Truth and Wisdom, in relation to the duties owing by the body to its members.

Accordingly, on the subject being spread before the Yearly Meetings, a committee of men Friends was appointed to the service. On sitting down together at the close of the Yearly Meeting, in order to feel after the mind of Truth, a comfortable, cementing evidence was furnished of the ownings of best Help. The committee entered into a general view of the nature of the concern, and of the state of society. The result of this conference was a renewed engagement to endeavour to keep alive in the concern thus graciously owned, and to move therein as way opens under the qualifying influence of the power of Truth. With this encouragement it was concluded that the committee proceed to attend the approaching quarterly meetings.

In pursuance of this concern our dear father was much engaged during the succeeding year, in company with others of the committee, in attending most of the quarterly and monthly meetings constituting the Yearly Meeting, of which service memorandums were preserved, chiefly relating to the states of the meetings visited, the members composing them, and the labours of the committee; yet some of the narratives of his own exercises and feelings, while thus officially engaged, are interesting and instructive. Having attended the quarterly meetings of Philadelphia, Abington, Concord, Salem, and Western, in the fifth month, 1830, the narrative continues:

On the 22d, intending for the Southern quarter, to be held at Easton, in Maryland, I set out, accompanied by a Friend, and travelled over excellent but dreary roads and a flat level country toward Cecil. In passing through a kind of village, containing a few old-looking and decaying wooden buildings, we stopped at a tavern to have our horse fed. Among other advertisements stuck up was the following:

"CASH FOR NEGROES.—The subscriber wishes to purchase a few likely young Negroes, of both sexes, for which he will give the highest cash prices. STEPHEN DENNING.

"Chestertown, May 8, 1830."

How long will the Christian name be dishonoured by a traffic in human flesh? How long will the Eastern Shore of Maryland be disgraced by such advertisements as the above? An observing mind, passing through those countries where slavery has long existed, is almost involuntarily led to the conclusion that the very ground is cursed on that account. But the chain of connection by which the soil is affected is easily traced. Slavery produces idleness, luxury, dissipation, and corruption in and among those who are slaveholders.

These evils contaminate society, banish industry and improvement, and debase the character of man. Hence the agricultural interest and improvement of the soil is neglected. Tillage by slaves is wretchedly managed; buildings and improvements go to decay. The slaves have no interest, no excitement to industry, but the lash. The owners of the land are mostly idle, and will neither work nor see to have work properly done; for, not being brought up to labour themselves, they know not how to direct others. All appears to be progressing in wretchedness and poverty.

We reached Joseph Turner's, at Cecil, a little before night, and our spirits were revived and comforted with the cordial reception of this dear friend and his wife. Next day, being first-day, though a very rainy one, we went three miles to attend Cecil meeting. Some notice had been spread of our intention of being there, but there were only about five and twenty persons present. Some labour was extended by way of encouragement among them, although the life of pure religion seems low in the slaveholding countries, especially the vitality of public social worship; so that although a meeting was proposed at a place called Chestertown, for the afternoon, no way appeared to open in my mind for such a measure.

On second-day, in company with J. T. and wife, we rode to Howell Bowers's, about three miles from Easton, and lodged there. During our stay here we were informed that Mary Berry, a worthy dedicated minister, passed the latter five years of her life in this house. She was chiefly confined to her room, except going to meetings; and when apparently unable to stand, was strengthened to rise in meeting, and to speak with life and power for a considerable time, sometimes an hour or more, without apparent fatigue. To those who sat under her pure and living ministry, an evidence was thus furnished that she was supported and qualified with supernatural strength of body as well as of mind, verifying the apostolic assertion, "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that

dwelleth in you." The memory of this dear friend is yet precious in this neighbourhood, and there are those who can yet testify to her unblamable life and conversation. She was diligent in the attendance of religious meetings, even when her bodily powers had so far failed through age and infirmity that she had to be carried from her carriage to her seat in the meeting-house, and back to the carriage after meeting; an evidence of that holy spirit of fervent love that dwelt in her. She was the wife of James Berry; was born at Wilmington, and died at Easton. See Job Scott's account of her.

25th and 26th. Attended the quarterly meeting at Third-haven, near Easton, which was small. The discouraging and declining state of Friends, as to the diminution of their numbers, seems to affect them sensibly. Some labour was allotted me in the exercise of the discipline, in which way opened to excite to industry and an application of the talents committed to our charge, in order that the convulsions in our religious society may be sanctified to our growth in the Truth. Felt peace in discharging my duty among them. But the most discouraging circumstances attending the diminishing state of this quarter, are the inactivity and want of dedication to the service of Truth among the members who yet remain, and their mingling too much with the spirit, and customs, and policies of the world.

We stayed their public or general meeting next day, intending then to leave Easton; but in the afternoon a proposal was made by a Friend of the town, respecting a public meeting. On weighing the subject carefully, I found my peace concerned in giving up to have an evening meeting in the court-house, which was cordially united with by Friends present; and accordingly notice was spread, and it was a large, full, and solemn opportunity. Divine help was mercifully afforded to bear testimony to the truth in Truth's authority. May the glory redound to the bountiful Giver of all right qualification to labour successfully in his cause.

Next day we left Easton with peaceful and thankful hearts, and reached John Thurners, at the head of Chester, where we were kindly lodged and agreeably entertained by the two brothers and families.

29th. We set out for home, and after travelling some miles found it needful to stop at a tavern in a village to feed our horse; during which interval I made the following remarks with a pencil:—

"The life of God in the soul is the true happiness of man.

"The Spirit of God ruling and directing the powers of man, constitutes the kingdom of heaven within him.

"This is true religion; and it produces all the comfort and happiness in this life, as also prepares the soul for the enjoyment of perfect bliss in the world to come."

A profit results from filling up a leisure moment in penning impressions or views and sentiments that may be of use to ourselves or others in future. Employment is better than listless idleness. In all right labour there is profit; and gain we all seek. Let it be of a heavenly kind, and the more the better.

Seventh month 3d.—Set out from home to attend some of the monthly meetings in the Western quarter, accompanied by G. W. of Philadelphia. Reached Chester that afternoon, and attended meeting there the next morning. Most of those who were present were young people whose deportment was solid and becoming, and a hope was felt that some of their minds were profitably affected and edified.

In the afternoon had a highly favoured meeting at Chichester. It was large, solemn, and interesting. Doctrine, counsel, admonition, and encouragement flowed in a current of life that seemed to baptize many present with a holy spirit; and we rejoiced in the goodness of the bountiful Caretaker of his flock and people. Next day attended Centre monthly meeting, and thence returned home.

In the eighth month attended most of the monthly meetings of Caln and Western quarters.

11th. At London Grove monthly meeting.

12th. At New Garden monthly meeting, which was to me a laborious season, and sackcloth was the inward covering of my spirit. Too much of the world's wisdom is mixed with religious matters in some minds, according to my sense. Much

talent and mental energy are among them, but in great danger of being misdirected; and some are in danger of being wise in their own conceits, to the stumbling and leading astray of the simple and inexperienced.

In the afternoon, rode on to the hospitable, quiet mansion of Samuel Pennock, to lodge. Next day attended Fallowfield monthly meeting, now first held at Doe Run, but the house was too small to contain the people. It was a meeting in which Divine kindness was manifest. Some worthy Friends here, and some who need to "trim their lamps."

After meeting rode to Humphrey Marshall's and lodged, and next day reached home.

On the 7th of tenth month, 1830, under circumstances of a peculiarly trying nature, and which had been pressing on my mind for some days, I left home, in sympathy with the seed of life, to visit Friends beyond the mountains. This concern being in accordance with the objects of our last Yearly Meeting, in appointing a committee to extend care toward Friends under various circumstances of trial and difficulty, two of that committee, S. C. and H. J., bore me company. Had a pensive ride to Kimberton, where we arrived in the evening, and met a cordial and hospitable reception. Among other subjects during the evening, the afflicted state of the Cherokee Indians southward was brought into view, and their address to the inhabitants of these United States, as lately published in the public newspapers, was read—producing on our minds a feeling of deep commiseration toward that innocent, oppressed people. May Heaven plead their cause against their oppressors, seemed the spontaneous prayer that arose on the occasion.

8th. Accompanied by Emmor Kimber we rode on to Pottstown, where he left us, and we pursued our way to Maiden Creek. My mind through this day's ride was inward and retired; and the theme of my desire was, that I might live on angel's food, and the necessity of waiting for it, and gathering it little by little, was impressed on my mind.

Next day rode on to Pottsville, and lodged at Job Eldridge's. This town has increased in buildings and population since I was here two years ago; now it is a crowded, busy place. Finding that there are a number of Friends in and about this village, my mind was impressed with a desire to have a meeting with them, and to have such information spread as would give others an opportunity of sitting down with us in silence. The basement story of an Episcopal meeting-house was obtained, and a meeting appointed to be held on first-day afternoon.

On first-day morning went on to Minersville, a new settlement, about four miles westward. Here we sat down at about ten o'clock with a few Friends and others residing here, and had a good meeting at a private house. Returned to Pottsville, and attended a pretty large meeting appointed as aforesaid. The people were solid and attentive, and Divine Goodness condescended to raise my drooping mind, and qualified to bear testimony to the truth of that saying of Solomon, "It is righteousness that exalteth a nation, but sin is a shame to any people," and by inference applicable to any community, village, family, or individual. This opened the way to preach the gospel of the kingdom of God, and to press the necessity of making it a primary concern and object; to "seek first the kingdom of heaven and the righteousness thereof," as that which would exalt the character of this village and neighbourhood, and place their happiness and advancement on a permanent basis. The great improvements in building, &c. were adverted to as having occurred since my being here two years ago, and an inquiry raised whether a corresponding improvement in mind, manners, and conduct was realized among them. It was a season thankfully to be remembered. May the glory redound to Him who was mercifully pleased to give and seal instruction on our minds.

On the 12th, set out for Roaring Creek, and travelled on over the Broad mountain, the Big mountain, and the Little mountain, to Moses Starr's, in Roaring Creek Valley, where we lodged; and next morning went on to Catawissa, where we attended monthly meeting. A considerable number of the people of the town came in, and it was a watering, heavenly

season. The meeting for discipline was attended by about fourteen men, and perhaps as many women. One man ninety-three years of age was present, and many of the others are advanced in years. Very few of the youth remain members of society; so that the prospect of a succession, or even the continuance of the monthly meeting, appears very discouraging, and is felt so by some of the members. Some of our labours among them tended to encourage the feeble-minded, and to excite to diligence in discharge of the duties incumbent on us as members of religious society.

In the afternoon, accompanied by Benjamin Sharpless, we set out for Fishing Creek, where we arrived safely before dark, and were hospitably received and kindly entertained by our mutual friend Chandler Eves. Of him we learned somewhat of the tried state of Friends in Muncy monthly meeting; and the next day being their preparative meeting, I felt most easy to remain at my lodgings, while the other friends, S. C. and H. J., accompanied the family to meeting; and at three o'clock in the afternoon we met the Friends of that meeting in conference. But though they seemed to "sigh by reason of their bondage," they appeared so "fearful and faint-hearted," that it was some time before they could be induced to open their state, their trials, and difficulties to us. A few, however, did inform us of the scattered, weak state of the monthly meeting; that they had no voice in the transacting of business, which was principally done by two or three individuals. All seemed discouraging. But at length a hope arose that something may be done to revive their drooping spirits, by uniting with Friends of the other branches in endeavouring to regain their standing, and the enjoyment of their rights and privileges in society.

Next morning went on to Muncy, to attend a meeting appointed there at three o'clock in the afternoon. Some difficulty occurred in regard to our occupying the meeting-house, objection being made by the opposing party; but the house was opened, and we had a comfortable, solid meeting together, after which a conference was held with Friends by themselves, when we found much energy and zeal among the few oppressed members here, and they appear quite prepared

for regaining the enjoyment of their privileges by re-organizing Muncy monthly meeting of Friends; and for this purpose a committee was named to confer with Friends of Fishing Creek on the occasion.

Tenth month 16th.—"He that gathereth not with me scattereth abroad," is a Divine truth uttered by the spirit of Christ. It opened on my mind, on waking this morning, that this is verified at this day, and adds another criterion or standard by which to weigh and judge of the temper, conduct, and proceedings of the two societies who claim the name of Friends.

The spirit of assumed authority has lamentably tended to, and actually has produced a scattering of the flock, as in the cloudy and dark day. The arbitrary proceedings of a few have scattered the affections of a considerable portion of these meetings; the unity and harmony are broken; the interests of society are divided, and they cannot walk together as formerly.

We are charged by some with making a division in the society. But how stands the fact? Our object is to gather with Christ into unity, harmony, and peace; to gather the oppressed and scattered members of Muncy monthly meeting; to sit down together as under the vine and fig-tree of pure love, and hold their meetings for worship and discipline as friends of peace and of order. The spirit of God gathers and unites.

Prosperity, ease, the friendship and honour of men, becoming the life and food of the soul, produces a state of alienation from the Divine life, and engenders corruption of principle and degeneracy of conduct from that purity of heart intended as the happiness of the human family.

In this state of corruption and degeneracy, man loves to receive honour and pre-eminence from his fellow-man, and seeks not the honour that comes from God only. Hence, says Divine wisdom, "How can ye believe which receive honour one of another, and seek not the honour that cometh from God only?"

This belief or faith in God, which is demonstrated by good works, is the foundation of every Christian mind. It works

by love to the purifying of the heart, and thus restoring man to the image or resemblance of his Maker. From this foundation or root, all the fruits of the spirit of love, of joy, of peace, of long-suffering, of gentleness, goodness, meekness, temperance, patience, godliness, and brotherly kindness, increase and abound.

From the above views and considerations, it may be perceived how the spirit of pride has risen up in the religious Society of Friends, showing itself in a disposition to claim authority in the church, to assume to itself the standard of doctrine, and profess itself sound. Hence has arisen the difficulties and arbitrary measures which have shaken the society, and produced convulsions, rents, and schisms in the body.

This morning, accompanied by a young man as pilot, we rode on to Samuel Carpenter's at Pine Grove, up the Loyalsock River; arrived there near dinner time, and were kindly received by him and his wife. After a full and free conversation with these intelligent Friends on the state of things among Friends here, we concluded on having a meeting next day at the usual hour at the meeting-house, and notice was circulated accordingly.

17th. We had a crowded, but solemn, quiet, and satisfactory meeting at Pine Grove, sometimes called Bloomingrove. After which, Friends were requested to remain together, and a season of conference was had in which they were encouraged, and concluded to resume holding their meeting for worship at this place. A paper was drawn up and signed by several of the adult members, and some appointed to appear with it on behalf of the rest, in a meeting of more general conference with the other branches of Muncy monthly meeting, to open the way for holding their meetings for discipline apart from their dissenting brethren.

Dined at S. Carpenter's with divers other Friends, and some of my relatives settled in this country. Friends and others appeared glad in the prospect of again having their meeting established; and our minds rejoiced in the blessings so far resulting from or attending our labours to revive the decayed and drooping state of our religious society in these remote

meetings. Their strength, energy, and zeal appear to have been declining for some years, and it may be that Friends have been too unmindful of their condition, and have too much neglected them.

Parting with Friends at Pine Grove in much nearness of feeling and of friendly regard, we rode back to Pennsborough, where we lodged; and on second-day, being very rainy, had a pretty large public meeting in a school-house, built also for a meeting-house. A considerable number of Methodists and other societies attended, and it was a solemn satisfactory opportunity. Prejudices that had been excited against Friends were removed, as was believed, from many minds; the baptizing power of Truth was felt, and love and charity prevailed, tending to unite the professed followers of Christ one to another. Oh! how has the spirit of discord and false accusation been sowing its baneful seeds of strife, censoriousness, and evil surmisings among the people. My spirit mourns over some who are busy in this work, and who, in destroying the reputation of others, must wound their own peace.

On third-day the 19th, had a good and large meeting at Fishing Creek. Truth reigned among us, to the strength and encouragement of many minds. After the public meeting closed, Friends were invited to remain together to confer on the state of society, within the limits of Muncy monthly meeting, several Friends from that and Pine Grove being present. The subject was opened by Samuel Comfort in a clear and very feeling manner, evidently accompanied by the overshadowing power of Divine Truth and love. It was one of the most baptizing melting seasons I have known on similar occasions. The timid, languid, and discouraged state of Friends seemed raised into new life, and at length way opened to harmonize, in endeavours to sustain the monthly meeting in the ancient order of the Truth, as established by our faithful predecessors. A clerk was named, and it was agreed to make application to Friends of Philadelphia quarter, to receive this monthly meeting as one of its constituent branches, for which purpose a committee was appointed. The Friends of Pine Grove were encouraged to continue their

meetings for worship, and Friends named to visit them. Great care was felt to give no occasion of offence to the orthodox by interfering with them, and the meeting adjourned to meet on another day, so as to avoid collision with them. Much tenderness one toward another was manifested, and divers Friends, who at first seemed unprepared for such a movement, closed in with the concerns and business of the meeting, and expressed their great satisfaction with the proceedings and conclusions of this memorable meeting. Under feelings of gratitude and love, Friends parted in much nearness of affection; many expressing their different feelings from what had been usual with them when leaving the confusions and trials of their former monthly meetings. And although this meeting held more than five hours, impatience or weariness was not apparent. As to myself, bodily fatigue was felt and some headache, but near the close my soul was contrited in humble adoration of that power whose arm was made bare for the deliverance of his tried children. Under these feelings the spirit of supplication was poured out upon me, and my breathings were fervently offered up in secret to Him who sees in secret, for the help, preservation, and support of his children—his humble dedicated people who love his law. Had I been accustomed to vocal appearances in public meetings, the flowings of my heart might have been uttered. But the awfulness of public vocal addresses to the throne of grace is so deeply impressed on my mind, and the apprehension that too many fall into the habit of these vocal addresses, when *prayer in secret* would be more beneficial to themselves and the meeting, that a holy care to "keep the *foot*" from stepping into this solemn act unbidden was productive of peace, and the sacrifice of thanksgiving, prayer, and praise was offered in secret, solemn, reverential silence, under which the meeting adjourned.

20th of tenth month.—The covering of solemnity and silent travail clothed my mind this morning. I reviewed the labours we had passed through in this part of the harvest field of ingathering. I beheld with admiration the goodness and lovingkindness of the great Husbandman, in pointing out our portion of exercise and labour, and in furnishing us with

wisdom and strength for his service. I reviewed these labours, and felt the flowings of peace as a pure stream. My heart was filled with love to the whole family of mankind, and particularly toward the few tribulated brethren and sisters, among whom we have travailed in spirit for their enlargement and deliverance. I felt the breathings of desire for their preservation, their growth in the ever blessed Truth, their establishment on the immovable rock, and the increase of love, of unity, and of a godly zeal among them. I saw their exposed situation, their weakness was obvious to my view, and I anticipated some of the close trials and provings that await them. Under such impressions, silence and awfulness clothed my mind. I could take no part in cheerful converse; and when we were ready to part with our dear Friends, I found myself too full of these tender sensibilities to utter a word, even the customary parting salutation of farewell. The pressure of the hand bespoke in silent language the feelings of the heart, with more eloquence than a multitude of professions in words.

This covering of inward quiet and solemnity stayed my mind during our ride through the rain to Catawissa; where we called and dined with our kind friend B. S. A message was delivered by him from two persons, descendants of Friends but not now in membership, residing in the town, proposing a meeting with the inhabitants. On feeling after the subject, a little light arose thereon, and I submitted to have the meeting appointed at six o'clock in the evening; which was attended by a considerable number, the travelling being wet and muddy, and the evening dark. Great attention and solemnity were apparent. The meeting held till about nine o'clock; and from the profound stillness that reigned during my communication, and after I sat down, as well as the evidence attending my mind, I felt satisfied and peaceful in having attended to this little opening of Divine love. While deep solemnity covered the meeting near its close, the address of the poet arose before my view as applicable to the feelings of some minds present, and under solemn weight, these lines were vocally uttered:—

"Thou art the source and centre of all minds,
Their only point of rest, Eternal Word!

From thee departing we are lost, and rove
At random—without honour, hope, or peace.
From thee is all that soothes the life of man,
His high endeavour and his glad success;
His strength to suffer, and his will to serve.
But oh! thou bounteous Giver of all good,
Thou art of all thy gifts thyself the crown—
Give what thou wilt, without thee we are poor;
And with thee rich—take what thou wilt away!"

Under feelings in full accordance with these views, as embracing much of the exercise and labours of the meeting, the solemnity was such, that when the usual signal was given for closing the opportunity, none seemed ready or in haste to rise. May the blessing of Heaven rest on the seed of life that was reached and visited in the minds of the people.

21st. This morning we took our leave of B. S. and family, and pursued our journey homeward over those stupendous piles of matter called mountains, which strike the mind of the unpracticed beholder with wonder, admiration, and awe. Arrived in safety at Pottsville near evening. My mind much inclined to silence and meditation during this day, and quietude and peace attended.

It might be difficult for me to assign an adequate reason for the gloomy feelings that cover my mind in this busy place. I think I can feel pleased with the improvements of honest industry; I can delight in seeing the wilderness become a fruitful field, and the industry of man crowned with success in the various operations that conduce to the welfare of the human family. But it seems to me that there is, in this place, too much of an eagerness or making haste to be rich; and that this dark spirit, that is greedy of gain, bears too much sway among the people. The consequences, I fear, will be serious to many; and this apprehension may produce a pensive foreboding of the sufferings, both of body and mind, that may fall upon the innocent. But I can also rejoice in some evidence vouchsafed, that a tender, watchful Providence regards the state of his children in every varied condition and situation, and graciously adapts his goodness and his grace to the wants and circumstances of his creatures.

Some instances are found here of worthy acts of benevo-

lence, and a concern for the welfare of others; so that all are not selfish and seeking their own exclusively.

22d. Left Pottsville and pursued our journey homeward. To me the ride was as yesterday, pensive, silent, and profitably thoughtful.

While at Pine Grove I had opportunity of seeing a number of Germans, who are remarkably plain, and of innocent countenance, exceeding most people that a traveller meets with; the men wear their beards, appear very clean though simple in their dress, and look as though they knew no deceit nor pride; the females also have a modest sweetness and innocence impressed on their countenances, that indicate the goodness of their hearts. A funeral occurred among them the day of our arrival in that neighbourhood, and was said to be remarkably solemn and interesting. The deceased had been a very exemplary, kind, active, benevolent man. His death was felt to be a great loss among them, and to the neighbourhood generally. After the corpse was let down into the grave in a plain coffin, his brother knelt at the foot of the grave, and offered up what appeared to be a very solemn and devout prayer in the German language. All the company seemed to feel very deeply on the occasion. Such the report of some Friends who were present; and to my mind the account was very interesting, and I could feel the unity of the one blessed Spirit of Truth, and own the faithful among them as brethren. Oh, how precious is this cement of souls! Among all nations, kindreds, tongues and people the same.

This evening reached our kind, hospitable friends, the widow Lightfoot and daughters; and early next morning set out and travelled upward of fifty miles to Merion; where, next morning, my mind felt much inclined to stay to meeting, to which my companions gave up, though anxious to press on toward home, and a precious season it was—which I hope may not be, to some at least, as a morning cloud or early dew. Rode to my home that evening, and thankfully found all well. In this journey, travelled about three hundred and seventy miles and attended ten meetings; and gratefully acknowledge Divine help, wisdom, and care.

Twelfth month 5th.—Again left home to join the Yearly

Meeting's committee in visiting the monthly meeting in Bucks quarter. Went on to John Watson's at Middletown, where I stayed the night, and had much conversation with him on subjects relative to the affairs and state of our religious society. Renewedly saw the need of Friends recurring to the substance, the life, that all our rules, regulations, order, and discipline may be grounded therein, more than in the formality of the letter. If the inside be clean, the outside will be regulated accordingly.

On second-day, the 6th, went on, facing a severe snow-storm, to Buckingham monthly meeting, in company with Edward Hicks, where we met others of the committee.

8th. At Wrightstown monthly meeting. Sat in silence of a painful kind during most of the time they were transacting their business. There was, however, an alarm sounded and a tender sympathy experienced toward some present.

After meeting, although stormy, I rode home, in order to be at our meeting on the morrow, where my son was to be married. This took place accordingly on the 9th of twelfth month, and it was a precious meeting, and large, considering the unpleasant weather. Solemnity prevailed, and dear M. P. ministered to us, as also a testimony from myself. The young people conducted commendably, and the list of my obligations for gratitude and love to the Supreme was multiplied. May the God before whom my fathers Abraham and Isaac did walk, the God who has led me and fed me all my life unto this day, and the angel of his presence who has delivered me from evil, bless the children.

First month 19th and 20th, 1831.—Attended the monthly meetings of Friends in Philadelphia. Had some labour among them, tending to stir up the pure mind to an increase of brotherly care and private labour for the restoration of right order and discipline in the church.

28th. Went to the city, and was engaged in attending to the publication of Job Scott's works, now about to be finished ready for delivery to subscribers. Felt some secret satisfaction in the prosecution and accomplishment of this labour for promoting the objects of that deeply devoted servant of God,

and feel thankful for Divine assistance in thus far blessing and prospering the work in my hands.

29th. Crossed the river on the ice, and went to John Tatum's at Woodbury; kindly received and entertained by himself and wife. Next day attended Woodbury meeting, and on second-day 31st, attended the preparative meeting of ministers and elders there, and the monthly meeting immediately following. Both of which were comfortable refreshing seasons, and much openness for labour among them. My testimony in the public part of the meeting, was on the fulfilment of the ancient prophecies,—that it should come to pass in the last days, that the mountain of the Lord's house should be established on the top of the mountain and exalted above the hills, and all should flow unto it, &c.; and that in this exalted state he would pour out his spirit upon all flesh, &c.—now to be fulfilled in individuals as the fulness of attainment in the pure gospel spirit: not in the outward relation, but as to state and growth in the Truth. To attain this blessed enjoyment, the word of encouragement to faithfulness was administered under the quickening influence of gospel love.

During meeting time it began to snow, and continued till night; but we set out for Pilesgrove through it, having for our company several of the committee and others. As night came on, and the tracks and roads were filled with snow, we found much difficulty in getting along, and at length lost the road, so that we had to get a young man on horseback to lead the way, by which, although it stormed very hard with wind, hail, snow, and rain, we arrived in safety at Thomas Davis's at Woodstown, where we were kindly welcomed and entertained.

Next day, first of second month, attended Pilesgrove select preparative, and afterward the monthly meeting, which were favoured satisfactory seasons. Went on to Salem in the afternoon, and lodged at Joseph Bassett's. Next day, attended Salem select preparative and monthly meetings, in both which a precious remnant are preserved alive in the Truth. The public meeting was pretty largely attended by the townspeople, and was a favoured season.

Two young men, William Griscom and C. Bacon, who had

come over from Greenwich to attend this meeting, accompanied us to the house of the former, near Greenwich meeting-house, where next day we attended select preparative and monthly meetings. Notice had been spread of strangers being there, and the meeting was large. Many Presbyterians and others were present, to whom the doctrines of the gospel were freely declared in the demonstration of the Spirit, and much solemnity and quiet prevailed over the meeting. I could but contrast the state of Friends here at this time, with the unsettled tried state in which I found them about three years ago. Then all seemed anxiety, care, alarm, and unsettlement, now peaceful, united, settled, and comfortable to themselves. The storm continuing with increasing violence we kept house; and it was a rainy afternoon, but in the night cleared up cold.

Second month 4th.—Set out for Maurice River, the weather very cold, and travelling frequently difficult; but we got along safely, and reached Isaac Townsend's in the afternoon, where we were cordially welcomed. In the evening had a season of retirement together, in which dear John Tatum expressed the satisfaction it gave him to have the company of the dear young friends, to which my heart responded; and I felt and expressed the same acknowledgment to extend to other Friends who had been with us and assisted us in getting along, with a word of encouragement to all our companions. It was a refreshing season, and not the only opportunity of the kind which we had together. These seasons are precious when they come without toil.

On seventh-day, the 5th, attended select preparative meeting at nine o'clock; and although the weather was piercing cold, dear old Jonathan Jones, now upward of eighty, got out and sat through this and monthly meeting following, which was long. Nathan Baner, from Cape May, was there acceptably. He and his family are nearly all the Friends left to keep up that meeting, and yet no meeting has been dropped there for want of attendance, though he has frequently sat alone.

We stayed first-day meeting at Maurice River, and tarried there visiting some families in the afternoon. On second-day came on to Woodbury; and next day reached the quarterly meeting at Cherry street, the public part of which was pain-

ful to me by reason of the want of silence. No interval between the communications. Oh! for a living silence, that the people may renew their strength.

Second month 24th.—Attended quarterly meeting at Wrightstown; had a cold, fatiguing ride to reach it, but arrived seasonably. A large collection of people; and before the meeting had fully gathered and settled, a young man arose and spoke a few sentences. He was soon followed by another, and thus, in rapid succession, there were seven vocal appearances. To the perceptions and feelings of some minds, a solemn silence would have been more acceptable than all these communications. Very little interval of ingathering, solemn quiet appeared, and I mourned over the state of this meeting in relation to what is called ministry. Judges and counsellors, if I mistake not, are wanting among the people.

Ah! how Friends love to live at ease; and then, because things are not as they ought to be, charges are made against the discipline, and the answering of the queries is complained of as a dry, flat, and formal thing. Oh! that all might be in earnest to sink down to the gift in themselves, and hearken and hear what the Spirit of Truth dictates to them. Much labour at home and in the society is wanting, ere Zion will arise and shine as a city set on a hill, and the nations be drawn to her light and kings to the brightness of her rising.

Meeting held late; after which returned home with a satisfaction in the review of my labours to advance the cause of Truth, and promote the welfare of my fellow-members.

Fourth month 9th, 1831.—Our Yearly Meeting of ministers and elders convened; and during the two sittings that day, as the state of this part of the society, in relation to the subjects contained in the queries, was brought into view and received deliberate consideration, some lively exercise prevailed, and divers communications thereof were made. Toward the close a living concern arose in my mind that these exercises might not be as a passing cloud; they appeared worthy of preserva-

tion beyond the treasures of mere remembrance, which is soon obliterated by other scenes of business and care when separated far asunder. The proposal was united with by some, though others were disposed to pass it by; and the meeting adjourned to eight o'clock fourth-day morning.

The General Yearly Meeting commenced on second-day, the 6th, having the company of George Hatton and Hugh Judge from the western country, Eleazer Haviland, Simeon Brownal, and John and Phœbe I. Merritt from New York Yearly Meeting. It was opened with feelings of mutual love and good-will, and the business was conducted with order and harmony, excepting when the proposition for a change of discipline was introduced, contemplating a small alteration in the mode of introducing proposals of marriage into monthly meetings—simply by *writing* instead of verbally—when I discovered with sorrow that the state of society was too brittle to adhere in the living unity so as to move forward. A timidity and jealousy were manifest that showed the weakness of the body; and although the subject was referred to a committee, it could not go forward in unity and harmony, so was continued to be further considered next year.

On fourth-day morning the meeting of ministers and elders again met, and under the influence of Divine good many exercises on various subjects connected with the state and the duties of this part of society, were opened and feelingly impressed on our minds by concerned brethren and sisters. Under the precious solemn covering mercifully vouchsafed, the concern again livingly arose in my mind, to propose that these subjects of exercise and concern should be put on paper and transmitted to the smaller meetings, as a help to stir up the pure mind by way of remembrance. This concern being entered into, a committee was appointed to draw up an essay as proposed, and at the meeting on seventh-day it was produced, and after being somewhat abridged by the clerk, was pretty generally united with and adopted.*

The general Yearly Meeting closed on sixth-day evening.

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* See Appendix for this Epistle, which was written by J. Comly.

Fifth month 2d and 3d.—Attended Philadelphia quarterly meeting. Silent travail and secret intercession appeared my safe allotment. "Keep silence before me, O islands, and let the people renew their strength," sounded in the ear of my soul, and as one of those islands I observed it to my peace. A little firm ground, though surrounded by fluctuation, storm, and agitation, as troubled waters to an island, may yet be still. Silence is profitable to the renewal of strength; and this renewal the people need. Oh! for a living silence. In quietness and in confidence shall be their strength. But while the inhabitants of the islands are continually crying unto their fellows, the tumult of the wars continues, unsettlement prevails. "Keep silence before me," is the command of Him who is the strength of his people, and their refuge in the day of trouble.

During the business of the quarter, my mind was opened to call their attention to the excellence, the goodness, and pleasantness of dwelling together as brethren in unity; and that the unity so precious was sustained by the one spirit of pure love, which was of that character represented by Jesus: "Greater love hath no man than this, that he lay down his life for his friend"—a strong expression for what we usually denominate submission and condescension one to another. By this the harmony is preserved; and it is a death to or laying down of our own wills; whether we may apprehend ourselves positively right or not, submission and condescension become us. For the servant of the Lord must not strive, but be *temperate in all things.*

Fifth month 9th.—Set out alone for Shrewsbury.

10th. Accompanied by Samuel Comfort, rode to Shrews-

bury; and next day attended select quarterly meeting there. Hugh Judge was also there—his *first* visit—now in his eightieth year. He is green and lively in old age, and had much pertinent service in the quarterly meeting and the public meeting on sixth-day. Indeed, most of the labour by way of preaching seemed to fall on him; and it was found and felt that the prophets are subject to the spirits of the prophets.

Formerly a Yearly Meeting was held at Shrewsbury, which I found on inquiry to have been at the time of the quarterly meeting, and that it held three days—the last as a general public meeting for others as well as Friends. Great multitudes flocked to this Yearly Meeting. Many ministering Friends from distant parts attended it. It became, in course of time, a scene of painful disorder among the youth and others, who came more out of curiosity, and for some amusement, than edification and instruction; and at length the evil so far overbalanced the good, that the Yearly Meeting was discontinued.

The general quarterly meeting, on fifth-day, was attended by about sixty of each sex. Some of them had come forty, fifty, and up to more than eighty miles, requiring a full week's absence from their business and families; so that many are deprived of the benefits of attending meetings of this kind, and should claim the sympathy and tender regard of such as live at ease, and enjoy the fulness of good things, or the privilege of meeting together almost at their own doors.

Very few public ministers of the word belong to this quarter, and such as do seldom go much from home. A large population of intelligent people are situated among and around them, and many of these love the principles of Friends, and manifest an interest in attending meetings appointed among them. But as Friends' usual stated meetings are small, and mostly held in silence in many places, and many of these goodly neighbours have an eye and an ear outward for words and preaching—there is little in their estimation to attract them to frequent Friends' meetings. Yet, when any ministering Friend, travelling in Truth's service, appoints meetings among them, they are gratified and satisfied

with hearing what they call good preaching. But there it seems to end; and in that state they remain, with very little fruits of advancement or growth in the Truth.

While contemplating this state of society and of mankind, it livingly rose in my view that if elders and rightly-exercised Friends, who are not called to the ministry of the word in vocal communication, were faithful to the gifts committed to them, there might be right concerns and openings to appoint silent meetings among these goodly people, or meetings for silent worship, in which no expectations would be raised of hearing preaching. And an encouraging view was presented that such silent, solemn meetings might be more productive of real, solid convincement, and acquaintance with the vital principle of Truth and its internal operations, than appears to be the effect of preaching, though under a degree of right qualification. The people need to learn holy stillness, and a ceasing from all self-activity both in speaking and in hearing.

Oh! when will such a state of society be known, in which the gifts and talents of all the living members will be properly occupied for the edification of the body, for the gathering of the children and other sheep of Christ into the fold of silent waiting, and feeding on the bread of life beside the still waters.

Seventh month 3d, 1831.—Attended Horsham meeting. It was larger than I anticipated, and Divine Goodness was near, favouring with some public labours to stir up the pure mind to diligence in doing our day's work in the daytime. While there are children in the Truth, there will be in mercy dispensed to their state a mode of instruction adapted to their growth and attainment in the knowledge and obedience of Divine Truth. Gospel ministry is among these blessed means, as showers to water the precious plants of the heavenly Father's own right-hand planting. Every good principle is one of the seeds of the kingdom, sown by the good Husbandman. As the mind receives it in honesty, and adopts it in sincerity as a rule of conduct, it brings forth fruit after its kind. Thus,

the seed or principle of honesty brings forth fruits of uprightness, integrity, sincerity. The seed of love produces fruits of affection, of kindness, of tenderness, and good-will to all. The seed of truth springs up and eradicates all falsehood, evasion, fraud, ambiguity, and guile; instead thereof, it produces plain language, yea and nay, in simplicity, openness, candour, and truth. The wheat and the tares are thus discovered clearly, and are to be separated; the former gathered into the heavenly storehouse of the mind, the latter severed from among them, and consumed by the fire of the Divine word.

20th. Attended at the house where a company gathered on account of the funeral of John Scott, in Bensalem. He had been a very afflicted youth from his childhood; endured much pain and many grievous sores for about twenty years of his life. Many pieces of bone had been taken out of his head and limbs; and, like Lazarus, he was "full of sores." When I last saw him he appeared content and tranquil; and these "afflictions" light, compared with "a wounded spirit," I trust have worked for him a state of mind in which he was prepared to receive a "far more exceeding and eternal weight of glory."

The evening before his death, retaining his faculties to the last, he requested that I should be invited to attend his funeral. On receiving the message and considering it, I felt easy to go, hoping I might be instructed thereby; and so it proved. But I now think his concern was mainly on account of his relatives and neighbours; that his death and funeral might be made the means of good to them. I hope Heaven has so far answered his desires. It was a solemn time. Doctrine and counsel flowed freely and feelingly to a quiet, attentive, though not large company of people, in a neighbourhood of much rawness and apparent unconcern about things of eternal consequence. But the Lord knoweth them that are his, and some of these may be much hid in obscurity. May he hold them in his holy hand.

In the afternoon another messenger called to invite to the burial of Ann Wilson, wife of Hampton, near Yardleyville, in Bucks county.

While prosecuting the concern of the Yearly Meeting's committee, having in prospect a visit to the monthly meetings in Shrewsbury and Rahway quarter, I obtained a minute of my monthly meeting, giving liberty to appoint some meetings within that quarter and at some other places. About the beginning of twelfth month, 1831, I attended Horsham meeting on first-day morning, and in the afternoon had a very satisfactory meeting at William Michener's, an aged Friend, who is much confined to his house, yet has a love for Friends, and had made request that some Friend should hold such a meeting at his house. After which, in a severe snow storm, rode to Isaac Parry's and lodged. Next day attended Buckingham monthly meeting, and on third-day that at Solebury. Here it was suggested to Friends to consider the propriety and utility of being again united with Buckingham in holding one monthly meeting. But changes of this kind, however profitable they might be at this day for the welfare of society and the honour of Truth, have to contend with habits of ease and convenience, which must be surmounted before the great objects of the general good can be impartially weighed. Isaac Parry had good service in this meeting, and next day we attended Wrightstown monthly meeting. It was a low time. The Spirit of Christian discipline appears to be much wanting both here and at two other of the monthly meetings in this quarter. Next day I went alone to Newtown. This monthly meeting was more lively, and some service for Truth was performed to satisfaction; thence to Middletown and the Falls, and so home.

During the severe cold weather of this long winter, although the concern still lived in my mind, yet no way opened to attend to it, nor could I feel easy to return the minute.

Among other concerns not noted, I may mention a visit to Maiden Creek monthly meeting in the first month. None of the Yearly Meeting's committee on the appointment seemed disposed to accompany, so taking my son Emmor with me, I set out on first-day afternoon, the 22d of first month, 1832. Lodged at Jacob Paxson's at Abington, which furnished an opportunity of spending a little time with this aged Friend.

Next day reached John Jacob's, at Providence, and the day following arrived at the widow Lightfoot's, at Maiden Creek. On fourth-day had a very satisfactory opportunity in sitting with the few Friends of that monthly meeting, and felt my heart glow with love and Christian sympathy toward them. The weather now became very cold, and intensely so on the two following days, but we came on home without much suffering. My mind enjoyed a peaceful calm consequent on this little visit.

In the sixth month, 1832, although no companion offered, I found a little opening to set out on a visit to the upper part of New Jersey, in fulfilment of the prospect contained in the minute so long retained. On third-day, the 19th, I left home alone, and went on to Newtown, and Joseph Briggs of that place concluded to accompany me, and we reached Watson Fell's, at Solebury, that evening. Next day set forward, and called at Elizabeth Clifton's, at Kingwood. But as no way opened to call a meeting here, we went on thirty-five miles further to James Wilson's, at Hardwick. On fifth-day afternoon, at three o'clock, had a meeting at Johnsonsburg, otherwise called Log Jail, from the circumstance of there having been formerly a building of that kind, and devoted to that purpose; the courts being also held there. A considerable number of people attended, and appeared to be well satisfied. Next day had a pretty large and solemn meeting at Friends' meeting-house at Hardwick. This was formerly a large meeting of Friends, but is now reduced to a very few. Many have removed to new countries, others have gone out in marriage and left the society, and what remain seem much discouraged. They are scattered over a large extent of country, some of them near twenty miles from meeting. Of course these remote members seldom attend. Formerly, say about the year 1797, there was an indulged meeting held at Paulin's Kill, and another at a place called the Drowned Lands, on first-days. These meetings, though small, were kept up for several years in a respectable manner, and no doubt to the benefit of the people. About this period there were at Hardwick divers valuable mi-

nistering Friends, as Gabriel Wilson, Sarah Lundy, and others. A number of members had emigrated from this neighbourhood, and settled near Niagara, but were still members of Hardwick, because no meetings for discipline were yet set up in that country. Gabriel Wilson, then called an ancient Friend, was set at liberty to visit them, as also Friends in the back parts of Pennsylvania, that is, about Catawissa and Muncy.

A circumstance is left on record respecting a concern opened by Sarah Lundy to visit some meetings in Europe. After deliberate consideration, it was concluded that "she be released from her burden, and the concern to rest on the meeting, to be revived from time to time as Truth may direct." About five months afterward her concern was united with, and a certificate prepared for the purpose. But it is probable that it was stopped either in the quarterly or Yearly Meeting; for a few months afterward she opened a concern to visit the meetings in the lower parts of Jersey, and some in Pennsylvania.

In those days Friends appear to have had a testimony against the use of distilled spirituous liquors. Only one member was reported as a retailer, and some few used it in time of hay and harvest; but one Friend in the practice of having cider distilled for his own use.

It is a mark of brotherly kindness and Christian sympathy, worthy of the character of genuine Friends, that in former days they united in having meetings held at the houses of the aged and infirm, and those who lived remote from their place of meeting. Thus we find a minute recorded in this land as follows: In the sixth month, 1798, "Mary Wilson, being far stricken in years, and unable to attend meetings, requests that a meeting be held at the house where she lives, which was united with for one month, on first-day afternoons, at four o'clock."

How few instances of latter years occur wherein elders obtain minutes of concurrence to travel and visit meetings for discipline. Is it because elders do not feel such concerns, or because they do not consider the approbation of their Friends to be needful? It is, nevertheless, a satisfaction to find among the records of Hardwick monthly meeting, that a

minute was granted Jacob Lundy, an elder, to attend a few meetings for discipline in the remote parts of Pennsylvania, and four or five years after, another to attend Redstone quarter, and the monthly meetings composing it.

From what cause we are not informed, but the indulged meetings at Paulin's Kill and the Drowned Lands were discontinued, the latter in the fourth month, 1801, and the former in the fifth month, 1803. There yet remain a few solitary members in those neighbourhoods, and of latter years Edward D. Warbasse has come forth and joined Friends; he has also a brother and sister who are very friendly disposed, though not members. Toward these and the few remaining about the neighbourhood of these places, I felt a draft of love, and a messenger was sent to have a meeting appointed among them. To attend which, with Samuel Laing for our guide, we set out on sixth-day afternoon, the 22d, and reached Joseph Schooley's in the evening. We now found the meeting was appointed to be held in Sussex court-house, in the village of Newton. It was quite a disappointment to me, for I had requested it to be in the neighbourhood of Edward Warbasse, four miles farther northward. However, no way appeared but to make the best of it. It was held on seventh-day morning, at ten o'clock, and was a much more satisfactory meeting than I had anticipated; but the people of the town showed their rawness not only by being long in gathering, but immediately on closing my communication a considerable number left the house. It is said the first Friends' meeting held in the town was by Emmor Kimber, probably in 1813; the next by Ruth Spencer last winter, and this the third. I hope Truth gained some ground. We dined with a very friendly woman named Ryerson, in the town. Then, accompanied by Edward D. Warbasse and his sister Mary Ann, we rode about twenty miles to Randolph, where next day we attended their meeting to satisfaction. Notice having been spread, a number of neighbours attended, whose deportment was solid and exemplary.

After meeting on first-day, at Randolph, a proposal was made to hold a meeting at a village called Dover, about a mile off. But on feeling after it, no authority was felt to appoint one; so we went on to see old Joshua Mott, an elder, who

with his wife are very infirm, so as not to get out to meetings. He appeared pleased and enlivened by our visit; and next morning we set out for Plainfield, passing through Morristown and Turkey; arrived at Jediah Shotwell's in the afternoon. Next day, had a very solemn, and favoured meeting at Plainfield meeting-house, wherein Truth rose into dominion, baptizing some minds into deep feeling of its living, quickening virtue.

In the evening, had a meeting at a village called New Market, or Quibble-town, among Baptists, Presbyterians, &c. It is probable there had never been a Friends' meeting there before. It is situated about five miles westward of Plainfield. The people were solid and attentive, and the opportunity ended well as to spiritual things; but it being late, and warm, my bodily powers sustained much fatigue. Lodged at Samuel Pound's.

Next morning, the 27th of the sixth month, we set out homeward; where, through diligent travelling, we arrived and found our families well, except my dear wife, who was so ill as to be attended by a physician. This circumstance, and several others of an unpleasant nature that had recently occurred in the neighbourhood, oppressed my spirit, so that instead of rejoicing, sackcloth became the covering of my mind for some time. The suffering of the seed of the kingdom in the minds of my friends and fellow-creatures, introduces into a fellow-feeling with that which suffers. "I am for peace!" and, oh! how does the spirit of contention wound the precious feelings of love and harmony; how does it mar the comfort and heavenward advancement of the human family!

The continued illness of our beloved mother, marked by great suffering and increased debility, rendered the prospect of her long continuance very doubtful; yet, from the gradual progress of her disease, the event of her death was not so immediately anticipated, as to prevent our father's leaving home to attend the select quarterly meeting at Abington on the 8th of eighth month. He returned in the evening, found her sitting up and comfortable; and the next day he and some others of the family, at her request, also left home to attend the general quarter; but during the morning a change took place,

indicating that the hour of dissolution was near at hand. The absent members of the family were sent for, and in a short time were gathered by the bedside of the dear sufferer, whose purified spirit, between ten and eleven o'clock in the evening, was gently released from its earthly tabernacle, and centred, we doubt not, in a state of endless repose and felicity.

Relative to the particulars of this solemn event and his own experience consequent on this deep-felt loss, our dear father has left no record; and we can only account for this by the evidence we have, that in most instances through his life, when the tenderest feelings of his nature were awakened to intensity of suffering, his pen was not employed in portraying them. Yet, that his was a heart that keenly felt the privations, the trials, the sadness and loneliness of bereavement, we full well know.

A most precious tribute to the worth of his estimable companion, is contained in a manuscript volume of Memoirs concerning her, compiled by himself for the benefit of their children; from which we feel a liberty to subjoin some extracts as exhibiting some of the excellencies of her character, and the just appreciation thereof by a tender, affectionate consort.

Rebecca Budd, third daughter of Stacy and Sarah Budd, was born at Mount Holly, New Jersey, the 11th day of third month, 1773. Her parents were members of the religious Society of Friends, and she had her education principally under their care; that part of it which related to school-learning was very limited during her minority, being mostly obtained under the tuition of a clergyman named Spragg. She was, however, afterward placed with her grandmother, Rebecca Say, wife of Thomas Say in Philadelphia, where she went to school to Sarah Dickinson, an amiable and excellent young woman of fine talents, who married Charles Williams, son of Hezekiah, and died a few years after. How far the company, conversation, and religious care of her grandparents, Thomas and Rebecca Say, who were esteemed pious, exemplary Friends, as well as the example and instructions of her preceptress, might have influenced her mind so as to induce considerations of a serious and religious character, we can only

infer from the affectionate, and honourable remembrance of them which she ever after retained.

The vivacity of her youthful days appears to have been indulged without much of the restraints of self-denial; and her fondness for gayety of dress and vocal music, increased with her rising years. She is said to have become a proficient in singing, having what is called a fine voice for that fascinating amusement. This naturally introduced her into company of the gay, vain, and trifling kind, as she advanced in her 'teens. But at the same time she was restrained from associating with those considered low or vulgar, by the frequent and impressive repetition of this maternal precept, equally applicable to all her brothers and sisters:—"Always keep company with those who are better than yourselves, and never associate with such as are your inferiors." This was probably a means, through Divine grace, of inspiring a proper degree of self-respect, and of preserving her from mixing with more unprofitable associates, such as frequently abound in towns and villages. Her health was remarkably good during her juvenile years; so that she could say, after arriving at mature age, that she enjoyed perfect health, which had ever been her attendant, and that she wished to be sincerely thankful for the favour.

As she advanced toward the state of womanhood, being inclined to industry and neatness in the use of her needle, she learned the business of making silk bonnets with her cousin, Betsy Shinn, of Mount Holly. This employment she pursued for several years; not, however, so as to be entirely confined at home, for she made frequent visits among her relatives, friends, and acquaintances.

In one of those visits she made the following memorandum, which shows the sensibility of her mind to religious impressions:—"The 7th of the fourth month, 1796, being on a visit to my friends in Philadelphia, at the house of M. B., those worthy Friends, Deborah Darby and Rebecca Young, (from England,) had a family sitting there, and I thought it a favoured season indeed. The two Friends appeared in testimony, and particularly addressed several young persons present. Deborah Darby spoke to me in a very particular

manner. She told me I had been visited and re-visited by our merciful heavenly Father, but that I had been rather too indifferent, and had not properly attended to the gracious calls of Divine Love. She exhorted and entreated me to give up to serve the Lord with full purpose of heart, and not regard the frowns of the world; and said much more in a very feeling and impressive manner."

Among the relatives of Rebecca Budd, was Isaac Collins, extensively known as a printer of the Bible and other works. He had married Rachel Budd, her father's sister; and they had a large family of children, several of whom were near her own age. Between this family and that of doctor Stacy Budd, there existed a cordial friendship, and an intimate, affectionate intercourse. Of this Rebecca largely participated, notwithstanding the gayety of her dress, and the sprightliness of her disposition. Rachel Collins was an exemplary Friend, and an excellent mother to her numerous family of children, training them up in habits of plainness, simplicity, and Christian discipline. Their minds and manners were cultivated and improved by a guarded education, and the example and precepts of such a concerned mother. In this family, and with these relatives, while they resided at Trenton in New Jersey, she spent some weeks at a time in social visits; and she became very much attached to them and they to her, insomuch that she seemed like one of the family.

On the removal of Isaac Collins and his family from Trenton to New York, in the autumn of 1796, Rebecca Budd accompanied them. This visit to New York continued for more than half a year. It was a season of improvement to her sensitive mind, as appears by various memorandums made in her diary. It is most likely that previous to this period of her life, she had for a considerable time been under serious impressions, although, as common with humble and diffident minds, she kept her religious exercises concealed, so as not to furnish a knowledge of the state of her mind to others. This inference is drawn from the following incident, which occurred soon after she went to New York; and it shows evidently that the principle of Divine grace and truth, which leads into the narrow path of self-denial and simplicity, was operating in her mind

to draw her off from the gay fashions and customs of the vain world.

During her younger days, imitating the customs of her associates, and previously to this visit to her uncle Collins in New York, she had, with her needle, worked a camlet dress all over with the imitation of rose leaves, three in a place, and with different and various shades of silk. This dress, among others, was taken with her wardrobe on this visit, and it would seem that it was not with the intention of wearing it, for it was not long before she *privately* picked out all those rose leaves, and thus reduced it again to a plain garment. She then washed and ironed the dress, and made it up fit for wearing.

For this act of undoing what had been done for the sake of gayety and vain show, she was rebuked by her mother, who, when informed of the circumstance, said she might have given the dress to one of her sisters, if she was not free to wear it herself, without taking the trouble to pick out all the flowers. But another principle was now operating in her mind, and she was not willing so to dispose of it. This principle, which she carried out through life, and scrupulously adhered to, was, not to encourage in another what she thought wrong for herself to indulge in. Besides, the dress, when divested of its superfluous ornamental work, was capable of real usefulness in its native form, and she thus pursued a principle of economy which was also conspicuous in her after life.

This visit of six months in New York appears to have been a memorable era of her life. Her uncle's family was frequently visited by many worthy Friends, and travelling ministers, besides young company of the first rank in society. Isaac Collins, being likewise a printer and bookseller, opportunities of reading Friends' books and other profitable works, were amply furnished for intellectual improvement. Her mind was evidently under renewed visitations of Divine Love, and increasingly disposed for religious thoughtfulness. As the light of Truth opened her understanding she yielded to its requisitions, so as to make considerable changes in her dress, and in other respects to submit to the cross by conforming her life to its dictates. The very first memorandum in her diary shows her taste for reading at this period. She says, "Feeling indis-

posed, I declined going to meeting, but spent the greater part of the day in reading Sarah Grubb's Journal, with which I am very much pleased." This excellent book she continued almost daily to peruse, with increasing interest, until she had read it through, which manifests the religious taste and inclination of her mind, now no longer gratified with songs, novels, and trifling amusements. She became a regular attender of Friends' meetings, and made notes in her diary of the subjects of public communications in them, as well as in family sittings, particularly when the youth were addressed, and visited minds encouraged to dedication and faithfulness; from which it may easily be perceived her own state was often thus represented.

The next work which she read was the Memoirs of Mary Peisly, with which she says she "was pleased and edified." The next that engaged her serious reading was the journal and works of Thomas Chalkley. It should also be noticed that among all her reading, she frequently perused the scriptures of Truth. A mutual correspondence with her parents and relations at Mount Holly was maintained during her absence from home.

The following memorandum taken from her diary appears proper to be retained in this memoir as having reference to the state of her mind. "First-day, third month 26th, fine, clear weather. Attended meeting morning and afternoon, both of which were large. Our friend Hugh Judge was there and appeared in public testimony, advising us to endeavour when thus assembled to get into quiet and stillness in our own minds, and strictly attend to the teachings of the Divine monitor within, that in so doing we should find more peace than we had an idea of, and that this had been his experience. He also declared his belief that the Most High was waiting to be gracious to a number who were present, and entreated them to give up—make no reserve—but give up all, take up the daily cross, and follow Christ, for that this was the only way to make our calling and election sure. It was an impressive communication, and we had his company to dine with us."

That her mind was renewedly touched with the tendering visitations of Divine Love, appears evident from the circumstance that after tea she left the company and retired to

another apartment, where she "stayed until bed-time, reading the New Testament."

Among the commonplace occurrences, visits, company, &c. noted in her diary, we find the following:—

"Fourth month 5th.—I attended monthly meeting, which was large. Peter Lossing appeared in supplication very fervently. Soon after the sliders were closed, S. Lawrence, a young woman from Shrewsbury, appeared in testimony very beautifully. Next day we had the company of Peter Lossing to tea. He told us his parents were Dutch people, and that he was educated in the principles and practices of their church until he was between nineteen and twenty years of age. He was then convinced of the principles of Truth as held by the Society of Friends, and after perusing a number of their writings he became satisfied that it was right for him to be joined in membership with them. He is now an eminent minister of the gospel.

"9th. At meeting. Joseph Potts, from Pennsylvania, appeared in testimony in an extraordinary manner; mentioned his concern to visit New York, and that he had felt much exercise on our account, even when at home in his own dwelling. In the afternoon meeting he again appeared in an eminent and powerful manner, and manifested much concern for the welfare of the people, and the meeting closed with fervent supplication on their behalf. After tea I read in the Bible until ten o'clock, then retired."

In the latter end of the fourth month, in company with her uncle Collins' family and a number of other Friends, she attended the quarterly meeting held at Flushing, on Long Island. At this meeting were Martha Routh, an English Friend, and her companions, Lydia Rotch and Joseph Whitall. The former appeared in testimony in the public meeting very powerfully.

About the middle of the fifth month her mother went on a visit to New York, and stayed till after the Yearly Meeting. The meeting with her mother was affectionately joyful to her. Of the Yearly Meeting Rebecca Budd kept the following account:—

"First-day, fifth month 28th, being Yearly Meeting, a great

number of Friends from a distance attended. We went to the old meeting-house in Liberty street, and had large gatherings both morning and afternoon. Seven Friends appeared in testimony in the forenoon, among whom were Mary West and Mary Swett from Jersey, and Peter Lossing who stood a considerable time, and such an impressive sermon I never heard before. His language was correct and elegant, and he treated on several interesting subjects in a clear and powerful manner. In the afternoon Nathan Allen Smith from Philadelphia had much to say.

"On second-day the Yearly Meeting for business began, and was very large, the house being much crowded. After sitting some time in silence, Martha Routh appeared in supplication. The meeting then proceeded to read the minutes of last year; then three epistles, from London, Philadelphia, and Rhode Island Yearly Meetings, were read to the satisfaction and tendering of many minds, and a committee was appointed to prepare answers to them. Charity Cook, of Carolina, Elizabeth Foulke and Ruth Anna Rutter, of Pennsylvania, produced certificates, which were read. Each of these Friends had considerable to say to us on hearing the answers to the query which mentioned drowsiness in meetings. This was believed to be the enemy's work, and we were told that we never should overcome it without constant striving, fasting, and prayer to God to enable us to guard against that evil. Frequenting places of diversion was also largely spoken to and disapproved. Martha Routh said much against extravagancy of dress, long trails, high caps and bonnets, all which she said were very unbecoming, particularly to those who were making so high a profession of plainness as Friends do. Several others spoke on the same subjects, and on young women's keeping company with those not of our society, (on account of marriage,) and strongly advised against the practice. Meeting adjourned to three o'clock in the afternoon, when more of the queries were read, and weighty remarks were made on the subjects embraced in them. Good advice was also given to mothers, and also to daughters, on their several duties.

"On third-day, the remainder of the queries and answers were read, and many lively observations made thereon. A

minute was made on the subject of the people of colour, and sent into men's meeting; a report on the boarding-school at Nine Partners was read, and a committee appointed to join men Friends; the price of board and tuition at the school to be raised, in order to meet expenditures. Martha Routh said she wished those who were engaged in the work encouraged to continue faithful, in the belief that their hands would be strengthened. She said the cause was good, and that she should be glad to report (if favoured to return to her native land) that such a school was in operation among us, preparing the children to come forward in usefulness. A proposal was made that the representatives should hand down in writing to the quarterly, monthly, and preparative meetings, the substance of the various exercises of the meeting; and it was concluded they should meet and feel after the subject. After a Friend had appeared in supplication, an invitation was given to attend the funeral of Ann Dobson, a valuable, pious, young woman, whose bodily sufferings had been great during sixteen weeks' illness, through which she was patient and resigned, being ready and willing to be released. May we all be prepared to follow her. Such was the testimony borne by Martha Routh and others, and the meeting was introduced into great solemnity, to the tendering of many minds.

"In the afternoon, after a time of silence, business was commenced, and a committee of young women was appointed to copy the epistles. Advice was given thereon by Martha Routh and Elizabeth Foulke, showing the advantages of giving children sufficient learning to fit them for such services in the church. E. Foulke expressed her belief that a fresh visitation had been extended to the dear young women, in order to qualify them for usefulness; and encouraged those who were willing-hearted to put their hands to the work, as Truth led the way, under a full belief that strength and ability would be given equal to the duties assigned. A favourable report was read from a committee who had visited Friends settled in Canada, and remote places; and another committee was appointed to attend further to the subject.

"Fourth-day morning, there were public meetings for worship, and several testimonies. Peter Lossing, in an impres-

sive manner, exhorted the young people to give up, now, in the flower of their age, to serve the Lord, who was waiting to be gracious to his little flock, and was stretching forth his arms to gather them. These he entreated to give up, in obedience to the little pointings of religious duty, let them be ever so small; for in so doing they would find an increase of strength, and be rewarded with peace.

"Mother and I dined at Henry Haydock's; and after dinner a Friend from the Eastern country, a stranger, said he had it on his mind to have a religious opportunity with me. So I was called out of the parlour, where was much company, which was rather trying to me, but I went; and he gave me a great deal of excellent advice, which I hope I shall never forget. We took tea at Uncle Collins's; after which we had a religious sitting in the parlour, when nineteen persons were present. Martha Allinson, Mary Swett, Richard Mott, and a stranger, all spoke. The heads of the family and the children were recommended often to collect together and sit in solemn silence, which would be very profitable to them. R. Mott also addressed different states present, in a very pointed manner, especially to some who were advanced in years and in religious experience. He likewise spoke to R. C., S. C., B. C., and myself, desiring us to give up now, in the bloom of life, to serve the Lord; and said he believed we had many times felt the necessity of such a dedication, and hoped we would strictly attend to the gracious calls of Divine Goodness; for that the Lord was near, and waiting to bless us. He also encouraged us to hold on our way; for he thought we had made some advances in the right path, and that some of our sincere desires were, to do that which is pleasing in the sight of the Most High.

"In fifth-day morning sitting, several Friends had something to communicate, particularly to the youth. The clerk then proceeded to read the epistles from London, Philadelphia, and Rhode Island, and the answers to them.

"Sixth-day, the minutes were read, and some remarks were made on sleeping in meetings, and on indulging a restless disposition, or going out and in and disturbing the quiet of meetings; which were considered quite disorderly practices in the

opinion of many. We had a visit from three men Friends to our meeting, and they had advice to communicate on several subjects; after which the meeting concluded, on the second of sixth month."

The preceding account is not introduced into this memoir as a history of that Yearly Meeting, so much as to furnish evidences of the state of the writer's mind. It was an important era of her life. It was like the beginning of days in the course of a religious life which she ever after endeavoured to pursue. To those who have yielded to the early operations of Divine grace in the soul, the evidences of the work of renovation in the mind of Rebecca Budd are apparent, in the notices she takes of the very subjects to which the attention of her visited spirit was, doubtless, then turned. Thus the witness for Truth within was responded to by evidences without, or through others. That she greatly profited by the opportunity of attending that meeting, and mingling with exemplary religious characters, there can be no doubt. It is also probable that this was the first opportunity she had ever had of being at such a meeting, at least in such a tender, teachable state of mind; and it may be ranked among those instrumental means of receiving Divine good, which were peculiarly blessed to her sincere and increasingly devoted soul.

On the first day following the Yearly Meeting, she appears to have been much reached and edified under the testimonies of Martha Routh, Charity Cook, and Lydia Hoskins; but more especially with the closing vocal supplication of Ruth Anna Rutter, of Pottsgrove, Pennsylvania. "This prayer," she says, "was the most solemn and awful of any thing I ever heard before. It seemed really as if she was an angel descended from heaven. May I ever bear this solemn season in remembrance, is my sincere wish."

The following morning, after a parting religious opportunity at the breakfast-table, in which Daniel S. Dean had some excellent advice to communicate, she and her mother, with several others, left New York and came on by stage to Princeton. Next day they reached home, to the mutual joy

of themselves, their relatives and friends, which was followed by many social visits.

Of this journey home she says in her diary, which was regularly continued: "The weather being pleasant, and my having been so long confined in a city, I enjoyed the ride and the view of the country highly. Every thing seemed to wear a pleasing aspect. The meadows were clothed in beautiful green of the richest colours; the fields were adorned with rye and wheat, bowing their loaded heads with the wind; the fruit trees appeared to have abundance of young fruit growing on them, and all promising plentiful crops. Do not all these things call for thankful hearts? Certainly so. The great and bountiful Giver of all good is ever bestowing on us his daily blessings, and yet many of us are not truly obedient to his will as manifested to us. May a change take place in the hearts of the careless and ungrateful, is my sincere desire."

In the continuation of her diary at home some memorandums are occasionally made that show the state of her religious feelings, and furnish evidences that her mind was improving in things of a higher nature than mere animal amusements and gratifications.

In the eleventh month, 1797, she again joined her uncle's family in New York, on the occasion or immediate prospect of the marriage of one of her cousins there. Her stay with them was prolonged several months; and while there she was gratified with a visit to the boarding-school at Nine Partners. The objects of this institution were grateful to her feelings, and after describing the general order and economy thereof, her pathetic expressions in relation to it are: "How beautiful is the order observed! and what a favour and privilege to be in such a family!" It was doubtless here that the seeds of desire were sown in her mind to obtain the privilege of being a pupil in such an institution; and as preparations were making for the accommodation of a similar seminary at Westtown, under the care of Philadelphia Yearly Meeting, to this opportunity her attention was turned, as one not only for literary but religious improvement. Accordingly, when the school was opened, she was among the first who entered it as

as a pupil. This important era commenced on the 13th of the fifth month, 1799, and she continued as a scholar therein about six months.

The following memorandum and narrative appear to have been written by her about this time :—

"Having concluded to go to the West-town school as a scholar for one year, if nothing occur to prevent my staying so long, on the 10th of the fifth month, 1799, I set off, in company with sister Rachel, Mary West, and several of my intimate friends. The parting with my dear parents, sisters, brothers, and friends, was very painful to myself and them. I had had many discouragements, but was willing to press through them, believing it would prove beneficial to me to spend some time at the school, as a place congenial to my wishes; for my sincere desire is that I may endeavour to improve the little time that may be allotted me in this life.

"We had a pleasant ride to Philadelphia, where we stayed until next morning. Then, after bidding my friends adieu, set out at eight o'clock, in company with my cousin, Rebecca Budd, who is likewise to be a scholar, and went in the Westchester stage, with agreeable company. At four o'clock in the afternoon we arrived at cousin Jonathan Carmalt's, who received us kindly; and after tea he took us to the school. We were kindly received by the superintendent, his wife, and others, as an addition to the family which already might be called large.

"After sitting some time in the parlour, Phebe Cox came in, whom I gladly embraced, as being more acquainted with her than any other person in the family. With her I went over the spacious building, and counted twenty-six rooms, one of which, intended for the boy's lodging-room, is the full size of the house.

"13th. I am very much pleased with my new habitation. It is situated on an eminence, surrounded on three sides by a beautiful wood. The west side commands an elegant and extensive prospect of hills, valleys, houses, orchards, &c., presenting a great variety to the view. The house, including the whole establishment, is four stories high.

"Our worthy friend John Cox came here the same day I

did, with a view of spending a few weeks. His company and gospel labours, together with his kindly assisting the teachers, were very grateful and encouraging.

"The morning he left us, at his request, we were all collected in the meeting-room, and he addressed us with a powerful communication, in which he encouraged us all, in every branch of the family, earnestly recommending a strict attention to the pointings of Divine Truth, which would be furnished as a safe and sure guide, if properly sought after and waited for. May his affectionate counsel and advice to us during his stay here be treasured up to our lasting profit; and, like bread cast on the waters, be found profitable after many days."

By reason of a vacancy that was likely to occur among the female teachers, it appears that some of the members of the committee, who had charge of the institution, were looking toward Rebecca Budd to supply the place of Ann Bacon, who had charge of the writing school. The subject being proposed to her, occasioned a close conflict; but after much solicitude, her diffident mind was prevailed on to occupy the place of the writing-mistress in West-town Boarding-School. In this station she continued, with much acceptance and satisfaction to all who were interested in that seminary, during the succeeding three years and near five months, or until her release and return home in the third month 1803.

However unfavourable the situation for carrying on matrimonial negotiations at such an institution might be considered, yet such was the case between her and myself, undiscovered by our colleagues and the family, during a period of several months. Amid the difficulties attendant on this delicate subject, recourse was had to a correspondence by written communications; and the interchange of these paper messengers, unseen by others, was effected by means of our meeting at the breakfast and tea table, and on other occasions. The circumstance of her contemplated marriage increased the anxiety she had long felt to be released from her arduous station in the school; and although some of the female part of the committee of superintendence of that seminary were aware of her situation soon after the act of sending them her formal

resignation, yet there appeared to be a want of sympathy, and of proper exertions to procure another teacher to take her place, so as to set her at liberty from the confinement of West-town. Under these circumstances, her patience and resignation were wonderful; and she remained at the school *five months* after she had informed the committee of her earnest desire to be released.

From the time of her return to her parents and friends at Mount Holly, in the third month, she was industriously engaged in the necessary preparations for a new sphere of life; and the principles of plainness, simplicity, and moderation were conspicuous in her choice of furniture and other accommodations. Humility and meekness adorned her character, and the sweetness of sincerity and an innocent cheerfulness, mingled with the sympathies of sisterly affection, endeared her to a large circle of relatives, acquaintances, and friends. In all her movements and proceedings at this eventful period, she was careful to act with exemplary circumspection, and in accordance with the principles of Truth as professed by Friends. Hence her aversion to any thing like parade and ostentation; and especially in relation to the customs and order of the age, as standing in connection with the solemnization of marriages.

After publicly announcing our intentions before two monthly meetings of Friends, held at Mount Holly, which was then done personally, we were married at a public meeting held at Friends' meeting-house in that town, on the 16th day of the sixth month, 1803. Shortly after, in company with her aunt Rachel Collins, (an aunt to whom she was tenderly attached,) we made a visit to West-town Boarding-School, in whose inhabitants and the welfare of the institution a deep interest continued to be felt. By about the middle of the seventh month we were comfortably settled in a small house, on a farm purchased a few months previous, at my native place in Byberry.

The yellow fever again made its appearance in Philadelphia during this summer and autumn; and among its victims, Mary Budd, one of the amiable daughters of her uncle, Joseph Budd, was numbered to the grave. As this was a cousin dearly beloved, and who but the preceding year had been her com-

panion to New York and in attending the Yearly Meeting in that city, her death was a close trial to the mind and feelings of my dear Rebecca B. Comly. But she mourned not as one without hope, nor did she suffer the sense of her own bereavement of so valuable a relative so to absorb her mind as to forget the nearer relatives of the deceased. The sympathetic sensations of her affectionate heart found expression in a letter of condolence to her meek-spirited, precious cousin, Rebecca Budd, of which the following copy was preserved, and must have been written in the eleventh or twelfth month, 1803:—

"Frequently for some time past, and renewedly so of late, has my mind been affectionately turned toward thee, my dear cousin. Yes, my dear, thou hast indeed claimed my warmest sympathy in the recent trial which thou and thy dear parents, myself, and many others have met with in the decease of thy very precious sister Mary, whose pious, circumspect example may we who are left behind a little longer endeavour to follow. She was one to whom I felt strongly attached, and have lamented the loss of her, yet I endeavoured to resign her to Him who (no doubt to me) has admitted her pure spirit into the mansions of rest and never-ending felicity; for I fully believe she was prepared for the glorious change. This reflection forbids the tear of sorrow improperly to flow, and has a tendency to heal the wound that was occasioned by the affecting stroke.

"I have felt desirous of knowing the particulars respecting her illness and decease, and thought of writing to thee or thy father to inquire; but feared it would too much affect you, and therefore forbore, and made inquiry of others; but could not obtain satisfactory intelligence. It would yet be agreeable to me to have some account from thee, though I wish not to occasion thee pain in complying with this request; therefore leave it entirely to the feelings of thy own mind. We have moved into our new house a week since; and I have frequently thought of writing to request thee to come and spend a week or two, or longer, with us; and perhaps cousin R. Bartram would accompany thee.

Thy affectionate friend and cousin,

Rebecca B. Comly."

Having been so long engaged in the tuition of children, it appeared best and right for us to devote a further portion of our time to the care and instruction of youth. In accordance with this view, we opened a boarding-school for girls, in the fourth month, 1804. In this we both found satisfactory and ample employment, in the hope and endeavour to spend our time so as to render a service to the community at large; for our pupils were not confined to the members of our own society. My dear Rebecca was well qualified for her part of the charge; and her experience gained by so long being at West-town, was now importantly useful on a smaller scale. She watched over the health, the moral and religious welfare of the interesting pupils under her charge, with a maternal tenderness and Christian care.

In the discipline, economy, and order of her household, she manifested a strict and persevering regard to sound principles; among which, moderation, temperance, and plainness, were the evident fruits.

Her father's health having been on the decline for some time, she addressed the following to her parents:

"29th of First Month, 1804.

'I feel very desirous to spend a little time with you, and endeavour to cheer up my dear father's spirits, which, in his afflicted and trying situation, are probably often depressed. Were it in my power I would come and spend a week or two with you, and gladly devote my time and attention to waiting on my endeared father; of whom I often think with a heart overflowing with affectionate sympathy and earnest solicitude for his everlasting welfare. I much desire that he may be favoured with patience and resignation, during the time that the great Shepherd of his flock and family may see meet to afflict him. For, however trying to nature, I fully believe that trials and afflictions, if humbly submitted to, will have a tendency to wean our affections from earthly objects and pursuits, and place them on higher and more important concerns. Thus shall we become fitted and prepared for admission into the heaven of rest and peace, where the wicked cease from troubling and the weary soul is at rest."

It may be proper here to state, that her father, Doctor Stacy Budd, departed this life on the 13th of the second month following, only about two weeks after the above was addressed to him. His illness was short, although his bodily powers had been declining for a considerable time previous. The following letter, addressed to her mother soon after this bereavement, shows the tone and sympathetic feelings of her sensitive mind:—

"Second Month, 29th, 1804.

"My dear Mother:—Think not that my silence, since returning from Mount Holly, has been the effect of a diminution of sincere affection, or through forgetfulness of thee and my other near relatives, whom I left in deep heart-felt affliction, and with whom I had mingled my tears. Although when with you I endeavoured to be composed, and was favoured with a greater degree of serenity and calmness of mind than I had any expectation of attaining, yet I deeply felt the loss we had sustained. But I wanted to soothe and comfort *thee*, my dear mother and my dear sisters, for whom I felt more deeply than for myself. And I am still sincerely desirous that you may be favoured with serenity of mind, and entire resignation to the will of Him who hath an undoubted right to do as seemeth good unto himself. May you all be favoured to breathe forth this language in the secret of your hearts: 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'

"And may you with me, and all who feel the loss, entertain the comfortable and consolatory hope, that the dear departed spirit has experienced an admission into the realms of bliss and never ending felicity. What greater consolation could we have than this! Let us, then, earnestly endeavour so to live as to be prepared for our final change, which certainly will arrive, but at what hour we know not.

"On seventh-day last, Hannah Yarnall, Mary Witchell and several others took tea with us: after which, we had a precious opportunity at Hannah's request, and she communicated her sympathetic feelings with us, in our recent trial, in an affectionate manner; which was truly comfortable to my mind.

Hannah inquired kindly after thy health, &c. She is a valuable Friend whom I much love, and desire to be grateful for her kind attention to me, and also to be thankful for having such kind neighbours.

"Love flows from my heart to you all; and in warm affection with earnest solicitude for our mutual welfare and advancement Zionward, I am thy

R. B. COMLY."

It may be needful here to remark, that my dear Rebecca seldom used the pen by way of making memorandums concerning herself or her state of mind, during several years of this part of her life. Although the cares and concerns of a large family necessarily occupied her attention, yet her mind was not absorbed in them. She appeared to have the qualification of "looking well to the ways of her household," and she certainly "eat not the bread of idleness."

Her diligence in the attendance of our religious meetings, her good example of humble waiting therein, and her care to take her family and pupils with her, and see that they behaved with propriety, were conspicuous traits in her character and worthy of imitation.

She was ever ready to sympathize with the afflicted and careful to visit the sick; and these were the only visits which she would allow herself to make on first-days. For though she did not attach any superstitious veneration or sanctity to that day, yet she thought it proper in parents and heads of families to set a good example to those under their care, particularly in keeping quiet, and cultivating a disposition for profitable reading and religious reflection, especially on first-day afternoons. This she considered, was keeping the day as a day of rest, that might be reflected on with profit and satisfaction. Hence it was that her family and domestics, together with the pupils were regularly collected on first-days; when, after a solemn pause, some portion of the Scriptures or other instructive lessons of profitable reading were introduced. And it may truly be said, many of these seasons were opportunities of much tenderness and contrition, long to be remembered by some of those present.

Although such was the line of conduct which she considered right and proper for her, yet she was careful not to censure others. It was sufficient for her to set a good example, and to feel peace in her own mind as the consequence.

But she was not indifferent to the welfare of others, and that of their children and families, where she judged some gentle and private caution, counsel, or admonition would be beneficial. In the due attendance of our religious assemblies, she was often concerned to encourage others who might appear remiss. And in relation to "plainness of speech, behaviour, and apparel," her remarks to young persons in a mild and persuasive manner appeared to be productive of good, and increased their attachment to her. Some remarkable instances might be adduced of the effects of her labours in the cause of Truth and for the benefit of individuals; but their record is in heaven.

Our boarding-school for girls was continued until the tenth month, 1810. During this period we had the care and tuition of a considerable number of pupils, many of whom were not members of our religious society, but were very interesting children; and to many of them we became very much attached, and they to us. Their amiable manners and obliging dispositions rendered the care, toil, and tuition of them comparatively lighter, yet others among them were of a different character.

As West-town boarding-school was prohibited from taking young men who wished to qualify themselves for school-teachers; and various efforts had been made, particularly by the Friends in New Jersey, to get up a school for that object, and to finish the education of boys in the higher branches of scientific knowledge; and as all these efforts had failed, in the summer of 1810 we came to the conclusion, by and with the advice and concurrence of our friends, to change our family and school from girls to boys, so as particularly to embrace that class of young men who wished to qualify themselves for teachers of schools, or finish their school education.

Having engaged David Hoopes, a worthy, exemplary young man of Chester county, as principal teacher of Mathematics, &c., the boarding-school for boys commenced on the 1st of

the tenth month, 1810. It was well supplied with students, and appeared to answer the contemplated purpose in a satisfactory manner.

About one hundred and fifty pupils received instruction in this school during its continuance of about four years and a half; a considerable number of them followed the useful business of teaching school for some time afterward. The talents, usefulness, and influence of my dear wife were profitably employed among these students, as many of them could bear ample testimony.

It should be noted that at the opening of Byberry monthly meeting, when set off from Horsham in the third month, 1810, Rebecca B. Comly was called to the table to act as clerk. At the next meeting she was appointed the regular clerk of the women's monthly meeting, in which service she continued by successive re-appointments for several years, much to the satisfaction of Friends. She was also very frequently and usefully employed in other services of the monthly and quarterly meetings.

From the early part of the year 1814 to its close, I being engaged in making religious visits to all the families of coloured people, and many others within a distance of six or seven miles around, chiefly on first-day afternoons, my dear Rebecca cheerfully took charge of the family in my absence, and encouraged the labour of gospel love. A prospect of more extensive service in the work of the ministry, induced us to think it right to dismiss the school about the 1st of the fourth month, 1815: and in pursuance of my prospect, I went to New York and New England. The following memorandum made by my wife, refers to my setting out:—

"Fifth month 22d, 1815.—A memorable day has this been to me. Never, never, did I witness such feelings on any occasion! Never had I so much cause to feel so deeply, as in parting with my beloved and truly precious companion, and affectionate, sympathizing bosom friend; with whom I have lived twelve years, wanting about twenty-five days, in much love and true harmony. Never since our being united in marriage has there, to my knowledge, occurred any circumstance between us that was in the least degree unpleasant—

no, not a word from one to the other that wounded the feelings, but instead thereof, harmony, love, and condescension. How pleasant the reflection, now that we are separated! How long I shall be deprived of his valuable, instructive company and conversation, is not for me, poor, short-sighted mortal, to know; I suppose at least four or five months, and it may be *for ever*. He only knows who has called and sent him forth to visit the *seed* in the Eastern States. He has liberally dispensed blessings to him, and given him a mind replete with heavenly love, and an unreserved resignation to his Divine will and requirings, even that of his whole heart.

"Oh! how he was favoured in testimony in our meeting yesterday morning, and also in the afternoon, in our family, when several of our neighbours, who came to take leave of him, were present. May I never forget it! Oh! how affecting it was to my poor, tried mind, and yet truly satisfactory to hear so particularly 'of the gracious dealings of the Almighty with his dedicated soul.' May it be remembered while recollection remains, and may I, with full purpose of heart, endeavour to follow his pious example as he is endeavouring to follow Christ, our holy head and pattern. Oh! that my heart may be more and more devoted to Him.

"'What shall I render unto the Lord for all his benefits?' was sounded in our ears repeatedly, in his precious testimony yesterday. May it be the language of my heart more frequently than the returning day, for innumerable favours that have been conferred on me, though so unworthy thereof; and one of the greatest is that of having so worthy a companion. May I endeavour to make suitable returns therefor.

"Although I have been endeavouring, ever since the subject was opened in our monthly meeting, and that is almost two months since, to give him up to the Divine disposal, knowing that we have nothing of our own, and that all the blessings we enjoy are derived from God alone; yet how extremely trying it is to human nature to endure such a privation, and be left with the care of my four dear little children, the family and farm, and to feel myself so unqualified for the task; for the right performance of which, may I humbly implore Divine assistance and daily seek to grow in grace."

The following extracts from some of her letters, show the state of her mind during my absence on this religious visit:—

"Fifth month 25th, 1815.—I write, my dear, to inform thee that we are about as well as when thou left us. My mind has been much with thee, desiring that thou mayest be favoured with a comfortable degree of serenity; as great a portion of which my *poor*, *tried* mind has witnessed as I could hope for, and indeed *more* than I looked for. For which favour I desire to feel thankful; as also for the kind attention of my friends."

"Sixth month 4th.—Three of thy precious letters, my dear, are lying by me; and I think thou canst *conceive* better than I can *describe* the feelings of my mind on the perusal of them. I feel grateful for thy sympathetic remembrance, even 'aspirations for the Divine blessing' on my behalf. I hope thy mind will not be improperly interrupted with the thoughts of home, or any thing thou hast left behind; yet it is one of the greatest earthly comforts I can enjoy in thy absence, to hear frequently from thee. I have been remarkably favoured with composure of mind thus far.

"Thou mayest rest assured, my dear, that I will endeavour to attend particularly to our dear lambs, to whom I feel perhaps more nearly attached since thy absence than ever before."

"Sixth month 11th.—I am truly glad thy mind is more comfortable than during thy stay in New York. I have mentally, in some measure, shared with thee in thy gloom or pensiveness; but am sorry thou let in discouragements respecting the prospect of having a meeting on seventh-day evening, for the poor domestics who had been toiling all the week in Friends' families, &c. It looked very pleasant to me, and I concluded, as thou hadst been 'a silent learner all the week,' *thy* work in attending to thy prospect would very properly close the week's labour for the dedicated servants of the great Husbandman. Well, my dear, I hope thou wilt be favoured *in future* to attend properly to every opening of duty, and that for thy unreserved dedication thou wilt be rewarded with *sweet peace of mind.*

"Thy account of the two meetings at Flushing is cordial to my feelings, particularly so as thy precious mind was so fully relieved. Ah! my dear, thou art highly favoured in many ways."

"Seventh month 2d.—First-day afternoon. I have just retired, my dear, to converse with thee a few minutes, as our reading opportunity is just over.

"Thy last, written at Richard Mott's and at Purchase, I need not tell thee, was acceptable; for thou knowest thy R. is always gratified with thy precious favours. On sixth-day last, Nathan Hunt, John Shoemaker, and a great many strangers were at our meeting. Nathan had a great deal of close doctrine for us, and J. Shoemaker also had much to say. The meeting was very large and crowded. Many appeared to have come from their work without changing their dress; and I think there were more coloured people than I ever saw at our meeting before."

Eighth month 4th.—Thine of the 23d, &c., I have just received and perused with peculiar satisfaction. Yes, my dear, particularly relieving to my mind is it, to find that thy deeply tried 'mind has become quite resigned to go on without J. W., if it should so turn.' I am glad the question is settled, though it is not in the way wished, and fully thought would be right.

"My fervent desires have been and still are, that thou mayest be favoured with resignation, and enabled singly to attend to all the requisitions of thy Divine Master, who has called thee from thy family and friends, and all that is dear to thee in this life, to devote thy time and talents to his service. And I doubt not he does, from time to time, amply reward thee for such full and unreserved dedication. Mayest thou then be encouraged to persevere; and be not at all discouraged from attending to any and every part of the service that may be opened to thy view."

"Ninth month 10th.—This has been a day of mental indisposition; a depression of spirits, occasioned perhaps by being disappointed of receiving a letter from thee, my dearest friend, last evening, as I had fondly anticipated. Having been favoured with a precious memento of thy affectionate

remembrance once a week ever since thou left me, a melancholy fear attends my mind that thou mayest be indisposed, and not able to write, and possibly I may never be permitted to see thee more. Oh! the cogitations of my poor, anxious mind. In vain have I endeavoured to divest myself of such distressing thoughts, for almost continually have they accompanied me for some days past. Yet I have been willing to admit the idea that these gloomy feelings are the work of the enemy of my soul's peace.

"Nearly all day and last night this gloom has attended my mind, and frequently have I thought of dear Joshua Maule since thou left home. [He finished his course while from home on a religious visit.] Yet I may humbly acknowledge that I have been supported beyond my expectation, and favoured with a comfortable share of resignation and acquiescence in the Divine Will; fully believing it is his will that we should be separated at present, and that thou shouldest be engaged in his work and service. Mayst thou be preserved, and assisted to persevere in the great and good cause; and mayst thou (if consistent with the Divine will) be favoured to return to us again in the *right time*, with the reward of sweet peace for thy labours."

MEMORANDUMS.—"Ninth month 17th.—My anxiety of mind not yet relieved by hearing from my precious husband. No letter for two weeks past. Oh! that I may be favoured with that degree of patience and quiet resignation that will enable me to pass the time of our separation comfortably. This, I may humbly acknowledge, has been my experience most of the time since my privation of his precious and ever-instructive company and conversation, in which he has been, ever since my first acquaintance with him, a conspicuous example. May he be preserved, as in the hollow of his Master's holy hand, is my fervent desire. And, oh! may I more and more endeavour to follow his footsteps, as he is endeavouring to follow Christ.

"Evening.—The anxiety of my mind relieved by the receipt of an acceptable, precious letter from my beloved husband, informing of his continued health and comfortably

getting along in that Northern country. He also gives account of the great openness there is in the minds of the people toward Friends, and in receiving gospel truths; it being a time wherein many, among the dear young people particularly, are preciously visited by the great and good Shepherd of his flock and family. Now I am fully convinced that my uneasiness has been the effect of imagination, that unwearied enemy of our peace when improperly indulged. Oh! may I be humbly thankful for the many blessings and favours conferred on me, a poor, unworthy creature.

"Tenth month 13th, 1815.—To my inexpressible joy and heartfelt satisfaction, my precious husband and truly sympathetic bosom friend was favoured to return to his own habitation, family, and friends, who gladly received him with open arms. My sensations at meeting him are not to be described. Our affectionate embraces were succeeded by tears of joy, and a solemn stillness not soon to be forgotten—expressive silence, more impressive than words, of feelings beyond utterance! As soon as we could recover from this ecstacy, we inquired after each other's welfare, and pleasant conversation ensued.

"It happened that Mother Comly was spending the afternoon with us; and though I was looking for his return, yet I *tried* not to look so soon, lest I should be disappointed. However, I was not the less pleased to see him; but was agreeably surprised to see him so much increased in flesh, with health pictured in his placid countenance. Oh! my poor, unworthy heart! canst thou ever be sufficiently thankful for so great a favour conferred on thee, as the safe return of thy dear husband, with the reward of a peaceful mind for his devotedness and full dedication to his Lord and Master's will and service."

More might be added, descriptive of the state of her mind during the interesting period of our being separated on account of my religious engagements; but the preceding may suffice to show the power of sympathetic feeling, and the pious frame of her precious spirit. There is, however, one essay of a letter addressed to a young woman during this

period, which strikingly displays her deep sympathy with a mind that was passing through the purifying operations of the baptism of the Holy Spirit. Nor were her sympathies confined to mental trials and sufferings, but extended to all classes of suffering humanity, and also toward the inferior orders of created beings.

"Thine, my dear M., of the 23d inst., I received, and may acknowledge it awakened every sympathetic sensation I am capable of feeling. Sincerely, my dear, do I feel for thee; but am conscious of my own poverty and inability to offer in this way any thing that will be likely to alleviate thy distress. But, my precious friend and sister, thou knowest to whom thou must look for comfort and true consolation; as doubtless thou hast largely and frequently partaken thereof in times past. And be not discouraged or too much cast down, if his blessed countenance should be vailed for a season from thy view; for this I believe has been the experience, at times, of all those who are endeavouring to travel Zionward. Therefore, be encouraged to *hope* that this trying, gloomy season will ere long be followed by the smiles of the dear Redeemer's countenance; which will reanimate and cheer thy drooping mind to persevere in the path that leads to peace.

"I have wanted to have a little of thy company, and wondered that thou hadst not been to see me for so long a time. Perhaps thou canst come and stay all night soon, and then we may have a little personal converse. I feel entire willingness to be thy confidential friend, but am sorry I am not more worthy thereof. Please accept the love of my dear J. Comly, as communicated in his last letter to me, which I received on second-day last. He was in health, and intends writing to thee. Farewell.

"From thy affectionate and sympathizing friend,

"REBECCA B. COMLY."

In the year 1816, in addition to her services as clerk of the monthly meeting of Friends at Byberry, she was placed in the responsible station of overseer. This service was attended to with scrupulous regard to principle; and from evidences fur-

nished it would not be too much to say, that her concern and care was to fulfil her duties faithfully and impartially, "not by constraint" of monthly meeting appointment, "but willingly and of a ready mind," and "as an example to the flock." The acceptance with which she filled the duties of overseer, was evinced by the reappointments to which she submitted, until she was released at her own request in the year 1825.

Another service was laid upon her, for which she was well qualified—the care of the poor. This she attended to for several years, to good satisfaction. In all the services of society she manifested a willingness to be useful, without ostentation, or assuming any thing to herself. The good of others, and the welfare of society, together with the support of order and discipline in the church, were among the great and leading principles which influenced her obedient mind.

During the summer of 1818, believing it required of me again to make a religious visit to New England, and Friends uniting therewith, I was set at liberty to pursue the prospect. This was the occasion of another close trial to my dear wife; but with a noble magnanimity of mind she was enabled to resign me to the service, although under some trying circumstances. The following extracts of her letters portray some of the sensibilities of her heart:—

"Tenth month 7th.—We sensibly feel, my dear, the loss of thy company; but I greatly desire to be favoured with resignation of mind, which I have laboured after ever since thou first mentioned thy prospect of leaving us. I have always endeavoured to be cheerful when in thy presence, lest thou should feel it to be still more trying to leave us; for I plainly saw that without any discouragement from me thou hadst as much as thou couldst well bear; and I believe that nothing but a full belief of its being a Divine requisition could have reconciled this separation from each other.

"On fourth-day last, Hannah Yarnal invited me to go with her to see Phebe James, who lately buried two daughters. Feeling myself so disconsolate, at first I thought I could not go, but at length concluded to accept the offer. We found

her weak and poorly, but much composed. Hannah imparted words of comfort to her, and I was satisfied with the visit."

"Tenth month 11th.—Thy friends generally appear much interested in thy comfortably getting along, and all are pleased to hear of thy having a suitable companion. On this account *I also am truly glad.* Yes, my dear, my anxious mind is much relieved, but thou wilt still have my sympathy and my desires for thy preservation; and I hope thou wilt not be too anxiously concerned about us, nor about any of thy affairs, &c. at home; for I think nothing of these will suffer in thy absence. I will endeavour to attend to every thing as well as I am capable, particularly in watching over and instructing our dear children, who feel deeply the loss of thee. Thy message of love together with the advice communicated to them, I trust will be beneficial."

"Tenth month 23d.—Our mutual friend, Eden Haydock, deceased about a week since. Dear cousin Mary, I feel much sympathy with her in her deep afflictions. I am glad to find thy health is improved, and thy spirits also. Those trying, proving seasons I trust are dispensed for thy further refinement, and to qualify for more extensive labour in thy Master's service. I desire thou mayst still be wholly given up and fully resigned to the requisitions of Divine Wisdom, and cheerfully do what thy hands find to do without anxiety about us. I acknowledge with thankfulness that we are favoured with health, and I believe we try to do as well as we can. Time passes more pleasantly than I had expected it could without thee, but the privation is sensibly felt. My endeavours are after resignation of mind; and though I am willing thou shouldst be industrious, and return to us as soon as thou canst with the reward of a peaceful mind, yet have thought whether two meetings a day will not be too laborious for thee."

"Eleventh month.—Interesting indeed, my dear, is thy 'account of thyself.' Nothing short of thy precious company would afford so much satisfaction to thy R. as thy frequent epistolary communications. But do still try to take care of thyself, not only for thy own sake, but for mine and our dear children's, all of whom are warmly interested in thy welfare.

"It is a trying circumstance to my mind that thou hast no

steady companion ; one who could know and understand, and share with thee in those trials which thou hast to pass through, particularly when thou hast meetings among those not of our society.

"I desire thou wilt endeavour to divest thyself of all anxiety about home, and thy affairs here. Our brothers and friends are very kind and attentive in calling to see us. Our men have been industrious and careful, and have their fall work as forward as the neighbours."

"Twelfth month.—I have endeavoured to be resigned and patient during thy absence, but shall esteem it a great favour to have thee with us again, though I do not desire it till the *right time.*

"If on thy return, my dear, thou should think it right to visit thy friend Isaac Hicks, who is poorly, I shall accede thereto, though every added day seems to be lengthened, now that we are looking for thee so soon. My affectionate love is to Samuel Hicks and wife, with my grateful acknowledgment of their kindness and attention to thee.

"Father, mother, brothers and sisters are generally in usual health. I am thine, affectionately,

"Rebecca B. Comly."

Near the close of the year I returned to my family and friends with a peaceful mind, having completed this arduous journey in about three months. I was joyfully welcomed by my dear wife, who, with my children and friends, had been preserved in comfortable health during my absence. Thanks be to the Preserver of men.

In the station of clerk of Abington quarterly meeting she had served acceptably for a number of years previous to the separation of the society into two distinct bodies. At the re-organization of the Yearly Meeting, in the tenth month, 1827, she was called to the table to act as clerk at its first sitting; and subsequently, with great unanimity, was chosen to fill that important station for several successive years.

Perhaps the state of her own feelings in relation to her deep interest in the affairs and state of society cannot be better expressed than by transcribing one of the closing

minutes formed by her at the adjournment of the Yearly Meeting, as follows:—

"Gratefully impressed with the sense that a measure of Divine life and power has been mercifully vouchsafed at times during our deliberations on the important subjects which have claimed our attention; thankful for the favour, and ascribing to the blessed Head of the church the praise of his own works, the meeting concludes, to meet again on the second second-day, in the fourth month, next year, if consistent with the Divine will."

In the fall of the year 1828 I took an extensive journey into the northern parts of New York State, on a religious visit to Friends and others. From her affectionate letters written during my absence on this journey, the following extracts are descriptive of her feelings:—

"Ninth month 28th.—It is a great satisfaction to me that you get along so comfortably, and that thou, my dear, felt excused from attending the monthly meeting mentioned. I hope it will not be required of thee to attend any meetings for business where there is disunity. As I know thou art a friend to *peace* and *quietness*, and so devoted to Divine requirings, I hope thou wilt feel easy to retire from scenes of confusion and strife. The privation of thy precious company is sensibly felt; yet I wish not to repine. I hope thou wilt not feel too much anxiety about home, for we all feel disposed to do the best we can in thy absence. Write often to us, for receiving letters from thee will be among our greatest comforts."

"Tenth month 25th.—It is with much pleasure, my dear, I am seated to acknowledge the receipt of thy two most acceptable mementos of affectionate remembrance of us, while travelling in distant places where 'trials' abound. But I hope and believe, as thou art humbly devoted to thy Master's cause, his all-sustaining arm will be underneath to support through all. Therefore be encouraged and endeavour to perform *all* that appears to be required at thy hands. And when thou *canst* return to us with the rewards of peace, I can assure thee a welcome reception. If we *dare* be so selfish, we would rejoice to *keep* thee with us; but I do not feel at liberty to

desire it, unless I fully believed it would be right. Although thy being so much absent from us is a great trial, I desire to be resigned, hoping it may have a good effect on my own mind, which needs something to quicken it to a sense of its own condition.

"Thy precious communications, fraught with such excellent and suitable advice and cautions, are a great *comfort to me*, and I hope and trust will tend to our dear children's improvement, and prove as 'bread cast upon the waters' to their susceptible minds.

From this long and toilsome journey I returned home on the 26th of first month, 1829. Mutual feelings of rejoicing, with a grateful sense of Divine favour in thus permitting us once more to meet and mingle together, pervaded our minds, and cemented us in the evidences of Divine regard.

About this time my dear Rebecca made a visit to a number of our members who very seldom got out to meetings. It appeared to be an acceptable labour of love, in which her sympathy with the trials and difficulties of some of her fellow-creatures was called into exercise, and tended to their encouragement. Well might it be for society if there were more of this kind of friendly care and labour.

In the order of Truth there is a beautiful economy observed and enjoyed by minds that endeavour to abide under its regulating influence. The following little memorandum, found among my beloved wife's papers, shows the discriminating sense and feeling of her spirit in relation to this order and economy, as respects the state of a meeting under the influence of vocal testimony:

"On the 20th of fifth-month, 1830, to the surprise of many Friends, ——— appeared in our meeting, and with a low voice uttered the following expression: 'I am constrained to acknowledge the goodness and mercy of God.' When he sat down a great solemnity prevailed over the meeting. But this was somewhat dissipated by another Friend rising almost immediately and delivering a communication, which, though good as to the words, I thought might have been spared, or in any wise deferred a little longer.

In the sixth-month, 1830, Rebecca B. Comly was appointed to the station of elder of Byberry meeting, and continued therein with much faithfulness and acceptance to the close of her days.

Aware that the partialities of affection may strongly tend to bias the judgment, it will become the writer of these memoirs to avoid too highly colouring the portrait of his affectionate partner and true help-meet—for such she truly was, in temporal and in religious concerns. Diffident of her own qualifications, she was never assuming, and her value as an elder in society was not extensively known.

The *last* preceding extract forms the closing paragraph of this valued Memoir. It was doubtless the design of our dear father to render it complete to the close of the life of his beloved companion; yet, although this was not attained, the affectionate testimony to her inestimable worth is full and satisfactory.

On the occasion of her interment, when taking a beloved friend from a distance by the hand, the utterance of words was denied him, but by a look and token full of meaning, the invitation was extended, "Come, go with me to my home;" that home which he felt was now bereft of its greatest treasure—the dearest in his social affections. To the same friend and brother, in after time, in alluding to his religious concerns to travel from home, as also to his loneliness of feeling connected with the loss of his endeared companion, his emphatic expression was, "When the waters are troubled, I have not her sympathetic encouragement—there is no one to put me forth."

Although he was frequently engaged in after years in religious services abroad, a regular circumstantial account of these engagements appears not to have been recorded, and but few memorandums of continuous dates are found as materials for forming an uninterrupted journal to the close of his long and useful life; yet there is sufficient to give evidence that the whole bent of his mind was to do his Master's will; to be found filling his allotted station on the walls of Zion, with fidelity, integrity, and consistency.

CHAPTER XVI.

On the 30th of tenth month, 1832, Friends gave me a minute of unity, with a prospect opened in our monthly meeting of making a religious visit in several places within the limits of our Yearly Meeting. This being the first visit of the kind since the decease of my dear wife, I found it a close trial to leave my dear children. But after our quarterly meeting in the eleventh month, receiving information that Shrewsbury and Rahway quarter was next to be held at Hardwick, I felt a renewed concern to attend it. I had twice been at that quarter, once at Rahway, and once at Shrewsbury, and in neither case felt relief of a concern on account of the members of society there. I had also felt much sympathy with Friends about Hardwick since my visit to those parts last summer. As no suitable companion offered, I was about to set out alone, but my esteemed friend James Walton concluded to bear me company, and we set forward on the 12th of eleventh month, in a dearborn wagon, and reached Kingwood the first night. Next day went on to James Willson's, at Hardwick, where we arrived near evening, about seventy miles from our homes.

On fourth-day, the 14th, attended the select quarterly meeting. It was small, but it was a good meeting, in which I found much openness to labour to encourage Friends in uprightness of life and conversation, and to extend brotherly care and kindness one toward another, and toward the members of their respective meetings. In order to be qualified to fill their stations with usefulness and consistency, they were reminded of the Divine admonition to John Churchman, as applicable to ministers and elders now: "Gather thyself from the cumbers of the world, and be thou weaned from the popularity, love, and friendship thereof."

Next day the general meeting assembled. It was a comfortable opportunity, in which much brotherly love and condescension were manifest, and I had a share in the labour to the

peace of my own mind. A proposal to join that quarter to New York Yearly Meeting was deliberately considered, and agreed to be laid before our ensuing Yearly Meeting for its concurrence. Also a proposal was brought up from Kingwood monthly meeting to be joined to Bucks quarter. Much brotherly sympathy one with another marked the consideration of this subject, which resulted in the consent of the quarter for such an application to be made, and a committee was appointed to attend Bucks quarter for that purpose.

About fifty Friends had travelled over the mountains to attend this quarter; those from Shrewsbury had come near ninety miles. It appeared to be mutually satisfactory to hold the quarter here at this time, and the cement of society was evidently strengthened thereby. Friends mingled together in their social feelings, and their children and families had the opportunity of the company of Friends from distant parts. Divers children and young people sat the meeting through, with much stillness and interested attention, who had never before been at a quarterly meeting; and it seemed like a season of renewed encouragement to the few families remaining in that neighbourhood. The family accommodations of board and lodging were ample, hospitable, and comfortable, and both visitors and visited seem to be renewedly animated in the feelings of friendship and an increase of pure love.

On sixth-day was held a very crowded public meeting, in which divers testimonies were delivered, that appeared to be well received, and the minds of many present were baptized into solemn feeling. This also appeared to be among right things, and tended to the encouragement of Friends in this remote part of society, and also may be useful for the removal of prejudices and the spreading of Friends' principles.

On seventh-day with a peaceful mind we returned to Kingwood, where we attended meeting next day to our satisfaction and peace. Notice having been spread, it was a crowded meeting, although a very rainy morning. A solid looking man was there of the Dunker society, who said after meeting that it was like sitting "in heavenly places in Christ Jesus." The word of life seemed to have free course in many minds, and it was a good meeting. Afternoon we rode to Watson

Fell's, at Solebury and lodged; next day reached home with peaceful and I hope thankful hearts.

On the 28th and 29th of eleventh month, attended Bucks quarterly meeting held at Middletown. Willett Hicks and John Mott were there. It was largely attended. The general quarter was rather a laborious one, but some life appeared in the appointment of a committee to visit the monthly meetings, and the proposal of Kingwood monthly meeting being united to that quarter was acquiesced in. J. M. requested to have the shutters opened at the close, but after a long laborious meeting, and a communication that did not afford much renewal of encouragement, this effort seemed, as oft such opportunities have appeared to me, to be "out of season," and yet Friends appear to grant them with no other feeling than a kind of complaisance to strangers.

Having been indisposed for more than a week, but feeling a little revived, I left home on the fifth of twelfth month, and went to my kind friend Isaac Parry's, in order to attend Horsham week-day meeting the next day, which I did; and in the afternoon met a committee of the quarterly meeting, on the subject of considering the state of our religious society, in relation to the increasingly frequent violations of the discipline in the accomplishment of marriages. But no way opened in the unity to propose a remedy. It is a mournful circumstance that our good and wholesome order on this important subject should be so little observed by many young people, and that many elder and active members should almost justify them therein, by soliciting and readily accepting papers, that do not amount to any acknowledgment of their violation of the testimonies of Truth, recognised in our discipline on this subject.

On seventh-day, the eighth of twelfth month, set out and rode to Philadelphia. Lodged at my kind friend W. Wharton's, who had intended to accompany me, but his health was such as rendered it improper. Next day attended Darby meeting, and had some rather close labour, but felt peace therein. In the evening, had an opportunity at John Hunt's, with a number of Friends to satisfaction. A rheumatic affection in my hip was increasing; nevertheless, on second-day

morning the 10th, I set out in the carriage with John and Rachel Hunt, on a visit to see Mary Lukens in Fallowfield, and also to visit other places. As we rode on, the pain diminished. After stopping to take some refreshment at Jesse Reese's, we went on to Jonathan Paxson's at Birmingham, and lodged there. Next day called to see Jesse Kersey, and were glad to find him more comfortable than some time past. He appeared to possess his mental powers with considerable clearness, and his bodily health improved. Thence went on, and reached Daniel Lukens's near evening; found dear Mary much better than we had anticipated. She had had but one paralytic affection, and was now restored to the possession of her recollection and speech, so that her mind appeared comfortable, although her lameness still affected one side, so that she required assistance to walk about the house; were much comforted in her company, and with the meekness and innocence of her spirit, as also in witnessing the very kind attention of her daughters.

On fourth-day went to Doe Run week-day meeting. It was a comfortable meeting, but small, the day being very wet. Dined with Jeremiah Bernard, Jun., where we had an interesting opportunity in his family. Then returned to Daniel Lukens's and lodged. Next day, attended Fallowfield meeting; notice having been spread it was larger than usual, but rather a laborious season on the whole, though it ended to satisfaction. Lodged the ensuing night at James Truman's, where we were kindly waited on by his granddaughter Phebe Coates, who evinced her love to Friends by affectionate assiduity and graceful attention.

On sixth-day morning the 14th of twelfth month, with Daniel Lukens and his daughter Hannah for our guides, we set out for Waynesburg, to see S. L., who had lately resigned his right of membership and left the Society of Friends. Between him and myself there had, ever since his joining Friends, subsisted a brotherly intimacy and friendship, but now his mind appeared to be very much unsettled; and though he received us with hospitality, yet it was evident his love was growing if not grown cold, for he not only refused to accompany me to some neighbouring meetings, but even to attend

one appointed next day at Cambridge, in his own neighbourhood. I gave him some counsel, and left him with a heavy heart on his own account, fully believing he is heaping up trouble for himself.

We went on to Isaac Trego's to lodge, and in the evening had a precious opportunity with the family, among whom were several in poor health, and one of the sons appeared to be going fast in a consumption.

On seventh-day, although wet and rainy, we had a meeting at Cambridge. It was much larger than I had anticipated. S. L. did not attend. It was a remarkably baptizing season, the company seemed melted down like metal in the fire, and one young man seemed as if he could not avoid weeping aloud. Truth evidently made its way into many hearts, and a comfortable evidence was furnished, that the meeting will not be hurt by the strange conduct of him who used to be like a shepherd or caretaker of this little meeting. He now stays at home, and has not attended any meeting for three months past. His mind appears to be bewildered, and in him is presented a mournful instance of the effects of giving way to gloomy feelings and discouraging views of the state of society, till his mind has become clouded and his understanding darkened. Ever since his return from Canada, in the spring of 1831, a difference in his conduct and carriage has been obvious to Friends and neighbours about home, till in the eighth month last he resigned his right of membership with Friends, and the monthly meeting saw no better way than to accept it in the eleventh month following. Alas! for the seed that falls on stony ground, when the stones are not gathered off or removed from the soil of the mind: a withering in the time of trial is the sad consequence. After meeting, John Hunt and Rachel left me, and returned homeward. I returned with D. Lurkins and daughter to Isaac Haines's, where we tarried the night. Several young Friends gave us their company in the evening, and the time passed in interesting religious conversation, an unusual channel being opened in my mind toward them. The opportunity closed with a communication, under, as I thought, gospel influence, that appeared to fasten with deep instruction on some of their minds, show-

ing the safety and importance of their standing firm in the principles and testimonies of Truth, unto which they were called.

On first-day, the 15th, at a large meeting at Sadsbury, I had an open time in the communication of gospel truths to an attentive auditory. Dined and lodged at Levi Pownall's. He and his wife came from Bucks county, and settled in this neighbourhood soon after their marriage. They are now well stricken in years, being each near eighty, and although very wealthy, yet live in a very plain, humble style, and love the Truth, and those who live and walk in it. The teachable mind gains some instruction by visiting the aged, as well as the widows and fatherless in their afflictions.

On second-day, although a very rainy time, and the roads difficult, we had a very crowded meeting in Friends' meeting-house at Bart. It was a good meeting, and I hope spiritual benefit resulted to minds present. Next day I was taken by Isaac Walker in his chaise to a meeting at East Sadsbury, held in a school-house. In this opportunity Divine Goodness was eminently near, and baptized the meeting into its own name or spirit. One man was noticed as a stranger, who at first, by his deportment indicated a want of proper seriousness, but soon manifested great interest in the communication, and before I sat down he exhibited feelings of deep contrition and tenderness.

Respecting Friends of Sadsbury and its neighbourhood, I had felt some discouraging apprehensions in regard to the support of discipline, and the right management of the concerns of society, knowing a spirit had been at work among them that tended to scatter more than to gather; and although this evil spirit is not yet enough cast out, yet now, on mingling with Friends in these meetings, the feelings of my mind were encouraged and my belief renewed, to my comfort, that there are a number of sincere-hearted members of this monthly meeting who will be preserved in the support of the testimonies of Truth; and as they continue faithful to its discoveries, an increase of unity will be felt among them, and a revival of right order and zeal for the spreading of Truth will be experienced in and about Sadsbury. On fourth-day were at East

Caln week-day meeting. Some notice having been spread, a considerable meeting collected. Next day was at Uwchlan week-day meeting, which was very small. In the afternoon I was taken by Micajah Speakman to Joseph Hawley's, in the neighbourhood of Bradford, where on sixth-day I had an appointed meeting, which was pretty large for these days; yet I am told that within the memory of persons now living, both this and Uwchlan meeting, on common occasions, filled the ground floor of the houses on first-days, each of which might contain near three hundred people. Now, at either place, there may not be more than fifty. The serious, thoughtful mind is ready to inquire why it is so? If the principles of Friends are spreading in the world, which is fully believed, how is it that their meetings are thus diminishing? Is there not a cause? Let individuals search it *in* and for themselves.

On seventh-day had a very interesting and comfortable meeting at Birmingham, and in company with Benjamin Price, next day attended Middletown meeting. It was large, and the word of gospel communication flowed toward an attentive company for about two hours. May it fasten as a nail in a sure place. If *Friends* would set the example, others might follow of *meeting in the meeting-house.* I was affected at this place with many standing out about the sheds, in companies, for a long time before they came into the house, occasioning the meeting to be long in gathering and settling into solemn stillness—the life and comfort of our assemblies! Again, after meeting, if less time were occupied in unnecessary conversation, and remaining in companies in and about our meeting-houses, it would not only be more becoming the occasion, but would tend to the profit of those who may have had a good meeting, by retaining those serious feelings and instructive impressions which are often dissipated by free, social converse about worldly matters.

In the evening we reached Darby, and thence I came home. Found my family well, and was thankful for Divine care and preservation over them and myself, during this little time of separation from them. Since the loss of my beloved companion, I find it more trying to leave our dear children than when

I knew they were under her maternal and religious care, while I was engaged abroad in the service of the gospel.

In this little journey I have been renewedly confirmed in the belief, that with all the defects and blemishes of society Truth is still alive and on its way. A living remnant is preserved in most meetings, and light is rising in the minds of the people. Oh! the desires I feel that those who profess the Truth, and have in a measure known its healing operations, may go forward in the light of the Lord, advancing the testimonies of it with dignity, with consistency, and with clearness, that they may be as "a city set on a hill."

I have often heard it remarked, and have sometimes felt the force of the observation, that travelling Friends did not mix enough with the younger part of society in their places of entertainment, but that they generally went to certain places, where they could find good accommodations, &c. In this journey I was taken to the house of a Friend who said he had seldom, if ever, had the opportunity of entertaining travelling Friends before. He also adverted to the complaint just mentioned. But he was told that travelling Friends were often entire strangers, and had no choice other than to be in the neighbourhood of the meeting to be attended; that certain places were known to have accommodations, and that such as acted the part of pilots generally had the disposal of strangers on such occasions. During my being at this Friend's house, I several times proposed having a messenger sent about six miles to carry a message to a Friend respecting my getting along in my journey, and having a meeting appointed. But he excused himself by saying his boys were small, and he had no one to send. After lodging there, next morning I renewed the request, and offered to pay a man if he could procure one to perform this errand, but he again evaded it, and we went to meeting. His boys appeared to be from fourteen to seventeen years of age, and walked upward of two miles to meeting; at the close of which, being dependent on my friends for conveyance, I was left destitute of the means of getting on my journey, only for want of information having been sent on to a Friend, now but four miles distant. Another more feeling

Friend was found who helped me forward there in the afternoon. No comment is needful.

First month, 1833.—The 2d and 3d of this month I attended Horsham and Gwynedd monthly meetings to my satisfaction. I believe there is a use in visiting neighbouring meetings, especially those for discipline, without waiting or looking for what some people call the "*woe*," if they do not go. A good servant is a willing servant, who stands ready to obey his master's will, even when intimated by a look of the eye, or a nod of the head, or a pointing of the finger—such a servant does not hesitate and doubt, because he does not want to obey until he is driven to his work by the terror of the rod of displeasure, or the *woe*. A gentle intimation, or feeling of pure love, may be sufficient for some services, the degree of which might not be as great as would be needful in cases of greater magnitude.

In seventh month, 1834, our dear father opened to his monthly meeting a concern to visit the Western country within the limits of Ohio and Indiana Yearly Meetings. He received its concurrence, was furnished with a minute thereof, and was accompanied by his friend Benjamin Price. No record of this journey was kept, but the following letters give an account of the accomplishment of this prospect as far as way opened; and portray the exercises and peculiar circumstances attending it.

Near Bedford, Eighth Month 22d, 1834, 200 miles from home.

MY DEAR CHILDREN:—After a very toilsome day's ride of thirty-eight miles, most of the way over the mountains and a rough turnpike, I sit down to write to you as requested. In the first place, may tell you I am in good health, and have endured riding beyond my expectation. Except this evening, I have not been very much fatigued, and my lameness is much better. Benjamin is also well, and very attentive and kind; I know not that I could have been better suited as to a companion. The horses also, and the old carriage, hold out well. The roads are very dusty, and much complaint of dry weather almost all the way. In part of York county, and through

Adams county, the Indian corn has suffered much; many fields look as if they would not produce three bushels to the acre. Wheat and oats crops have been generally good. In many places no rain since harvest to wet the ground much. To-day we have passed some high mountains, and have the Alleghany ahead of us. When we called at Columbia, we found the town in a state of much alarm, owing to the mob the night before having attacked the poor coloured people, and still threatening to go on. It was really dreadful to hear their accounts. This is the third night we have put up at taverns. Shortly after we got in here, a stage drove up, and a young man came in the house for a drink of water. He turned and looked at me with earnestness, then went to the door, and came back and asked me if my name was John Comly. On my answering him, he said he had a letter for me from Doctor Parrish, that was put in his hands by the Doctor the evening before last.* He gave it to me, then jumped in the stage again and went on. He is a brother of Peter Wright, going to Richmond, Indiana, where he resides. Doctor Parrish, having heard of Asiatic cholera in the western country, kindly wrote a prescription of medicines, in case we should be attacked with any of the premonitory symptoms. We hear little about the cholera at the West, though have some accounts of its being at Wheeling and Washington. I shall avoid going to or through where it prevails, and hope you will feel easy in the assurance that I shall take all due care to preserve that inestimable blessing *health*, and I sincerely wish and charge you to do so likewise; also take great care of the children and their health, especially now that the evenings are cool and the middle of the day warm. I often think of you with much interest and affection, and am much concerned for your welfare. Dear little boys!

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* The closing paragraph of this letter, which was prompted by the purest feelings of benevolence and Christian friendship, is here appended in its beautiful simplicity:

"That the Shepherd of Israel, who I believe has put forth thyself and companion in the present engagement, may lead you along in safety, and permit you to return to the bosom of your families with the reward of peace, is the earnest desire of thy affectionate friend, Jos. Parrish."

how I want to see them, as well as all of you. I suppose three days more of toilsome travelling will bring us to Redstone, among Friends. I shall expect letters waiting for me at Mount Pleasant by fourth or fifth-day next. Please be particular about every thing that will be interesting to me, and all about yourselves, home, and neighbourhood will be so. We have met with no hindrance nor accident since leaving home. My love to you all dearly; to neighbours and friends as if named.

Affectionately your father,

J. Comly.

23d, Morning.—Much refreshed by a good night's rest, and our health mercifully preserved, we are journeying on. Weather clear, cool, and dry among these mountains. Was just now reminded of my dear little grandson "John Comly, junior, of Byberry, Pennsylvania," (as he tells his name,) by seeing a little fellow, just about his size, diverting himself by throwing sticks, chips, or stones for a dog to bring back to him, when an old man (perhaps his grandfather) came by and severely scolded him, driving him into the house with harsh words, and even threw a stone after him as if to frighten him. I mentally exclaimed, with deep-felt commiseration for the sufferings of innocence, "And is it thus, O God! that thy image, stamped upon innocent children, is effaced, or oppressed by cruelty, harshness, and severity, instead of being cherished, nurtured, and preserved, by kindness, gentleness, and love?" And my heart was melted into compassion for the wide-spread calamities and sufferings produced by a spirit of hardness, contention, strife, and animosity among the members of the human family. May you, my dear children, dwell in love, in harmony, mutual kindness, tenderness, and brotherly love. So wishes your dear father, John Comly.

Redstone, Eighth Month 26th, 1834.

My dear Children:—I wrote you, on our way over the mountains near Bedford, which perhaps you have received. We are now at a Friend's house, in sight of Westland meeting-house, where Benjamin is acquainted, having been here before, when in this country with Edward Hicks, about four years ago. We are resting here to-day, having travelled over very rough, hilly, and mountainous roads since I last wrote, and are pretty well fatigued. To-morrow we expect to set out for Mount Pleasant, Ohio, about sixty miles from here, and shall hope to have the consolation of meeting letters from you there on our arrival. I learn that it takes three days for a letter to go from here to Philadelphia; of course this will reach you, if not detained, next seventh-day evening. We are still preserved in health, though we hear of sickness in divers places in this western country; in some places dysentery, and others some cases of cholera, though the latter is supposed to be subsiding. The weather has been clear, and cool mornings, till we crossed the Alleghany mountains; then, on first-day morning, a fog, succeeded by dark clouds, appearing to threaten rain all day, but none fell; the wind north-west. We were told there had been several frosts last week on the mountains. I have carefully watched the peach trees, orchards, and woods; and, except two peaches on a tree at Lampeter, and a few pears, *one* apple on a tree on the mountains near Bedford, and two chestnut burrs, I have not seen fruit or nuts of any kind growing, although the peach and apple trees appear very thrifty, the frosts last spring were so general.

I believe I may say our health, and every thing else with us, is as well as we could expect after so tedious and rough a journey. Indeed I have stood it remarkably, and I trust I feel thankful to the Preserver of men for his manifold favours. My rheumatism is not so trying as it was a few weeks ago, and I endeavour to take all due care to preserve my health. You, and my neighbours and friends at home, are much the objects of my thoughts, and my warmest solicitations are on your accounts. There is very little in this world worth our close attachment, or to absorb our minds so as to induce us to

neglect preparing for a better. Yet our duties must be fulfilled here, as a part of that preparation. One of the most important of these is to love one another. Dear children, live in love; you have known much of this precious feeling, and I wish nothing may ever, for one moment, be suffered to supplant it in your minds. Live uprightly; be good examples in all things to those around you. Never be ashamed to be known as John Comly's children, in language, dress, or manners. But you know my mind. A kiss to dear little John and Edward. Don't let them forget grandfather; take *good* care of *them* and of *yourselves*. I must close this, with love unabated, undiminished by time or distance, to you all; to the boys, and Rachel and Maria; to uncles, aunts, and cousins. Let me know particularly how every one is, and all that is going on. My love also to all the neighbours who feel an interest in your affectionate father,

J. COMLY.

Near Mount Pleasant, Eighth Month 29th, 1834.

MY DEAR CHILDREN:—Yesterday we arrived at Mount Pleasant, Ohio. Stopped at the post-office, but found no letters. To-day have discovered that the mail comes but once a week, on fourth-days only; so that I must fast till the middle of next week. We are well in health, but my spirits are a good deal depressed; yet we have much, very much to be thankful for, especially that we have been preserved through this long journey of three hundred and seventy-five miles without accident or hindrance, our horses good, even, and true, and have agreed, like the travellers, without a jar. Benjamin is an excellent companion. I know not that I could have a better. I love him much. He is kind and very attentive.

If I tell you that for some days past, and especially since I came here, my prospect of religious service in this western country has very much closed, you need not build too much on my speedy return; although, if it should not open by the close of Yearly Meeting next week, I shall look pretty strongly toward home. I have had a poor appetite for near a week

past, till to-day. It is now pretty good, and I have had a drink of good water, a favour that I have not partaken of for more than a week past. Indeed I have had to get along without drinking any at all for about that length of time, on account of having nothing but limestone water to drink. We dined with Elisha Dawson to-day, and saw Griffith Street, formerly of Byberry. He is now near eighty, and has been in this neighbourhood sixteen years. Last evening Isaac Tomlinson called to see us. He appears to be a nice Friend. William Plumley lives some distance, and Thomas Wilson has removed about eight miles off. The country about Redstone is the most hilly I ever saw; steep pitches, several hundred feet, into deep short valleys, then up again. Here it is also hilly, but not so broken. We crossed Ohio at Wellsburg, above Wheeling, and followed the river several miles, then ascended a hill, steep and stony, for about a mile. I suppose its perpendicular height could not be less than five or six hundred feet, and its sides steep as the roof of a house, that looked awful, and enough to make some people's heads swim to look down into the huge valleys or chasms below. We travelled four or five miles on the ridge, which gradually spread into an extended rich country, round about Mount Pleasant, a smart town. The soil appears rich and fertile, the timber large, and the corn and grass much like ours. Morella cherry trees look very thrifty, without knots here. Other fruit trees look well, but no fruit. In one of our provender bags, not opened till we got here, (the contents of the other we had eaten,) we found a *pear!* a great rarity here. We presented it to our kind young friend Hannah Griffith, wife of Samuel Griffith, at whose house we lodge, about two miles from Mount Pleasant town. I must go back to relate an incident that brought *home* and my dear little grandson John to my recollection with the keenest sensibility.

At the tavern where we put up night before last, lodged a man and his wife and three children, travellers, quite decent-looking people. The parents were very much fatigued, but the three children as lively as ever John, George, and Newby were, in the evening. Next morning, soon after I awoke, (as they lodged in an adjoining room,) I heard the dreadful

croup cough. The little boy, about three or four years old, seemed strangling with croup for some time, perhaps near a quarter of an hour. He got over it in less than half an hour; at least better, so that they went on. It roused all the recollections of that awful night, never to be forgotten, when dear little John was rescued from the very jaws of this painful death, through the mercy of our gracious, heavenly Father. Oh! may we never forget it; never cease to feel gratitude for the inestimable favour of Divine mercy to our afflicted minds. My eyes fill with tears even now in recurring to it. But, dear children, all of you, consider it a *sacred duty* to preserve *health*, while we have it mercifully granted to us. *Take care of your health* and *the health of the children.* Oh! guard those dear little boys, John and Eddy, from *all harm* and *dangers*, as much as you can—both bodily and mental harms and exposures. I want to know how they and you are, especially Eddy's health, (dear little fellow,) and his dear, mother. Oh! be careful of yourselves; the health of your *bodies* and *minds* preserve by all due watchfulness and attention; then may you humbly confide in the protecting care of your heavenly Father, and he will never forsake you.

30th. Another fair morning, with south wind, has dawned upon the hills of Ohio; and we are in good health, after a comfortable night's rest, for which favour my heart is grateful to the Preserver of men. And notwithstanding I feel much as yesterday, I am endeavouring to learn contentment, in the belief that I have done the best I knew in coming here. May you, dear children, be willing to resign me and all you have to the Divine disposal; and as you learn submission to the cross, or yoke of necessary restraint upon the passions, inclinations, and self-will of the creature, you will witness more and more of the sweet incomes of heavenly consolation in all your trials and difficulties. I feel tenderly with you and for you, now motherless, and as it were fatherless children. But I trust you know where and to whom to look for counsel, support, and direction in all your ways. Oh! may you be frequent in waiting upon and asking counsel and wisdom of that Wonderful Counsellor who is a father to the fatherless, and

who will be found of all who seek him in sincerity and humility of soul.

* * * * * *

This morning, on awaking and affectionately remembering you all, with desires that in all things you may act circumspectly during my absence, a thought occurred that I would almost rather die and be buried in Ohio, than that any of my children should do any thing that might wound my peace, or be a discredit to the blessed Truth, or dishonourable to their parents. But I am comforted in the hope that your affectionate regard and interest in my welfare and comfort, as well as the sense of propriety and rectitude in your own minds, will, in all cases, induce you to walk circumspectly, to live in mutual love, and to maintain peace and harmony with all your relations and neighbours. My love flows affectionately to my dear, afflicted sister, your Aunt Martha; and I want you to be properly attentive to her and your Cousin Lydia, in their feeble state of health. My love also to her, Cousin Isaac and Uncle Evan; also to all your uncles, aunts, and cousins, and neighbours generally. To me, at this distance, the feeling of love to my dear friends and relatives at home may be much more intense by reason of the separation from them, and from other objects of enjoyment or amusement. But I will not particularize names; only saying that divers little presents, even a spectacle case, and divers acts of interesting kindness and accommodation for my comfort, &c., are now the precious remembrancers of the donors, and the dear friends left at home.

31st. First-day afternoon.—Have attended Select Yearly Meeting since writing the above. E. W. was there; also at their very large public meeting at Mount Pleasant, this morning. He spoke twice. There I saw William Rich, and several other acquaintances. I cannot yet say where you may direct letters. I see no way open beyond this Yearly Meeting, and it may close next fifth or sixth-day. Should I remain in this state of feeling, with the concern all closed up

till then, I believe I shall turn homeward. B. and I are both well. No cholera about or near here that we hear of. If you write, direct to "care of Thomas Wilson, near St. Clairsville, Ohio."

Farewell in pure love. John Comly.

Mount Pleasant, Ohio, Ninth month 4th, 1834.

My dear Children:—Yearly Meeting has just closed, and 'tis now near night. Your letter of last first-day week came to hand yesterday afternoon only. It was very acceptable and satisfactory, except the account of dear little Eddy being more poorly. Dear little fellow! and must I never see him again? Please do all you can; and if needful, consult another doctor, that if any thing *can* be done to save his precious life it *may*, without improper delay, if he is yet with you. I have shed many tears on his account. Perhaps I loved him too much. But parental affection will feel; and at this great distance, where I find very little to divert my attention or amuse me, I feel much. My prayers are, that you, with myself, may labour after resignation, if Heaven sees meet to take him from us now, in perfect innocence. Dear little innocent fellow, how I have loved him! But I have loved you all with a father's love; and for you a father's prayers and a father's tears have been poured out before Him who sees in secret. May he hold you all in his holy hand, who has loved you and still loves you.

Since I last wrote I have been looking toward Indiana Yearly Meeting, and ardently desiring to know whether it was right for me to attend it. Last night, thinking of this subject and of you, I slept but little. This morning I thought the way seemed a little more open to go two hundred and forty miles to Richmond, Indiana, to attend said meeting; but this afternoon it is all gone, and a kind of total eclipse seems spread over it, and over every other prospect of religious service in this land. If I have had any service of that kind here, it has been under humbling, very humbling circumstances; for I know not that I have ever been baptized into

a state of deeper suffering and humiliation than for near two weeks past.

5th. After a comfortable night's rest, except being awake about an hour, occasioned by a thunder shower, a fine rain and refreshing—I feel very well this morning, and quite calm and composed in mind. My exercises seem much past, and I feel resigned to go wherever Truth opens the way. Friends have called on me to know my prospects, and some seem afraid I am under discouragements. But I tell them no, I am not discouraged. I only want to know what is right and am willing to do it. So they advise me to wait in patience, and be not in haste to conclude. In taking this advice, I may wait here several days, more particularly as Benjamin wants to get letters by next fourth-day's mail; otherwise I should be ready to set off homeward *to-day*. But if, in patiently waiting a few days, the prospect should open for further service here, in Indiana, or elsewhere, I shall write you again and let you know. I see not how you can direct a letter to meet me anywhere that I can now mention, such being my views, and feeling my mind so at liberty to return to you. My love to all. 'Tis very warm here. Day before yesterday a small shower, the *first* we have seen since leaving home. Benjamin is well. Farewell. I intend writing again.

Yours affectionately, JOHN COMLY.

Near Mount Pleasant, Ohio, Ninth month 9th, 1834.

MY DEAR CHILDREN:—Since my last letter to you, written last fifth and sixth-days, we have remained in this neighbourhood, waiting the coming of to-morrow's mail, and also to know the mind of Truth whether to come home or go on our journey to Indiana, &c. We are both very well, and have good, regular appetites. I hardly feel that I am lame at all, my rheumatism being so much better; however, I have very little walking to do to try me. On first-day last we attended a little meeting within a quarter of a mile, and it rained so fast that we rode in the carriage. It was a very rainy day; and since the moon changed there has been rain nearly every

day—some hard showers, with thunder and a good deal of lightning.

My dear A.'s account of the occurrences of a *long* week was gratifying. The time since I left you *seems* more like three *months* to me than three *weeks;* but I am trying to learn contentment. Home, dear home, however, "draws on me" (as Job Scott said) "like cart ropes." My lameness is so much better, I believe I shall have no need of the "royal rest," and therefore accept the proposal as an evidence of filial affection. I was much pleased to hear of C. getting safely home from B. P.'s, for I thought a good deal about him during the day.

I feel a hope that you have had plenty of rain before this time, as the weather has changed so much here. It is now growing cooler, but has been very warm, particularly about the middle of last week.

The orthodox Yearly Meeting is held this week, at Mount Pleasant. They have Henry Hull, Hinchman Haines, and Jonathan Backhouse, among them; and they are very numerous. Some of them call here to see their relatives, Samuel and Hannah Griffith, where we lodge. We have now been five days lying on our oars, as the saying is; and the time seems to me very long. I have thought of early Friends when cast into prisons, in the days of persecution, and how they spent their time. Sometimes they wrote; but I have felt much shut up from writing or conversation. I hope, however, to see a way clear to move or do something by the time I get your letters. Please be extremely careful of the fires, day and night, and of the lights, especially when used in the upper chambers. Do be careful also of the children, as the weather becomes cooler mornings and evenings; muslin or cotton clothes are so very liable to catch fire, even from a spark. Dear little John will require increasing care, to preserve him from all hurts, harms, and dangers; also his sweet little brother, if spared to live yet longer. Yet, though I feel concerned for their and your preservation, health, and safety, I know and believe you are all under the notice and care of a heavenly Father, who loves you; and I want you, above all things, to remember and love him, and daily so live

in obedience to his requirings that his blessing may rest upon you. I want you to give more attention to reading the Scriptures and Friends' books; and I want my dear little John to be more attended to in learning his letters. How it would rejoice me, when I come home, to find he knew them all, and could begin to spell. A little care every day would soon bring him on, for he does not lack capacity for a child not yet three years old. Dont spoil him, or let him learn bad habits, or words, or to say *you* to a single person. You have all need to walk very circumspectly before him, as well as before the other children under your care. Tell John his grandfather loves him, though a great way off, and wants him to be a good boy. Please dont let him go near the horses, nor climb too much. You must excuse my parental care and solicitude, if I am too particular. I cannot help feeling concerned for you all. Oh! may you all be kept as in the pavilion of Almighty protection and care. Let all your conduct and movements be ordered and governed by prudence and discretion; and seek and pray for Divine direction to guide you aright, and preserve you in the way that is well-pleasing in the sight of Heaven.

Fourth-day afternoon, ninth month 10th.—After again sitting with Friends in their small week-day meeting, at Short Creek, near our lodgings, we dined at a Friend's house near by, where a number of others came to see us. About four o'clock, Isaac Tomlinson's son Aaron brought our letters from the post-office. I looked at the post-marks and dates of two from my dear home, and first opened the one marked "Byberry, ninth month 4th;" when my eye immediately met the mournful tidings that my dear, my precious little darling Eddy was gone. I closed the letter and withdrew from the company. My heart was affected deeply; my eyes could not contain their crystal treasures. It was some time before I could summon fortitude and composure enough to read the whole account of the dear little creature's sickness and peaceful close. "Jesus wept," and we may weep when called upon to part with those we love. Yet, dear children, let us humbly acquiesce in the all-wise disposal of unerring Providence. The dear little innocent lamb is gathered to the everlasting fold of

rest, in perfect purity and peace. He is safe beyond the reach of pain or trouble. He is taken from a world of snares and dangers, and now enjoys angelic happiness among the spirits of the blest. 'Tis our lot to mourn. May we be preserved from murmuring or repining; and in due time all-gracious Goodness will administer the balm of consolation to our wounded or bereaved spirits. I doubly feel with you, and especially his dear parents. If I could fly to you, I would soon mingle sympathies in person; but as it is, can only faintly say on paper what my full heart feels. I hope ere this you have received my last, written in part last fifth-day, after the receipt of your *first*, giving the afflicting information of the dear little creature's being worse. I then suffered nearly all the pangs of parting with him; but still I hoped he might be spared a little longer. On this hope I have tried to rest, and therefore have alluded to him in the fore-part of this letter; which, thus explained, you will please excuse. But dear little John remains, artless, unconscious of his loss; poor dear little fellow, how I love him! I know not which of them I loved most. They were closely entwined in the affections of my heart. They were beloved as you, my own children. But I must stop; 'tis nearly dark. I have read yours dated 27th, also one from W. W. and his D., all gratefully received. This morning the prospect had so far opened of going to Indiana, that I mentioned it to Benjamin, leaving the conclusion till we heard from home. As I do not see that I could be of any use to you by coming home now, other than to mingle with you in sympathy; and as I am now here, I believe it will be best to try to perform the service required of me in this land, so as when I return, to do it with a peaceful mind. Shall therefore, if nothing occur to prevent, set out to-morrow morning for Richmond, Indiana, about two hundred and fifty miles. Yearly meeting will begin there on seventh-day week, 20th of ninth month. It will take about three weeks to go there and get back here. If you write *immediately* on receiving this, and direct to "Richmond, *Indiana*," a letter may reach me about the close of the Yearly Meeting. Though I see but little ahead, my prospect is, if spared to get to Richmond, and favoured to sit Yearly Meeting there, we shall then

bend our course pretty directly homeward. But I intend writing often, so that you may hear from *me*, if I do not hear from *you*.

11th of ninth month.—Both in good health, this morning. Weather clear and cool. We are now preparing to set out from here for Richmond. The messages of love, the kind remembrance of neighbours and friends, as well as their attention to you all in the season of close trial and affliction dispensed to you, is grateful to my best feelings. My love flows to them all as if named. To uncles, aunts, and cousins, all. If I begin to mention names, I know not where to stop; I will therefore say with heartfelt truth, "to all inquiring friends." Benjamin sends his love to you all, and to Charles and D. A. particularly. He feels much with you on the occasion of parting with dear, *dear* little Eddy. May the Holy Comforter be your consolation and preserver. With love and tender affection to you all, increased, if possible, by absence and distance, I am your father,

JOHN COMLY.

St. Clairsville, Ohio, ninth month 12th, 1834.

MY DEAR FRIENDS W. AND D. F. W., AND DEAR CHILDREN:—Only yesterday I wrote you, mentioning a little opening that I thought presented of going to Indiana Yearly Meeting; and on that prospect we set out, travelled till night, and put up at a tavern. My pensive, gloomy feelings increased till evening, when my distress and exercise were such that I believed it unsafe to go any farther. The prospect of Indiana seemed again so closed up, that no way appeared to open to go forward. I communicated my views and feelings to Benjamin, whose sympathy was consoling to my mind. We went to bed, and I got a pretty good sleep, probably for an hour or two; then lay awake, I suppose several hours, endeavouring to seek right direction. This morning we turned about, and a quiet calm has since clothed my mind. We have now been more than a week waiting, and all my prospects of further religious service in this land having so closed up, I believe it safe to look homeward. We shall try to reach

Westland to-morrow, and if health continue, which we now enjoy, we may travel on toward home next week. I write to give you this view that you need not send letters to Richmond, as I proposed. But I should be glad to meet letters at York on our return there. Yesterday my appetite failed a little, and I feel a little unwell to-day, but nothing to prevent travelling. My dear love to you all, and every one as if named.

Affectionately yours,

J. Comly.

Dunning's Creek, Bedford County, Pa., Ninth Month 18th, 1834.

Again I resume the pen to let my dear children know where and how I am, and also my prospects, if life and health are continued.

We crossed the ridge of the great Alleghany the day before yesterday, and are now privileged to drink clear, good water. But I find it needful to be cautious. Never, I believe, have I more highly valued, nor more gratefully enjoyed the inestimable blessing of *health*. Never have I more thankfully considered the privileges, the favours, and mercies daily continued to be dispensed to me. It has been a humbling season to my mind since I left you; and however my prospect of religious labours in the western country have all been closed, and the *will resigned* been accepted instead of the work, I have felt, and do feel a calm, tranquil, and peaceful mind, in looking back at the course I have pursued. I passed through much suffering and great exercise before I opened the concern to you, or to Friends, but it is all past. And now, since I left home, I have suffered much. Added to my mental trials, has also been the deep affliction of the removal of my *dear*, perhaps *too* dearly loved little Eddy. But he is happy, and I humbly hope all *my* trials, and all *your* trials may be wisely improved, to wean us from earth's delusive snares and pleasures; and thus become, under the Divine sanctifying, refining hand, a means of preparing us for joining his dear, happy,

innocent spirit, with that of your dear mother, and the righteous of all generations in a state of bliss beyond the reach of trouble or disquietude.

Last first-day we had a large and highly favoured meeting at Westland, and another in the afternoon at Brownsville or Redstone, since which have been travelling to this place.

My love is affectionately to you all.

* * * * * *

But I hope soon to see you all, and peacefully enjoy the society of those, increasingly dear to me by absence and distance.

Yours in love,

JOHN COMLY."

The minute granted for the performance of the preceding service was returned to the monthly meeting in the ninth month, and in the eleventh month following, another was obtained for making a general visit to the meetings of Friends composing our Yearly Meeting. During the early part of the prosecution of this religious service, which for the space of two years called our dear father frequently from home, he had to feel in double measure a parent's anxieties and responsibilities, attendant upon the marriage and settlement of two of his children.

In the eleventh month, 1836, he obtained the concurrence of his friends, and a minute for attending the quarterly meetings of Nottingham and Warrington and the meetings composing them. This service was accomplished and the minute returned to the next monthly meeting.

In sixth month, 1837, a minute was granted him to attend some meetings in New Jersey; also some in Bucks, Concord, and Philadelphia quarters, which service was performed, and the minute returned in the first month, 1838.

Fifth month first, 1838, he was furnished with a minute for attending New York Yearly Meeting, which was returned to the next monthly meeting. In reference to the performance of this duty, he says in a letter to a friend, "I feel well satisfied of having been in the line of my duty, and generally attentive to the voice of the

Shepherd. My health and spirits were renewed, and I thought it the best Yearly Meeting I ever attended in New York."

In the fifth month, 1842, on opening the concern to his monthly meeting with the unity thereof, a minute was furnished for his attendance of Genesee Yearly Meeting. Of the discharge of which service the following account is recorded.

NARRATIVE OF A JOURNEY TO ATTEND GENESEE YEARLY MEETING, 1842.

Having felt some drawings of concern to attend Genesee Yearly Meeting of Friends held at Farmington in New York State, I opened the same to Friends at our monthly meeting in the fifth month, and obtained a minute of concurrence. An unusual weight of exercise attended my mind on this occasion; but whether it arose from some recent and very close trials, or from anticipations of some unknown future conflicts and deep baptisms, was to me vailed in clouds, perhaps a combination of both might have produced the feelings of deep exercise alluded to. It was, however, a profitable state of preparation, in which the creature was deeply humbled. After meeting, a Friend from a neighbouring meeting alluded to a very trying state of things among Friends of that Yearly Meeting. This was the first hint I had received of any difficulty among them, and it did not relieve or diminish the gloom that covered my spirit.

On the 6th of sixth month, I attended a committee of our quarter, appointed to consider whether improvement could not be made in the manner of holding and conducting said meeting. Here some views were opened to my understanding on the nature and objects of holding quarterly meetings, that they should be select for members only; and that, after a solemn pause, so as to become gathered in spirit, to a state of renewed feeling of our dependence on Divine influence, for qualification to transact the proper business of such meetings, Friends should quietly proceed with the concerns that might come before them, without disturbance or being diverted by

external objects. For this purpose, it would be better to meet with the partition closed between men and women, and if any thing was said in either apartment during this solemn pause, it would be likely to be brief and edifying, if in right order. Thus, while the spirits of Friends were fresh and lively, the important business of the quarterly meeting might receive weighty and deliberate attention, to the mutual help and benefit of the members present and absent. The state of society might be felt after, and help administered where needed; the weak and weary might be encouraged; and far greater benefit might result to society from these institutions, than appears to be the case in the present mode of holding quarterly meetings among us. To hold a public meeting first, in which much of a general or diffusive character is often communicated by way of preaching, and then break up the meeting by closing the partitions, after two hours or more thus spent, however good it may have been, often lands a meeting in an exhausted unsettled state: and in this condition, the business of the quarterly meeting has to be done or gone through somehow; and thus by grasping at two objects at the same time, Friends slide into a habit of superficiality, and little real benefit is derived from either.

On the 7th, I set out for Farmington, in company with my brother Joseph, to go by public conveyance, the shortness of time not admitting of going in a private carriage, so as to reach the Yearly Meeting timely. Yet I cannot say I feel perfectly satisfied with this hasty way of travelling by steam, when going on religious concerns. The characteristic of a believer is deliberation not haste; and though this applies to *mind*, yet external circumstances often affect the state of the mind. My pensive feelings, and the burden of exercise connected with this concern, left me little inclination for social enjoyment or much external observation.

About five hours brought us to New York, and we soon reached the house of William and Caroline Seaman, and were kindly and comfortably entertained, and lodged there.

Next day, the 8th, we took steamboat for Albany, one hundred and sixty miles, and thence to Troy, where we lodged at Nathaniel Starbuck's, and were kindly welcomed. Passed

the day in much silence and thoughtfulness, feeling little disposition for social converse till evening, when some subjects of interest and instruction were introduced.

9th. Arose early; very rainy, took stage to Schenectady sixteen miles, to meet the railroad cars. Here a scene of confusion occurred in changing passengers and getting seats in the cars. Hurry, noise, commotion, with many idle spectators, rendered it a place unfit for retired quiet minds, and unfavourable for the growth of goodness. And must the busy world be thus driven as it were headlong in the hurry of business and the love of money? Can it be consistent with Divine order, that rational beings should be subject to such confusion and haste? But so it is, in the worldly wisdom and contrivance, many things are invented and used without much reference to the Divine Superintendent. Yet he mercifully cares for his heedless children, and preserves them when they think little of his providential care. We took our seats in the cars, and reached Syracuse, a town that has risen up with rapid growth on the borders of the great Western canal, exhibiting the spirit of vanity, pride, and wealth in the construction of what people call elegant buildings and improvements. Here also the bustle and hurry of business appeared to be such, that "the son of man hath not where to lay his head" in quietness and peace. We left the railroad and entered a packet-boat on the canal, to go on to Palmyra seventy miles. Our company were now crowded into a narrow boat, and so thronged that all could not find seats. Several Friends from Darby; also several from New York, Rahway and Philadelphia, with my brother and myself, were added to the usual amount of travellers.

Our crowded condition in the boat, being about fifty, precluded much rest or sleep, and the night being rainy, as also the next morning, our situation was not enviable; but during the forenoon some interesting subjects of conversation were discussed, in which a Presbyterian delegate from Buffalo took an active part. He appeared to be a candid, intelligent, and inquiring man, very open and liberal in his remarks and views, and desirous of understanding Friends' principles.

10th. Between eleven and twelve o'clock, we landed at a

place called Macedon Locks, three miles west of Palmyra, and hence dispersed to various places. The Darby company and my brother and self went to Farrington Price's, near the place of landing. He was son-in-law to Sarah Underwood, and with Jane his wife kindly gave us dinner, and we passed the rest of this rainy day with them. Weariness and fatigue are often depressing to the animal spirits without much mental exercise; and a renewed attack of neuralgia but added to the weight of my silent feelings of deep baptism. A tolerable night's repose, however, was somewhat exhilarating; and after breakfast I was taken in a carriage with several other Friends, about three miles, to Durfee Herendeen's, where our lodging was to be. Here we met with Elizabeth Newport and Ann Longstreth, who had come on in private carriage by way of Friendsville and other places.

After a short stay here, we set out on seventh-day morning to attend the opening of the select Yearly Meeting of ministers and elders held at Farmington, about five or six miles distant. The weather was quite cold, so as to need good fires and upper coats. About thirty to forty men and not so many women attended, including fifteen strangers with minutes. To my perception the exercise of the meeting was not at all lively. I saw no open door to cast off the burden of my concern, so remained silent. It had been impressed on my mind in the morning, and remained with me as an important lesson to be learned, to come to understand rightly the mystery of *silent suffering* for the cause and testimony of Truth. "As a sheep dumb before her shearers, so he opened not his mouth;" and again, "He was oppressed, and he was afflicted, yet he opened not his mouth." This lesson is sometimes hard for human nature to learn. Creaturely activity, even in a refined mind, is apt to seek relief from suffering by the expression of words; to endeavour to throw off the burden before the time, as if it could do something thereby to forward the Lord's work. Ah! how abundant is this activity now among Friends! and professedly for advancing the testimonies of Truth! Of all the families of the earth, *Friends* should understand this mystery of silent suffering in lamb-like meekness, when not Divinely called and qualified for active vocal service.

The Yearly Meeting for business opened on second-day morning about eleven o'clock, and was a trying season throughout the sitting.

Third-day morning, at eight o'clock, was an adjournment of the Yearly Meeting of ministers and elders, in which, feeling my mind deeply baptized into concern in relation to the ministry and the order of society for the preservation of the living, sound, and gathering ministry of the gospel, I rose early and called the attention of Friends to the subject. When I sat down, a young minister arose, one of their members, and spoke at length, giving his views on the subject of the ministry; and it seemed to me that my concern was all swept off by the wind, though I afterward had some evidence to the contrary.

On the subject of meetings of ministers and elders, much diversity of opinion prevails among the members of this Yearly Meeting, arising as a branch of the tree of *popular reform*. But it is a superficial spirit that would throw off all restraint, and order, and discipline. Much mixture of creaturely activity is already interspersed among the ministry, even of many who are said to be in unity with Friends. The lecturing, wordy spirit of the times has affected even the professed gospel ministry of our society. But, alas! what can be expected, when ministers do not think a renewed qualification of Divine ability necessary for the work! Surely, in such, the head is sick, and the heart (the life) faint.*

On third-day, at ten o'clock, the general Yearly Meeting again met. The epistles from other Yearly Meetings were read, and a committee appointed to prepare answers to them as way might open.

The queries and answers were then read, and some remarks made by some of the strangers present, as well as by a few of their own members—and these, as usual, were afterward called the *exercises of the Yearly Meeting*.

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* Since the above was written, a few members of Genesee Yearly Meeting have withdrawn from the wholesome restraints of our discipline, and set up a meeting of their own.

The state of society, in relation to the life and conversation of the members, as manifested by their support of the testimonies of Truth, although the prominent object of holding a Yearly Meeting, often, as now, appear to be passed over too superficially. The queries are read, the answers are read, and a summary is formed to be recorded—and what else of practical benefit to society at large is the result of a Yearly Meeting coming together? Very little indeed, if fruits are the evidence. The proper and legitimate object and business of holding a Yearly Meeting are subjects on which Friends generally have very vague and indefinite ideas. Custom seems to have established a round of business, and this is pursued in rotation, with too little other concern for the welfare and improvement of society at large. The absent and delinquent members are not often, if at all benefitted by the holding of a Yearly Meeting; and it may even be questioned whether those who do attend are permanently and religiously edified, instructed, and improved thereby. This subject ought to be examined more deeply; for Truth does not work by inefficient means. There must be defect in the manner, the objects, or the persons who hold the Yearly Meeting, or greater good would be the result of these associations.

This afternoon several Friends and myself were taken by William S. Burling to dine at his house in South Farmington, two miles from Canandaigua, and nine from the place where the Yearly Meeting is held. Here we tarried the night, and next day attended South Farmington meeting—the Yearly Meeting having adjourned till fifth-day. This meeting was not large; we had a laboured communication from a stranger that occupied nearly the whole time; and it appeared to be a poor, lifeless meeting. Oh! how a lifeless ministry tends to shut up the springs of life Divine!

Returning to William S. Burling's to dine, our company inclined to spend the afternoon in an excursion to see the lake, and the splendid town of Canandaigua, which has been called a town or city of palaces, and where is one house built by a rich man to excel all the rest, at a cost of twenty to thirty thousand dollars. I was invited and solicited to join the party, but declined as a practical testimony against the idolatry

of gratifying curiosity in admiration and applause of the works and vanity of man. Ah! how few seem aware, while they are applauding the contrivance and show, and finery and superfluity, and extravagance of the rich, in their costly buildings and works of art, that they are not only worshipping the works of men's hands, but actually admiring and approving of the fruits of oppression. For where does the superfluity of wealth arise from, but out of the gain of oppression, or fraud, or violence? Such, on inquiry, was found to be the origin of the riches of him who thus attracts the idol gaze and admiration of the multitude that view his splendid, gaudy, costly edifice. And such is the praise that man gives to his fellow-worm, for the images or idols of his vanity, ambition, or pride!

As to myself, while I can admire the works of nature's God, and adore the Divine Architect in beholding them, yet when a fine, costly building, or other splendid work of the art and pride of man is presented to my view, the mind immediately adverts to the intimate connection that I believe to exist between such display of pomp and vanity with fraud, oppression, extortion, and the misery of many innocent persons. How sad the reflection! and especially when it must be applied to the professed followers of Him who was meek and lowly of heart, and who was a perfect example of simplicity and plainness. But while self-exaltation, pride, vanity, ambition, and the love of praise rule in the hearts of men and women, the rich will be oppressors, and those who are making haste to be rich will also oppress; and both will fall into many temptations and snares, and into many foolish and hurtful lusts.

On fifth-day morning we returned to Farmington; and on the way, met a plain, aged orthodox Friend who was inquiring the way to another orthodox Friend's house. As he stopped us for this purpose, he said he was "very sorry that we separated, but that now we must try to make it up in loving one another." William S. Burling gave him plain directions for finding his friend's house, and we went on. This honest confession I thought worthy of noting, inasmuch as it corresponds with numerous others made by orthodox Friends, who have said they were mistaken, and that if it was to occur

again, they would not promote a separation as they did. But many of them were blinded, and led by the overpowering influence of their rulers.

The Yearly Meeting convened at eleven, and after some other business, the revised discipline, as reported by a committee of men and women Friends, appointed last year for that purpose, was taken up, and after being discussed a considerable time was referred to the next sitting.

On sixth-day morning at eight o'clock, the select meeting of ministers and elders again met, and after the business was got through with, way appeared open again to call the attention of Friends to the use and design of meetings of ministers and elders, in order that unity, and peace, and harmony of labour in the cause of Truth might be maintained. In reference to the present state of things, it was evident the ministry was not preserved in purity, and with a baptizing, gathering influence; else why so much clashing, to the stumbling of the weak and honest-hearted? It was also obvious that a levelling spirit was prevailing in society, that would prostrate all the salutary guards and helps intended to promote unity and concord, and preserve the ministry and ministers in soundness and consistency; and a call of deep inquiry was sounded forth for a close examination, whether ministers and elders were not accessory to this spreading evil, for want of abiding in, and and under the operation of the cross to all that is selfish, however refined it may appear to be. For if this scattering ministry, and prostration of order and discipline shall prevail, the society, the little children and flock may become scattered as to the four winds; but the fault may be in the watchmen. Some other close remarks were made; after which, a young man arose, and with much apparent zeal descanted largely on the subject of the ministry, but his discourse conflicted somewhat with the foregoing exercise, and was not satisfactory to my mind.

So I was again brought to remember the lesson of the mystery of patient, suffering silence for the cause' sake, and to commit all to Him who judgeth righteously.

At eleven o'clock the Yearly Meeting resumed the consideration of the revised discipline. The remainder of it was

read and adopted, and an increasing quietness and order prevailed. This apparent change for the better was the subject of gratulatory remark by some strangers, and several of their own members.

The women's Yearly Meeting also read and adopted the revised discipline, and a reciprocal understanding was had with much harmony.

On seventh-day, the report on Indian concerns was read; the minutes of the meeting for sufferings, and of last Yearly Meeting were also read; some reports of committees, and the essays of epistles to other Yearly Meetings; and the meeting closed by reading over the minutes of its proceedings. Then the shutters between men and women Friends were opened at the request of one of the female strangers. I had been looking for an opportunity through the whole of this sitting, to open some views in relation to the right order and proper business of these annual meetings, with their use to society at large, and also to the meetings composing them; but no way had opened to deliver this exercise, and I now hoped this opportunity of both sexes together might be the proper time. But in this I was disappointed. There was no room. Much was said, many words were communicated; but I had again to recur to my lesson of the mystery of silent suffering with the seed of life, in confidence that Omnipotent power can do his own work, himself alone. So be it. His servants must not strive even to speak, when there is no room. They must not force their way, when He opens not a way for them. All they have to do, is to stand ready to obey when He puts forth and goes before them, and opens a door of profitable utterance.

Meeting closed about three o'clock, and next day I again attended Macedon meeting to some degree of satisfaction. Next morning set out for home, where I arrived on fourth-day evening.

It now remains for *us* to give a brief account of the succeeding years of the life of our beloved father, concerning the events and movements of which, he appears to have left no record.

In the fifth month, 1845, with the approbation of his monthly meeting, a minute was granted him to visit some meetings within the limits of our Yearly Meeting. This minute was retained more than a year; and the service performed as way opened, according to the pointings of Truth. The fulfilment of this concern closed his labours abroad. The few remaining years were spent chiefly at home, with the infirmities of age and disease increasing upon him, but with a mind unimpaired, sensitive, and alive in concern for the welfare of the human family, and particularly that of his own religious society, on behalf of which he had long and faithfully laboured. Having borne the burden and heat of the day of trial and deep proving, he was permitted, in the evening of life, to retire in a measure from the field of active labour; yet evidences were amply furnished of a continued exercise and travail for the preservation of his fellow-members, and his mind was often bowed under a weight of suffering and discouragement in view of some of the departures among us from the sure foundation, the internal manifestations of Divine light and love; and the intercession of his spirit oft-times was, "Spare thy people, O Lord, and give not thy heritage to reproach!"

His feelings and exercises at this period, in relation to the state of society, were sometimes expressed in his epistolary correspondence, in pathetic and forcible language, even that of "filling up that which remains of the sufferings of Christ for his body's sake, which is his church." "The seed is under suffering, and it seems my allotment to suffer with it, as if arraigned before Pontius Pilate, in silence too, while the spirit of the chief priests, the accuser of the brethren, is permitted to vaunt over the suffering seed of life." "When I compare the state of our society with the standard of Christian character, which I surely believe we are called by the nature and spirituality of our profession to sustain and exemplify, I mourn; I regret the loss to ourselves, and to the community in which we are located."

He was enabled to bear with patience and fortitude the various adverse circumstances to which, in this probationary state, we are more or less subject; and through all the dis-

pensations of trial and affliction that were meted him, it was his concern to preserve the Christian spirit, and to "show forth in living characters the excellency of the meekness and wisdom of Jesus."

Surrounded by domestic comforts, and blessed with the friendship of congenial minds, his affectionate heart often realized the pleasure of social enjoyments in frequent visits from valued friends. In consequence of severe, and repeated attacks of a neuralgic affection, it became expedient for him to refrain from much active exertion; therefore he rarely left home, excepting to attend his meetings for worship and discipline. This duty (with the exception of an instance of extreme illness in 1849, which confined him to the house for several months,) he was generally enabled faithfully to fulfil to the close of his life, even under the pressure of physical infirmity and suffering.

His ministerial labours were not frequent, but accompanied with the power and authority of Truth.

In the Yearly Meeting, in fifth month, 1850, which he attended under great bodily weakness, his company and expressed exercises were grateful to his friends, and the weight and solemnity of his spirit in their midst, was strengthening and encouraging to many minds.

His impressive address in the meeting for ministers and elders, on the seventh-day preceding, is held in vivid remembrance by many who were present, particularly his advice to those young in the ministry; that they be watchful and attentive to the simple openings of Truth, without seeking great things, and yet to be *ever more ready to hear than to speak.*

At the monthly meeting preceding his death, he felt drawn to visit the women's meeting, in which he earnestly and pathetically addressed mothers, and encouraged them to guard the tender minds of their children from contaminating influences; to train them up under the discipline of the cross, in simplicity of dress and address, in the subjection of their wills to parental restraint, and thus lead them along in the paths of innocency, purity, and uprightness.

He was favoured to assemble with his friends at the quarterly meeting, which was held at Gwynedd in the early part

of the eighth month, and his exercises and labours therein were peculiarly tender and impressive. The fatigue attendant on this exertion occasioned much suffering; yet the mingling with his friends, both in a religious and social capacity, was refreshing and animating; and will long be remembered by them with satisfaction and comfort.

His health continued apparently as good as usual, until early in the morning of the 17th of eighth month, when he was attacked with a violent pain in the chest, and difficulty of respiration. Remedies were administered which somewhat relieved him, so that the middle part of the day was passed in comparative comfort; but toward evening the paroxysms of pain returned, which every effort to alleviate proved unavailing. And the suffering continued without any abatement until about ten o'clock in the evening, when the slender thread of life was sundered, and his purified spirit reposed in the bosom of its Father and its God. Calmness and serenity beamed in his countenance through the day, and continued to rest with sweetness on his lifeless remains. Affection and tenderness were manifest in every word and every look, and his mental faculties continued unobscured; yet he intimated nothing to his family of the probable result of this illness, nor expressed any apprehension that it might soon terminate his existence, but every circumstance and feeling were corroborative of his full preparation for the solemn change, that *all is well, and all was rightly ordered.*

The sudden transition of spirit from the scene of mortal suffering to the fruition of eternal blessedness, may be comparable to a translation from earth to heaven; so calm, so peaceful, yet so instantaneous was the release from the bonds of earthly existence. Surely it is an evidence of Divine favour; and may we adore the goodness and mercy that spared him the sufferings of a protracted illness, and saw meet to vouchsafe the full possession of his mental and spiritual perceptions to the close. And now, blessed assurance! *he rests in peace;* he hath finished his course, and hath joined the assembly of the ransomed and redeemed of all generations.

His funeral, which took place on the 20th of eighth month, 1850, was attended by a large company of Friends from the

immediate and surrounding neighbourhoods, and was a solemn occasion.

Sacred indeed is the memory of beloved and venerated parents, their precepts having distilled upon the heart as the dew upon the tender plant. When they are removed from this earthly sphere, and we can no longer hear their voice, more precious than rubies is every memorial of their excellence; and to those who remember with affection our valued parent, the preceding memoirs will be welcome. Encouragement and instruction may be derived from the evidence, abundantly given, of his reliance upon Divine power for direction in his movements; and that he witnessed the preserving influences of heavenly Love to rest upon and encompass him through a long life, in accordance with Scripture testimony. "As the mountains are round about Jerusalem, so is the Lord round about his people, from henceforth and *for ever*."

REFLECTIONS OR ESSAYS,

AND

MISCELLANEOUS MEMORANDUMS.

First-day, sixth month 20th, 1830.

Some precious openings on the subject of numbering the blessings, favours, and privileges we enjoy, and how much some people deprive themselves of tranquillity and comfort by looking with an evil eye on the dark side of things, dwelling on the spots and blemishes in the character and conduct of others, and magnifying trials and unpleasant occurrences. Thus the cup of suffering is often made more bitter, by the indulgence of this unhappy disposition; and by habit, the mind may become so prone to this kind of measurement of things, that it becomes insensible of the good things and comforts it might otherwise recount and enjoy; or if it sees them, it has no capacity for relishing them. Contentment is banished, and a murmuring complaining spirit preys upon the peace of those who thus yield to this weakness. But by always endeavouring to dwell in the lowly valley of humility, and keeping the eye single through all, to see and acknowledge the hand as well as the mercy and goodness of God in all events, to mark his gracious designs in all the trials and afflictions of life, the mind becomes accustomed to refer all to his Divine superintendency, and confiding in his goodness, mercy, and loving-kindness, learns to maintain a habitual cheerfulness in all conditions. Prosperity then does not elate too much, nor adversity unprofitably depress the dependent soul. "My Father holds the helm," is the confidence of every child of God in all the storms and tem-

pests of life, and therefore calmness and equanimity preserve the mind in peace. Love reigns supreme, and happiness is found at home.

Sixth month, 27th.—A comfortable calm meeting. Divers strangers present, though a number of our own members were absent, so that it was rather a smaller meeting than usual. Some bright views on the query, "Know ye not that your bodies are the temples of the Holy Spirit." The danger of the mind, which ought to govern the body and keep it pure, fit for so Divine a guest, suffering defilement to unfit the temple. This temple may be disordered by excess in eating and drinking, when the mind is inattentive to the law of temperance. It may be rendered unfit for the Holy Spirit of love to dwell in, by suffering anger, envy, jealousy, ill-will to defile it. It may be rendered unfit by pride, self-importance, and curiosity; hence fashions in apparel become oppressive to this temple. John Woolman found that wearing more clothes in warm weather than were needful, oppressed the body, consequently unfitted it as a temple for the abode of the Holy Spirit. Thus females, for the sake of a shape which Nature's God has not given them, and in obedience to the tyrant fashion, oppress their delicate forms by lacing and bandages, to diminish the diameter of the waist. Does this and other oppressions of the body, in opposition to the laws of what is called nature, contribute to prepare or preserve the body as a temple of the Holy Spirit? How many diseases and untimely deaths have their origin in these violations of the laws of the kingdom of heaven which the mind ought to observe for the preservation of the body. And how many diseases may thus be transmitted to posterity by the abuses arising from these indulgences? To preserve the body in health and vigour, that the mind may be serene and occupied to best advantage in this temple of the Holy Spirit: there to hold "communion sweet, communion large and high," with its Divine visitant or heavenly guest, is a duty ever abundantly rewarded in the faithful performance; but if neglected or perverted, defilement ensues, and not only the comfort of the animal is lessened or destroyed, but the mind suffers incalculable loss. Know then, O man! that the laws of thy God

require the faithful discharge of this duty toward thyself, to keep thy "body under" the government of these laws of temperance, meekness, patience, humility, moderation, and order, which are intended for its happiness here, and for the accommodation of that "vital spark of heavenly flame," the immortal soul, so that the end and object of this probationary existence may be fully answered, to the glory of Him who gave thee being, and to the perfection of that being in time and in eternity.

That this great and glorious object may be promoted, and at length happily attained, how needful the Divine command to watch and pray. "If thine eye be single, thy whole body shall be full of light." Then surely a temple of the Holy Spirit. For "God is light, and in him is no darkness at all." Now "the manifestation or illumination of the Spirit of God is given to every man to profit withal;" and profit or gain all are seeking, but too many or too much mind and attention are turned to seek for the gain of this world, forgetting that godliness is the greatest possible gain or profit which the mind of man can reach after and acquire. How greatly profitable might our silent religious meetings be, if the mind were industriously employed in settling and adjusting its accounts, and thus ascertaining its profit or loss, inquiring whether its care and concern were directed to laying up treasure in heaven or on earth, whether its duties had been performed or neglected, whether the body had been preserved as a temple for the Holy Spirit, or whether it had been defiled by indulgence, excess, intemperance in eating or drinking, sleeping or working, idleness or the oppressions of pride and fashion. Such an employment of the time and of the unspeakable gift, "that maketh manifest" all things that are reprovable," as well as justifies for all that are right, would unfailingly produce the gain of godliness, and tend to the accumulation of treasure in heaven, where neither moth nor rust could corrupt or defile, and where no thief could elude the watchman so as to break through and steal it away from the soul.

It was the operation of the same Divine gift that manifested to the prophet, and that shows to all men "what is good," and what God requires of them. It is this Divine light that

teaches the universal principle of justice, and convinces by its own evidence that to do justly is good and right in the sight of God. Through this illumination of the Spirit of God visiting his temple, man sees the rectitude of honesty, sincerity and truth, as principles that produce fruits of conduct after their kind, the result of which is peace to the soul, and confidence, trust, and happiness are thereby promoted in the human family. The same gift of Divine manifestation shows unto man the excellence of loving mercy, of feeling its tendering sensibilities, and exercising forgiveness and compassion, brotherly kindness and charity toward all men. This principle of mercy and forgiveness was wonderfully displayed by Jesus Christ in his precepts and doctrines, and corroborated by his example. It shows the Christian character. And men may thus judge of themselves by their own fruits. Happy if this frequent exercise of the application of the unspeakable gift, should produce an increase of profit on the subject of *mercy*, of *tender-heartedness*, of *brotherly kindness*, of compassion, of real sympathy and gentleness of spirit, thus increasing in the happiness which is of God, and which constitutes godliness in man, leading directly to the establishment of the mind in walking humbly with him in newness of life.

To this end and object divers parables appear evidently to refer. A certain king took account of his servants, and when one was brought that owed him ten thousand talents, because he humbled himself and begged for patience, and then in sincerity and honesty promised to pay him all, the king freely forgave him the whole debt. But, oh! the treachery and instability of the human heart, and how soon we forget the obligations of mercy when our own interests or selfishness come into view. That same servant went out and found a fellow-servant that owed him only one hundred pence, and forgetting the compassion shown to himself, he cast him into prison till he should pay the debt. What a mirror for the reflection of heavenly light into the soul, and to teach man to forgive, even as he hopes and desires to be forgiven. So the improvement of the gift of the manifestation of the Spirit, is illustrated by the parable of the pounds, the talents, and the reckoning with the servants for the occupancy of them. So also the parable

of the steward and many others. All go to show that this internal manifester is that which enables man to judge for himself, and in himself, what is right; and thus to profit withal in the things pertaining to the government of the regulating laws of the Spirit of life, the operations of the Word of God, quick and powerful, the light that shineth even in darkness, in order to produce the light of life.

So in the beginning of the work of reformation or the renewings of Divine life, the new creation in the soul, God says to man, Let there be light. Man may shut his eyes thereto, may reject the invitation and abide in darkness, through disobedience. But if he opens the door of his heart, if he accepts the offer of grace, if he lets this Divine light shine and operate in his soul, then "there is light," and God divides the light from the darkness. The light is called *day*, because it is the beginning of the new creation, the day of visitation and salvation. Again, in the progression of the Divine work in man, God says, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." Man is again addressed as having a part, and an important part, to act in this separation between what is of the earth earthy, carnal, material, sensual, and what is above the reach of all his earthly powers and faculties to investigate or comprehend: for so are all spiritual realties, all real heavenly views, feelings, and impressions. Thus the evidence of Divine revelation is in itself, and hence he that believeth hath the witness of his faith in himself. The firmament is placed in his mind which separates the waters, the instability of human opinions, the fluctuations of the mind, that are and ever ought to be *under* and in subjection to the certain evidence of Divine Truth—the firmament—from the waters, the living refreshing waters of life, which are always above the firmament, divided distinctly, and with a certain calming evidence in themselves from all the imaginations, willings, and runnings of creaturely activity. God called the firmament heaven. And in every obedient mind he makes this firmament, this heaven within; but it is by and with the consent and co-operation of that mind. Hence is understood the expression, "My sheep know my voice and they follow me, and I give unto them eternal

life." The dedicated mind learns to know and distinguish between the Divine voice or revelation, and every resemblance of it that may arise in the imagination. A separation is made between the motions or movings of the Spirit and the notions of the creature. The mind acquires stability, firmness, calmness, deliberation, which constitutes the firmament, and God sees and man feels that *it is so*, and that it is good. Then the work goes on in order, the new creation progresses in the soul, the waters under the firmament or government of heavenly power and light are gathered together, and the dry land appears; firm ground and settlement ensues, even in earthly or temporal concerns;" for the mind acknowledges and owns the Divine law as its guide in all things, and knows it to direct all its paths both in things earthly and heavenly, and each is kept in its proper place. Hence order and peace pervade the soul, and the light shines conspicuously, as a city set on a hill which cannot be hid.

But, oh! for want of deeper attention to this Divine requiring and formation: "Let there be a firmament in the midst of the waters;" in the heart and mind. How many minds, illuminated by receiving the first visitation, and letting there be light in the soul, fail of coming to the experience of this second operation of the Divine power in them, and hence the mixture of creaturely or earthly imagination and activity with impressions of Divine truth; the waters that ought to be under the firmament not being separated, remain mixed with the waters that are above, and ought ever to be distinctly divided from and kept above those that are below. Here confusion arises, and often manifests itself to the children of Light, who have known the firmament in themselves, and therein their eye kept single. The want of this in others, especially such as think themselves called to speak in the assemblies of the people, often occasions exercise to the living seed of Divine Light in the hearers, who have come to a state of stability and discernment, while the poor, active, yet oft sincere preacher, mistaking the Divine visitation, and handing out to others what was intended for itself, acquires a habit of building an altar under every green tree—every lively opening or flowing of the heavenly water—but suffering it to mix with

the zeal of the creature, a fire is kindled on the altar thus raised in the mixture, and the mind encompasses itself with its own sparks of devotional feeling and warmth; but the result is sorrow—sorrow to the living birth that is asking bread, but behold a stone; and for fish, but lo, a scorpion is the result of this unskilful ministry in the mixture; and this mixture of the waters, as it deceives the instrument so it deceives those who are in the same state of unsettlement and mixture. For there being much of the heavenly waters of life in this mixture, it owns the life that sometimes appears in this mixture in others, and takes this as evidence of not only the gift, but also of the occupancy of it. Besides this, such active, forward spirits, feeling in themselves at times the motions of life or movings of the heavenly waters, become confident in their zeal and running activity, and attribute it all to the movings of the spirit's requisitions. "That which is wanting cannot be numbered." They sometimes feel a blank, and that something is wanting of Divine settlement and peace, but to supply that lack so as to number all to the spirit, they dwell upon and magnify the real motions of life in themselves, and thus persuade themselves it is all heavenly and Divine. Hence such are apt to grow confident, to give a high stamp to their infallibility and movements, and thus assuming to themselves the seat of judgment, they condemn or slight the judgment and counsel of those who feel and see in the true light, and thereby discover the transformations of this spirit of Antichrist; this adversary to the glorious order of "the new creation of God;" this self-exaltation that produces "spiritual wickedness in high places."

But still Divine Love would reclaim and bring out of this mixture, if stillness and deep inward silence were attained. "Be still, and know that I am God," is his language to those who have yet ears to hear; and if they obey this invitation of Love, in this silence of all flesh, "God is exalted among the heathen, and he will be exalted in the earth." He will yet come into his temple, and all the earth and its waters shall keep silence before him, while the pure seed in these renews its strength. For these are the minds addressed in the prophet's commission, "Keep silence before me, O ye islands, and

let the people renew their strength. Let them *come near then*, and not till *then* let them *speak*. Let us come near together to judgment." Here, in *holy silence*, a true judgment is formed; the firmament and separation is made between the earthly and heavenly waters, and the Lord's people renew their strength in him, not in themselves, nor in their own confidence. Thus "the righteous man, (the true seed,) is raised up from the east," the shining and arising of the Light of Life, and the resurrection thereof, by which the wanderer is called home—"called to his foot," to sit as one formerly in whom this Divine work was effected at his feet, in deep humility, clothed, and in a right mind, the covering of meekness and lowliness, (the very reverse of self-exaltation and self-confidence,) is the garment now worn, and it is without seam woven from the top, the heavenly, true exaltation or elevation throughout: for every one that humbleth himself shall be exalted.

In this state, when silence is the abiding state of the mind, and all its own willings, conceivings, reasonings, and climbings up some other way, are brought into perfect subjection—the trumpet is given, and it gives a certain sound that is owned by all, because it sounds only in the life, the separation being made, and the firmament established in the midst of the waters, there is no more of the mixture appears; the earth brings forth after its kind; the heavens declare the glory of God, and the firmament showeth his handy work. The lights thereof and therein appear to rule the day, and to divide it from the night, and to give light in all the earthly movements and concerns.

Here he that believeth maketh not haste. Calm deliberation presides. Forwardness and running before the true Guide is carefully avoided. The desire is to be with Christ. Thus studying to be quiet, the proper business is not only pointed out with clearness, but a qualification of renewed strength is given to "go tell how great things God hath done" for the soul.

Fifth month 22d, 1831.

However far I may have fallen short of perfect obedience and conformity to the will of God, as made known to me, the bent of my mind has been to serve him faithfully in my "day and generation." The duties which I owe to my sovereign Benefactor, comprehended in the substance of love to God and man, although in some sort reckoned of two kinds, are all one in principle; because our duty to God includes all our relative and social duties one unto another, that are consistent with his will and law. Hence, I conceive that in faithfulness and obedience to my God, I am under obligations to fulfil, all the duties of civil or social life that are subordinate to the duties and obligations immediately existing between myself and the Supreme Being; and these latter form the proper province of what is called conscience. Whenever the social duties, (as they are commonly estimated,) or the inclinations of the natural mind, come in contact with the obligations required by the immediate manifestation of the Divine will in the soul, a conscientious scruple is produced in the mind; a doubt of the rectitude of conformity to rules, orders, customs, or laws in civil society which contravene the immediate requisition of the law of God written in the heart. Where this is the case, the mind or will is free to choose; and on this freedom and power of decision our accountability rests—our conscience *accuses* or *excuses* us: that is, the Divine principle, gift, or witness in the soul, condemns or justifies the act or intent of such election, or such an exercise of the will.

In a state of perfect obedience, the conscience is pure; because the Divine law operates unobstructed, and stands preeminently the rule of action. When inclination, example, or custom is sometimes yielded to in the decisions of the mind, as to its course of procedure, the conscience becomes weakened or defiled. And when, for a series of time, the manifestations of the Divine law are thus disregarded or disobeyed, and a conformity with corrupt examples, customs, and prin-

ciples is adopted, as the choice of the will, the conscience becomes *seared*, or callous to the impressions of the law of God written in the heart. Hence, a state of *hardness of heart* is induced through continued disobedience, and *darkness*, *blindness*, and *insensibility* of the purity and happiness resulting from the Divine order, government, and approbation, ensue, as the dreadful consequence.

From this (to me plain and simple) view of the subject, the expression attributed to the Almighty maker and benefactor of the children of men—"My spirit shall not always strive with man"—is understood as applicable to the understanding and perception of minds thus darkened and hardened through disobedience, until not only *some* but "*every* imagination of the thoughts of the heart" becomes "*evil*," and that "*continually*." In this state, though light always shines, man perceives it not; though God is always good, man knows it not, nor feels nor perceives the influence of his goodness and love, though omnipresent.

The supreme Legislator, Governor, and Preserver of the Universe, perfect in *wisdom* and *goodness* as in *power*, always adapts his laws to the states and conditions of his creatures. Perfectly happy in himself, his beneficent goodness is ever diffusing happiness among the creatures of his hand; and this is the end and object of every dispensation of his laws in the government of them, or communicated to them for their observance. Hence it was, in giving his law from Mount Sinai to the people of Israel, through the ministry of Moses, that both the revelation and the adaptation thereof were according to the state and condition of that people. They could not bear or endure the awfulness of the Divine majesty, immediately communicating his will to them, and therefore asked for the mediation of Moses to declare it to them. Goodness and mercy ineffable condescended to their low estate—to their weak condition—and gave them laws, and orders, and rules, adapted to their low and weak condition; but the end and object of this manifestation of kindness and wisdom, was to advance their happiness, by preparing them to receive and enjoy the increase and fulness thereof, through obedience to his manifested will. Hence, the apostle

says, "The law was our schoolmaster, to bring us unto Christ." And that very law, referring to the coming of the Messiah, as a Prophet whom God would raise up among that people, says, "Him shall ye hear in all things whatsoever he shall say unto you."

If we look at the circumstances and state of the Israelites, when Moses delivered to them the law which perfect Wisdom and Goodness adapted to their *low*, *weak*, and even *hardened* condition, we may see a wise reason in the administration of Providence for suffering or bearing with many things in that people, and giving them ordinances accordingly; which, as they gradually advanced under the tuition of that schoolmaster, they afterward would have no need of, and their obligations would consequently cease. The law would be repealed because fulfilled, and therefore obsolete.

Thus when Christ, the great Prophet, came, he referred to the law given through Moses, and owned and honoured it by his fulfilling it; but showed the people, in various instances, that it was not adapted to an advanced state of greater perfection and light, which through obedience to that law, as a schoolmaster, they were capable of attaining, and which he instructed them in. Thus, he says, "Ye have heard that it was said by them of old time, Thou shalt not kill"—a positive law, contained in what is called the Decalogue, or laws written by the finger of God himself, on tables of stone. Now let us mark the advanced state of the human mind which Jesus addressed, when he not only confirmed this law but referred to the causes or feelings that would induce a violation of it, and taught the necessity of subduing those passions or lusts which occasioned killing; that thus the root being taken away, the fruit would cease; that the gospel principle of love being embraced, would effectually eradicate hatred; the law of mercy and forgiveness of injuries would supersede the *lex talionis*, which, because of the hardness of their hearts, had been suffered in their low, dark, and carnal state; when it was said, "Thou shall love thy neighbour and hate thy enemy;" and when, for the same reason, they were permitted to exact an eye for an eye, a tooth for a tooth, &c. How different the benign principles that qualify men to "*Love*

their enemies, *bless* them that curse, *do good* to them that hate, and *pray* for them that despitefully use and persecute." And yet these latter are the *positive laws* of Christ, him whom we call Master and Lord, and who himself says, "Why call ye me Master and Lord, and do not the things which I say?"

When we examine the principles on which the precepts or laws of the gospel of Christ are obviously founded, and compare them with those which are cognizable in many of the precepts or laws of Moses given to the Jews, we perceive the advanced state of society in the time of the promulgation of the doctrines of the gospel. But obedience was requisite, in order to produce the happy effects in the human family which Divine wisdom and goodness contemplated by sending his Son, a "Light into the world, that whosoever believeth in him should not abide in darkness"—should not remain, abide, or continue under the comparatively dark, hard, or weak state to which the law of Moses was administered.

Hence, again, may be noticed the circumstance of superiority in the laws of Christ to those of Moses, in promoting the happiness and comfort of society, if we advert to a conversation of the former with some of the Jews, on the subject of divorcement. They adduced the law of Moses as of high authority; the statute book was plain and clear. But Jesus told them the existing cause why Moses gave that rule to them; it was in adaptation "to the hardness of their hearts," that the Divine Lawgiver suffered or permitted them to put away their wives, no doubt to prevent greater evils in their dark, hard, carnal state. "But in the beginning it was not so," said Jesus. In the institution of marriage by God himself, he joined male and female together in the law of pure love; and while that remained, there was no putting away, nor jealousy, nor evil passions, to destroy the happiness which Heaven intended. Jesus Christ, the great Prophet, was sent of the Father, to turn the minds of the people from the darkness, blindness, and hardness of heart that had been induced through disobedience, to the Light, Law, and Truth of God, which would restore them to a state of harmony, and peace, and happiness; in which all the relations of social life might

be as helps to forward and increase the sum of real enjoyment, even in this life.

Among these relations stands conspicuously the intercourse of man with his fellow-men by social converse; or the communication of ideas, of feelings, and of information, by words and gestures—or what is understood by natural or artificial language. Nor was this important subject overlooked in the laws of God to his creature man. Moses delivered to the Israelites positive and plain precepts, adapted to their understandings, respecting the use of language, in their intercourse one with another. The most obvious principle inculcated is the *speaking of truth.* Hence, all deception and falsehood were forbidden. And here, again, the low, weak, and darkened state of that people was considered and permitted for a season, in suffering them to use oaths for the confirmation of what was asserted for truth. This would be natural in a state of distrust and jealousy. For where mutual confidence is wanting suspicion arises, and the fear of imposition or falsehood instead of sincerity and truth. "For the hardness of your hearts, Moses gave you that precept," might be applied to many parts of that system of government; and among the rest *swearing* was suffered to remain, "until the times of reformation," but the law guarded carefully against deception and fraud by perjury, which it would seem that people were prone to in the selfishness of their dark state.

When Jesus Christ, the Divine Lawgiver, came, he adverted particularly to this subject, as it stood in the statute book of Moses. Perjury or false swearing had been expressly forbidden by Moses, and Jesus forbids *all* swearing. The darkness and hardness of their hearts being removed by light and knowledge, the people, at least some of them, were prepared to understand, that speaking the truth in sincerity precluded the necessity of oaths. Mutual confidence being restored by the principles of truth, sincerity, candour, and honesty ruling in the heart, the old law that admitted oaths to *end strife* became obsolete; and hence, in a state of advancement in society, the law of Christ was given: "Let your communication be yea, yea; nay, nay." And the reason

is obvious, because all additions in order to make truth more true, or "whatsoever is more than these, cometh of evil." Truth is truth, and needs no addition, though the same may be repeated. Thus Jesus frequently used the expression, "Verily, verily"—that is, truly, truly—"I say unto you." But he never used an oath to confirm his testimony. He set us an example as well as gave a law, that we should follow his steps in speaking truth from the heart, in letting our communications one to another be simply affirmation or negation, in sincerity, in candour, and in truth. All additions come of evil, or arise from an evil root in the mind, and are expressly forbidden by the law of him who declared himself to be the *Truth*. So his disciple James understood and repeated the Divine command—"But above all things, my brethren, swear not." Make this your highest point of proof that ye are Christians, by obedience to your Master's command—"above all things, swear not;" but let your yea be yea, and your nay nay. Let your assertions and testimonies be true, and add nothing by way of endeavour to make them appear more true; for all oaths, and every modification of oaths, never can add value to simple truth, and the disposition to enforce it only weakens its testimony. Hence the caution of the apostle, "lest ye fall into condemnation" for the *evil* of these additions.

"Why call ye me Lord, Lord, and do not the things which I say?" is a rebuke adapted to mankind on this subject as viewed and acted on by the professed followers of Christ. Is the state of human society, called Christian, as low and degraded, as dark and hard now, as that of the Israelites just emerged from their bondage in Egypt? Has no advance been made by the coming of Jesus Christ, a light into the world? Is all the example, the experience and wisdom of former ages lost in this one case only? Are Christians still jealous, distrustful, and void of confidence in one another? Are sincerity and truth, though the very basis on which Christianity stands, so very rarely found as the predominant principles of mutual intercourse between man and man, that his yea is not worthy of credit, his testimony not accepted without an oath or affirmation, to give it currency in the laws of what is called a

Christian country? Do these laws recognise two kinds of truth in our communications; one superior to the other, or more true than the other? Does the swearing or affirming witness consider himself, on all other occasions, at liberty to equivocate, evade, or utter falsehoods to his neighbour? Or rather, do not those laws which require swearing tacitly declare that all men are unworthy of credit, except when brought under the influence of oaths?

In these remarks I consider every thing that is *more* than simple, plain, true declaration, as of the nature of oaths; as included in the Divine prohibition; as evil in the sight of immaculate Purity, who reads the heart, and scans its motives as well as actions, words, and thoughts.

When the passions of human nature remain unsubdued, there is a ground that bringeth forth briers and thorns in society. Wars, fightings, quarrelling, contention, and strife spring up among mankind, and obtain luxuriant growth in those fleshly lusts that war against or destroy the peace of social life and the happiness of the soul that is under their baneful dominion. It was while men were under the dominion of these lusts and passions a law was given them that suffered the use of oaths in order to end strife. But when the cross of Christ slays the enmity in man, strife ceases, because its roots are eradicated; and oaths are useless, or worse than useless, for Christ is the end and abrogation of that law which required or permitted oaths. And every practical believer in Christ will manifest that he is governed by the spirit of Christ, which is the Spirit of Truth; and from the principle of truth in the heart he is under far stronger obligations to speak the truth on all occasions, than all the penalties of perjury, or the supposed sanctity of oaths or affirmations, or any other asseverations or imprecations, can possibly produce.

REMARKS ON DRESS.

It has been said there is no religion in dress, nor in colours of dress. But if religion consists in certain operative good principles, influencing the human mind and producing their proper effects upon external things, then may apparel be among the fruits of these principles, and show what they are, in some degree. Religion should not be confined to a belief in, or assent to, certain good principles, and there stop; to be availing to the happiness and peace of mankind it must be *practical.* Friends adopted this view in connection with the fundamental principle of all good, the Light within, or God manifest in the flesh. Hence actions, conduct, customs, and practices were subjected to a strict investigation of the principles or seeds from which they proceeded. If the seed or principle was good, such was the fruit; if evil, the effect was also wrong.

We are constituted with powers of investigating, of reasoning or comparing, and can trace certain effects to their moving causes, and judge of the tree by its fruits. Hence, we know that "a good tree cannot bring forth evil fruit, nor can a corrupt tree bring forth good fruit." If we take the custom of adorning the body, or covering it with gay apparel to please the eye, as a subject for investigation, and assume the *Light* within as that which gives us a correct discerning of the root, seed, or principle whence this fruit of action is produced, we may discover whether William Penn's view was correct, that clothing is "for use and decency, not pride," nor to feed a vain mind. The cut and colours will be considered in relation to use and decency as well as economy, simplicity, and moderation. "If thou art clean and warm, it is sufficient;" Beyond this boundary, or standard of apparel, William Penn says, "more doth but rob the poor and please the wanton." But we know the principles of robbery and wantonness are roots of the corrupt tree, and therefore their fruits are cor-

rupt. Cleanliness and comfort we know to be good, and therefore their root is good. But the cut of garments may be "unshapely and fantastical," and if the principles of these effects are found to be corrupt or evil, the dress is evil, and therefore opposite to religion; for nothing deserves the name of religion but the fruits of the good tree. Again, the colour may be chosen to please a vain or a proud mind; for it must be allowed that colours are generally chosen to please the eye. Hence we may and ought to inquire whether the "eye is single," or whether it is "evil:" for as is the root, so is the fruit.

Friends in early time investigated principles. They found that the drab or gray colour was most substantial for use, and that it was consistent with decency; it has also been said the cloth was less injured by the dyeing than any other colour; therefore economy was brought into the motives for its use. They generally kept to the drab colour or mixed cloth, and showed their stability. They knew that capricious fashion was continually inventing changeable colours to please a vain, unstable mind, which knows no steadfast peace. But where, in modern times, are the fruits of the principles of early Friends in relation to colours, shapes, and plain, substantial clothing?

The Divine Being is emphatically called Love: thus says an inspired apostle, *God is Love.* Mercy is the offspring and exercise of pure love. It is the attribute of the God of Love. It is the love of God toward repenting, returning, and reforming man.

Sinners, disobedient, rebellious, and selfish men, in the darkness of their minds, seem ever to have erred in estimating the character of the benevolent Creator and Redeemer of man. Thus the Israelites formerly adopted an opinion that God was unjust in his dealings with mankind. In the darkness of their disobedient hearts they said, "The way of the Lord is not equal." They thus charged the merciful God of

love with a lack of equity and justice toward his creature, man, until it became a proverb or common opinion among them, that innocent children were punished for and instead of their parents, and they said, "The fathers have eaten sour grapes, and the children's teeth are set on edge."

But they were not left in this erroneous, dark, and blasphemous conclusion. The prophet Ezekiel was divinely commissioned, not only to reprove this unjust and false opinion, but to show them clearly that they were accountable only for their own sins; and not only so, but that the merciful God was ready to pardon and forgive all their sins, on the simple condition of repentance and amendment of life.

"Behold," says the just and merciful God of love, "Behold, all souls are mine. As the soul of the father, so also the soul of the son is mine. The soul that sinneth, it shall die."

This plain, unequivocal doctrine of Divine justice and equity is then illustrated by stating the case of "a man being just, and doing that which is lawful and right, not an oppressor, not covetous, but just and upright, walking in the Divine statutes and dealing truly. He is just, he shall surely live, saith the Lord God."

Next, to show the equity and justice of Almighty power and goodness, he shows the case of a wicked son, and says, "If this righteous man should have a son that is a robber, a murderer, an oppressor, a wicked man," and asks the question, "Shall he live?" also gives the positive answer, "He shall not live; he shall surely die; his blood shall be upon himself." Which shows that his father's righteousness was not transferable to this wicked son.

Again, to show clearly that neither righteousness nor wickedness was imputed to any but the actor; to illustrate the plain, positive doctrine that the soul that sinneth, and that alone, shall suffer the consequences thereof, he states another case of the third generation, thus:

"If the said wicked son should have a son that saw all his father's wickedness, but, instead of being influenced thereby to follow a wicked course, he took an opposite one, and walked in the way of righteousness, honesty, beneficence, and truth,

according to the laws of justice, mercy, and kindness;" and then positively declared of this son, "he shall not die for the iniquity of his wicked father. He shall surely live."

Again, the Almighty Father reiterates his equity and justice, as contained in the expression, "The soul that sinneth, it shall die. The son shall not bear the iniquity of the father; neither shall the father bear the iniquity of the son. The righteousness of the righteous shall be upon him; and the wickedness of the wicked shall be upon him."

After such a plain, unequivocal vindication of the equity and justice of the ways of Divine Goodness, in his dealings with his creature, man, where or how has priestcraft ever found a scriptural or rational ground for again reviving the absurd doctrine, that because our first parents eat sour grapes, the teeth of all their posterity have ever since been set on edge. Yet such is the erroneous and unjust notion, called the doctrine of original sin and total depravity. It makes all men, in some sort, to bear the sin of Adam and Eve, in direct contradiction to the express declaration of Jehovah himself.

Priestcraft has fabricated, in the darkness of selfish reasoning, a system of debt and credit between God and man. Priestcraft declares, on behalf of the God of mercy and love, that his justice must be satisfied for the debt contracted by our first parents in the garden, when they eat the forbidden fruit. Priestcraft says, our first parents, by their disobedience, contracted a debt to Divine Justice which must be paid. But the exaction of this debt was deferred in consequence of its being assumed to be paid by another at a future period. They say Jesus Christ became surety for the payment of this debt, and Divine Justice was satisfied by the crucifixion of Jesus as the surety and substitute for the sin of Adam and Eve. This, if true, is a flat contradiction of Ezekiel's doctrine, for it makes the soul of Jesus Christ bear the sin of Adam—the righteous life of Christ to die for the wickedness of man. It says, in fact, that the righteousness of the righteous is not upon himself, nor does the wickedness of the wicked rest upon himself.

If Divine Justice keeps accounts of debt and credit with man on the dark principles which priestcraft ascribes to the God

of mercy and love, then it follows that when men sin they incur a debt, and this debt is thenceforward due to Divine Justice until it is paid, either by themselves or some one else on their behalf. This appears to be the kind of foundation on which the common notions of salvation by the death and atonement of Jesus Christ is founded. Man sinned and contracted the debt; Jesus Christ assumed the responsibility and payment thereof, and by his actual death upon the cross cancelled or balanced the account. Oh! shocking ignorance of the benignity, mercy, and love of the adorable Fountain of all goodness.

Let us again hear his own vindication of his blessed attribute of love and mercy, and free grace and forgiveness.

"When a wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, *he shall save his soul alive*, because he considereth and turneth away from all his transgressions that he hath committed, *he shall surely live*—he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him."

Now what sort of an account of debt and credit is exhibited in this plain and positive statement of the mind and will of Jehovah, who rightfully claims all souls as his own? If priestcraft had made out the account for him, the *debt* of the wicked man must first have been paid before he could "save his soul alive," and in that case his wickedness or transgressions of the Divine will must have been *mentioned* and paid, either by himself or by a vicarious substitute.

When this monstrous doctrine or abominable notion of considering sin and transgression as an article of merchandise, to be settled by debt and credit, was claimed by the see of Rome, as the vicegerent of Jehovah God—when not only sins past were paid for, and absolution granted for money, but indulgences, or liberty to commit all kinds of sins, were purchased by the wealthy for money, then indeed could the books be kept on paper exhibiting debt and credit for sins. But this imposition on the common sense of Martin Luther and others, aroused their opposition to the blasphemous assumption of the supposed Divine prerogative; and this gross doctrine of atoning for sin by the substitute of money, was evidently seen to

be another daring effort of priestcraft, to delude and blind the minds of the people. Oh! had the whole scheme of debt and credit,—of original sin and total depravity, transferred or inherited,—of vicarious atonement—and imputative righteousness by faith, all been swept into the abyss of oblivion, how had the professed Christian world been relieved from the grievous lumber of priestcraft and mystery Babylon, with all her merchandise!!

The plain, simple, and positive doctrine of the Almighty, through his prophet Ezekiel, as before adverted to, was again in as full and clear terms repeated and recorded by that prophet in his thirty-third chapter, and might forever have set at rest the character of Jehovah, as the God of love, of mercy, and of fatherly kindness, not willing that any of his creatures should perish, but that all should exercise their freedom of choice to return, repent, and live, for why will ye die, O house of Israel! But priestcraft has resorted to something which they find in the New Testament, and again they say, "The fathers have eaten sour grapes, and the children's teeth are set on edge." Sophistry and human reasoning, by the aid of Milton's poetic imagination, and the colouring given by translators and commentators to various passages in the apostolic writings, have spun out the old charges of the rebellious and transgressors against the God of mercy and love, as though he were a vindictive being, that could not be appeased without exacting the uttermost farthing of what they call the debt due to his justice for the sins of mankind.

Let us hear and consider what Jesus, his son Jesus, said. Did he contradict Ezekiel? Did he say the prophet was mistaken in the character of the Father of mercies? or did he intimate that the will of Jehovah had changed in relation to his equal ways of dealing with man? No such a thing. Let us examine his doctrine of forgiveness. Is there any thing like debt and credit about it? To "forgive, is to remit, to pardon; not to exact debt or penalty." Now, even supposing a debt or penalty incurred by transgression against the laws of God, Jesus makes no account of its being first paid, and Divine justice thus satisfied, before sins can be forgiven. He simply

bases the forgiveness and pardon of God upon the willingness in man to forgive his fellow-man.

When Jesus said to the man sick of the palsy, "Son, be of good cheer, thy sins be forgiven thee," he said not a word about the penalty of those sins, nor that any substitute had settled the account for him. What then became of the old debt to Divine Justice, according to the schemes of priest-craft?

Well might it be said to many who are ignorant of the principles of the gospel of peace and salvation, as was said to the self-righteous Pharisees, "Go and learn what this meaneth, I will have mercy and not sacrifice," not even a vicarious sacrifice.

How often did Jesus press upon his hearers the doctrine of mercy and forgiveness one toward another, with this plain reason as the principle on which their hope of the pardon of the just Judge should rest: "Forgive, if ye have ought against any, that your heavenly Father may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive you your trespasses." "Be ye therefore merciful, as your Father also is merciful."

When he said to the weeping, penitent woman, "Thy sins are forgiven," he said not a word about the old debt being paid by a substitute. He confirmed Ezekiel's doctrine, that when the wicked turns away from wickedness and does right, none of his former sins are left to stand against him—they are blotted out of the book of remembrance by free grace and pardon, and are as though they never had been.

But, of all the parables and doctrines of the blessed Messiah, illustrating the Divine character as the God of mercy and love, and eminently confirming the exhibition of his equal and just dealings with mankind, as declared by Ezekiel the prophet, there is none more clear and emphatic than that of the father's conduct toward the prodigal son. Here, if the notion of debt and credit, and the satisfaction for past sins before forgiveness had any foundation whatever, certainly Jesus would have adverted to it in some way. But no, not a word about atonement, or vicarious sacrifice, or paying off the old debt first. But mercy, love, pardon, free grace, flow forth

toward the repentant, returning, humbled son, and shine forth conspicuously in their transcendant purity in the character of the benevolent Father. None of the transgressions of the penitent wanderer are mentioned to him, no allusion to original sin nor total depravity, but love, pure love, meets the returning prodigal with evidences of affection and acceptance. The best robe, the ring, the feast of the fatted calf, and all the demonstrations of joy and peace portray the attributes of the God of mercy, compassion, and love, with whom we have to do.

SOME VIEWS OF THE FIRST CHAPTER OF JOHN.

"In the beginning was the Word, and the Word was with God, and the Word was God."

That is, God was in the beginning, or, in the beginning *God was*. If the Word means the *power*, *wisdom*, and *goodness* of God, it will read: in the beginning was the power, wisdom, and goodness of God; and power, wisdom, and goodness was with God; and God was power, wisdom, and goodness.

If "*the beginning*" is considered in relation to time, and the production of the visible creation, then, in the beginning of time, God, by the putting forth of his power, wisdom, and goodness, created the material world, or universe. By his *word* he produced light, and order, and harmony in the works of Creation.

But if more importantly applying the terms and declaration to inward and spiritual light, order, and peace, we understand "the beginning" to be of the Divine operations in the soul of man, of every man. Then we ascribe all good, all light, all knowledge, all power, that is divine and spiritual, to God only. Thus it is, that "all things are made by" the power, wisdom, and goodness of God, *that are made*, formed, or produced in the mind of the enlightened, quickened man; "and without him," the Word, the Divine power, wisdom, and goodness operating in the soul, there is not any thing made that is made.

In the Word, in God, in the power, wisdom, and goodness

of God thus put forth in active operation, there is *life*, there is Divine energy moving in the soul, and this *life of God* thus operating or moving is the light of the souls of men.

John says, "And the light shineth in darkness, and the darkness comprehended it not." This figurative expression must refer to mind and not to matter, or the word *comprehended* would not be used. The Word, or Divine life moving in the mind, shineth or giveth light to that which was dark, or without light; that is, God is the beginning of light Divine to the soul, and the soul receives this gift, not as previously included in itself, or comprehended in itself, for it is declared that the darkness comprehended it not; and by using this word in the past tense, at the same time that the light *shineth* is in the present tense, it is evident that the expression is designed to ascribe all the energy, power, wisdom, mercy and goodness manifested by the light to God only; as the beginning, progression, and completion of the work of salvation to and in the soul.

It is sometimes considered and accepted, that the Divine Light shines in the dark hearts of the children of men, and they do not understand it; they know not what it is, and therefore do not believe in it, nor follow it. Perhaps we accept and understand (or rather misunderstand) many things, or think of them *as children*, and do not rightly conceive of them. But as Light rises, and we are willing to rise with it, we shall see things more and more clearly *as men*. All the mystery of these first five verses of John's account, as well as divers other parts of his writings and other scriptures, will become plain, simple, and as easy to be understood, as the plain expressions of the prophet Micah: "He (God, the word, the life, the light) hath showed thee, O man, what is good." The inward manifestation of Divine Light shows to man what is good; and all his knowledge of goodness is by and through the shining or enlightening influence of the spirit of God in the soul, for whatsoever showeth or maketh manifest is light, and this is the beginning of all righteousness, all goodness, all knowledge of God and of his will concerning us. Whatever may be the means or medium he may see proper to use, it is

the revelation of himself, that constitutes our real knowledge of God.

To preach this all-important doctrine to such as were prepared to hear it, or comprehend it, "there was a man sent from God;" that is, he was sent by God to bear testimony to this word, or power, life, and light, that is the beginning of all practical goodness in the soul. The same John came for a witness, to bear witness of the light, in order that through the medium of his testimony all men that heard him might believe in and obey the Light, which shows to every one what is good. It is twice declared that he was sent to bear witness of that Light which is the true light that lighteth every man coming into the world. Here we perceive Divine Goodness adapting his mode of communicating himself, or revealing his will to man, to the low, weak, or dark state of the mind, makes use of the ministry or testimony of John to turn the people to take heed to the Light, in order that they might believe in the Light and obey it.

"He (the Light, the Life, the Word, God) was in the world, and the world was made by him, and the world knew him not."

This metaphor of *the world* may represent the state of the soul or mind of man, otherwise called "darkness," before the faculties of perception and understanding are unfolded, or it may be produced, after their development, by inattention to the light, yet God is in the soul, by him it exists, as it was made by him, yet it knows him not till awakened, quickened, enlightened by his renewed visitation and the manifestation of himself.

He came unto his own, ("All souls are mine, saith the Lord God,") and his own received him not, is only another form of metaphorical expression. God is never absent from the creatures he has made. His wisdom, goodness, and power produced, and his word upholds them, though they may not be conscious of his sustaining power in them. He came unto his own, might seem to imply his absence till this coming, but it is evidently the *manifestation* of himself to his own; and then follows an important, though brief view of the power of choice, or the freedom of the human soul to receive or reject the

Light, to obey or disobey the Divine manifestation of good; "his own" exercising this freedom of choice is represented, on one hand, as "receiving him not;" and on the other "as many (no definite Calvinistic number) as received him, to them gave he power to become the sons of God"—so that by exercising the liberty of choice rightly, an accession or increase of power is received to become the sons of God, and these wise choosers that receive the visitation or shining of the Light, and obey and follow it, are next described as being born; a birth, a new birth of Divine Life in the soul is produced by their thus receiving the Light—a birth that is not the product of the will of the animal flesh, or life, or the will of the animal man, only, or of itself, but it is a birth of God in the soul, of real, living goodness, a son of God—his offspring. And let us remember that to as many as receive him, God gives power to become his sons, and the word (the Divine life, power, wisdom, and goodness) becomes the food of these willing minds, and dwells or lives in them, to nourish, support, and cause to grow and increase this Divine birth of life. Thus the Word to them becomes, or is made flesh—that is, food, or meat, (the apostle applies the term "milk of the Word" to the babe-like state,) and dwells *in* them, with an ample supply or fullness of grace and truth, for all their wants, causing them to become the sons of God, by and through the virtue of the nourishment thus inwardly derived to them. "My meat is to do the will of him that sent me."

All those who thus believe in the Light, grow in the light; and their understandings come to be opened to see and know that they are born of God, because goodness is their life, and they behold the glory of this Divine birth and growth in themselves, as the glory of the only begotten of the Father—that is the birth of Divine life produced by the love and power of God only, ascribing all to *him only*—and claiming nothing to themselves, as effected by the will and power of man, independently.

It is abundantly evident that the work of the Divine light and spirit of God in the soul of man, is a progressive work. Our own experience bears testimony to this fact. We grow in the Truth, through obedience to the manifestations of the spirit. In this growth and advancement, the state of the soul is fitly compared to infancy, childhood, youth, manhood, strong men, fathers, elders. The records of scripture bear ample testimony to the truth of this view. The economy of Perfect Wisdom, in the dispensations of his light and grace to his obedient children, is abundantly manifest, not only in the experience of mankind now, but also in the records of all former ages. In this economy, to use the apostolic metaphor, in the state of infancy we are fed "with milk," (the first food of babes,) "and not with meat," (the food of men.) And Paul gives this rational explanation to the Corinthians, "for hitherto ye *were not able to bear it*, neither yet now are ye able." So Jesus himself, a little while before he was taken away from his disciples, referred to this same Divine economy when he said, "I have yet many things to say unto you, but ye *cannot bear them now.*" But for their encouragement, he added, "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth; and he will show you things to come."

The Apostle Paul gives his own experience in this progressive work of the Spirit, in these plain and obvious expressions: "When I was a child, I spake as a child, I understood as a child, I thought [in the margin, "reasoned,"] as a child; but when I became a man, I put away childish things."

Having premised these views and facts—and having long been endeavouring to walk in this path of advancement toward manhood, in the knowledge of Divine things, I have witnessed some of the gradual unfoldings of the Spirit of Truth, enabling me to put away "childish things," and the "thoughts" or "reasonings" of a child, concerning Divine things.

THE TRANSFIGURATION.

The three evangelists, Matthew, Mark, and Luke, have recorded this remarkable event in nearly the same words. But a few days before, Jesus had told his disciples and the people present, that there were some standing among them who should not taste of death, until they had seen "the kingdom of God come with power," or "the Son of man coming in his kingdom."

And after six days, he took Peter, and James, and John, three witnesses, and led them up into a high mountain, apart by themselves, and was transfigured in their presence, so that his face did shine as the sun, and his raiment became exceeding white so as no fuller on earth could excel them. And there appeared unto them, Moses and Elias, talking with Jesus. In this glorious conference, such were the happy feelings of the disciples, that Peter said to Jesus, It is good for us to be here. He then proposed to make there three tabernacles, one for Jesus, one for Moses, and one for Elias. But while he was thus planning tabernacles for them to abide in, a bright cloud enveloped them all, and a voice was distinctly heard by these three disciples, as if coming out of the cloud, which said, "This is my beloved Son, hear him." And when they looked round about, they saw no man, save Jesus only with themselves.

In explanation of this wonderful vision, Jesus informed the three disciples who were the witnesses of it, that Elias was the representative of John the Baptist—as John was of the prophetic dispensation.

This supernatural display of the Divine economy had a deep and very important meaning, for Perfect Wisdom doeth nothing in vain. It was a perfect illustration of the Divine wisdom and power, (the kingdom of God,) as represented in the dispensation of the law given through Moses—the prophets (Elias) and the gospel of grace and truth by Jesus Christ. All these were in

perfect harmony and agreement, represented in the glorious conference of Moses and Elias talking with Jesus. But when under this heavenly and harmonious feeling, the disciples were for making tabernacles in order to embrace and retain all three of those dispensations, (however glorious in their day,) a cloud overshadowed them, and an intelligible voice was heard, directing them to the beloved Son only: "This is my beloved Son, hear him." Moses and Elias had now disappeared, and Jesus was left alone with the disciples, so that there could be no mistake whom they were to "hear."

The concluding part of this display of the coming of the kingdom of God with power and great glory, is wisely exhibited in the charge given by Jesus to these three witnesses, Peter, James and John. As they were coming down from the mountain, he charged them that they should tell no man the vision they had seen till the Son of Man were risen again from the dead. And they kept that command, although they then did not understand what was meant by the rising from the dead.

Now of this transcendent vision, or transfiguration, it might be said of the disciples who were the witnesses of it, as was said on the occasion of Jesus riding into Jerusalem on a young ass, amid the acclamations of the people—"These things understood not his disciples *at the first;* but when Jesus was glorified," then opened he their understandings, and they remembered his words. But so it is with man in his natural state, as Paul said of the Israelites when they read Moses—"the vail is upon their hearts." But when Christ is risen in the soul, and becomes the light and leader thereof, the "vail is done away in Christ, the resurrection and the life" of the soul. Then, and not till then, is this striking figure and just emblem or representation of the Divine harmony of the transfiguration, or conference of Moses, Elias, and Jesus Christ, the representatives of the three dispensations of the law given from Sinai, the prophets, and Christ, understood and to be testified of. Hence, the disciples were charged to keep the vision to themselves, until this resurrection was known in themselves, and power thereby received

from on high to tell it unto others, as living witnesses of its reality.

As the Divine harmony of all the dispensations of God to his creature man, in the progressive work of the new creation, is revealed when the vail is done away in Christ, so the cloud is removed; and the ministration of death, with all the sanguinary laws and their death-penalties, and all the wars and judgments that were commanded by God himself under that typical dispensation, and of which he made the Israelites his executioners—with all the rituals, ceremonies, outward sacrifices and ordinances, oaths and circumcisions, as well as outward washings of that shadowy and figurative dispensation, together with the prophetic or foreseeing dispensation, and the watery baptism of John, under the representation of the prophet Elias—passes away as of no further obligation or use, (however glorious and real in their day,) and Jesus is left alone, with the Divine command to every disciple *to hear him*. Thus Christ, the Light, the Spirit of Truth, the Divine Anointing, the unerring Lawgiver, as well as Saviour of the soul of man, becomes all in all; and our whole and undivided attention is directed *to hear him*, and obey him in all things. Thus, also, we come to witness the new creation; a new heaven and a new earth, wherein dwelleth righteousness, peace, and joy in the Holy Spirit.

MEMORANDUM.

The history of human life is a detail of incidents and circumstances that relate to our progress through time. Such of these occurrences as may be useful to others similarly circumstanced, may occasionally be noted, as waymarks; more particularly when a lesson of practical instruction, admonition, or caution stands in connection therewith. Lessons of utility are more likely to result to us from a belief in Divine superintendency and providential care, continually extended toward the creatures of the benevolent Author of our being

and of our blessings. Nor will the humble, dependent mind fail to offer up the tribute of gratitude and love to the Fountain of inexhaustible goodness, mercy, and condescending regard, in the evidence of his protection and care, and the remembrance of his gracious benefactions.

With this grateful feeling, it seems right for me to make a short memorandum of some transactions, that have been the occasion of renewed evidence and confirmation, of the care and interposition of Divine Providence over the concerns of his dependent children. From various circumstances of a trying character, my mind had become depressed with some degree of discouragement, when it seemed right to accompany a friend and neighbour some distance, on temporal business. It was a business that had relation to the settlement and comfort of near family connections, as well as their temporal interests. My judgment and opinion being requested, and some deference professed thereto, it brought my mind into close exercise and a deep concern to seek after the counsel of Truth. Yet, on leaving home, such were the discouragements that pressed on my spirit that I had a lively feeling of that state which seemed to say, "How long shall I be with you," in the cares, anxieties, and perplexities of these temporal matters? "How long shall I suffer [bear, or endure] you," in these difficulties and unsettlements? For this was far from being the first trial I had endured on account of this friend's business.

But, striving to keep my mind calm, patient, and steadily dependent on Divine aid and counsel, I went with the friend, travelled through the subject, and was favoured to see a path to a satisfactory result. This path was opened after giving my candid opinion,—adverse, indeed, to their anticipations, but leading to more practical and rational views of the comfort and settlement of their minds, and promoting their temporal interests and accommodations. I returned home with grateful acknowledgments of heavenly kindness, and the evidence of condescending regard to the travail of my spirit on this occasion. Surely the Most High yet rules in the business of men who rely on his providential care, and seek his counsel and direction in their temporal as well as spiritual concerns. It is his own works, both in natural and divine things,

that praise him; and man glorifies his Maker when he seeks and asks for his wisdom and government to order his ways in all things.

Tenth month 17th, 1839.

Riding along the road this morning, I came in sight of and passed a spacious house and out-buildings, newly erected by a member of our religious society. A train of reflections were excited on the occasion; for it immediately occurred to my remembrance that I had heard he had sold this property, and that one of his objects in building on this piece of poor land, which he purchased, was to sell it again at an advanced price. The house had (for the country) an elegant, showy appearance, being finished in modern style; the other buildings substantial, to appearance, and with tasteful correspondence. This Friend had occupied these buildings for some time previous to his sale of them. He is a plain man himself; and to a stranger, a sincere, seeking mind, who might have found him in such a splendid house—there would have been a discordant language, a stumbling-block—to comprehend how a plain Friend—a friend to truth, humility, simplicity, and lowliness, or heavenly mindedness—could spend his money, his labour, and his mind, in erecting and occupying such a costly, showy, and superfluous dwelling.

My mind was soon turned toward Friends in large cities, and particularly those who may comparatively be called poor mechanics—bricklayers, carpenters, and some others—who fall into the business of erecting houses on ground-rent lots, &c., for the purpose of selling or trading them to profit, for a livelihood. These builders (and many of them, of latter years, are members of our plain society) are under a powerful temptation at once to go into superfluities of workmanship about these buildings, in order to suit the taste of purchasers —to please a vain mind. Hence, another temptation arises; and that may be to use such materials in the work as will be covered and out of sight, that are of inferior quality and cheap, by which more money and labour can be appropriated

to external appearances. A part of the work may thus be slighted, that other parts may be more gaudy, tasteful, fashionable, and may please the eye of the wealthy or fashionable purchaser. Now, what becomes of the builder's testimony to Christian simplicity? Where are his conscious principles of truth, honesty, and uprightness? Where are the fruits of the firm mind of a consistent Friend, who will not sacrifice to Mammon? Alas! the love of gain, backed by the example of other plain Friends, who purchase or rent and occupy such buildings, carries the poor mechanic along the popular current; and if he at first, or at any time, feels as if he were violating some little checks of the principle of Truth, his necessity of doing something for a livelihood, and the general example of others, and in other callings, soon smother or silence these convictions. Or otherwise, he drags on with a load of condemnation that continually harasses his enjoyment, weakens his attachment and his attention to the principles of his profession. Hence, he may become negligent of attending week-day meetings, (those touchstones of the principles of the labouring, careful, and busy members,) and try to satisfy himself that he has a reasonable excuse. This reasoning may be strengthened by the consideration that wealthy Friends, who are diligent in attending meetings, occupy these very houses which he has toiled early and late to build for them; and that these diligent attenders can spend their time and money in countenancing and upholding vain show and ostentation in various other ways.

Oh! how my spirit feels bowed in tender sympathy toward the seed of life in these poor, entangled, oppressed minds! But when a wealthy elder, and in the country too, where the temptation to build splendid, showy houses, for sale to the rich worldling, cannot be so great as in large cities—sets such an example, how powerful the influence over young, inexperienced, or poor, necessitous members, particularly in large cities! How many difficulties these have to struggle with, in the present mixed state of things, in order to get along in life with reputation, and in a manner suitable to the standard of taking care to provide for themselves and households.

"Building houses suitable to dwell in for ourselves and our creatures," according to the sound views of that eminent Christian philosopher John Woolman, is among the "duties incumbent upon us." Building houses then, both in town and country, is a lawful and necessary calling: but when Friends engage in it for a livelihood, it is needful they attend to the principles of Truth, and keep within its limitations. Now if we believe another testimony of this deeply attentive Christian, we find the principle of Truth, as he kept his eye to it, showed him the inconsistency of conforming to the customs of the world in his business as a storekeeper or merchant. He says, "things that served chiefly to please the vain mind in people, I was not easy to trade in; seldom did it; and whenever I did, I found it weaken me as a Christian." If this is true, and a correct account of the operation of the unchangeable principles of Truth, oh! how much weakness of Christian feelings, Christian dedication, and Christian conduct and example, through these channels, has now overspread society, even the professedly self-denying Society of Friends! But there is a path open to the obedient mind; there is a power in the Truth, by attention to the operations and leadings of which, Friends may come out of these temptations and entanglements, may stand firm and carry on the reformation of a world of intelligent beings, now grievously entangled in expensive and oppressive customs, and in bondage to the "lusts of the flesh, the lust of the eye, and the pride of life." Let Friends engaged in the business of "building houses suitable to dwell in," erect them according to the principles of Truth and simplicity, avoiding superfluities and "things which serve chiefly to please a vain mind." Let them act on principle, and they will be supported and cared for by that Power who cares for the ravens and sparrows. If they sacrifice the prospect of gain from this source of gratifying a high, aspiring, proud or vain mind in the purchaser, they may be the means of opening a way for the accommodation of minds of a humble character, who now are oppressed with the apparent necessity of paying rent or purchase money for houses of a description inconsistent with their feelings and views of the humility and self-denial of a follower of Christ.

While in a neighbouring city last year, I visited a dear friend, a plain Friend, with whose spirit I had felt much unity, when we met in Philadelphia a year before. But when I was introduced into a very large parlour, furnished and finished in the splendid style of the fashionable circles of citizens, (musical instruments excepted,) a great damp was cast on my anticipated enjoyment of the Friend's company. I felt as I suppose Cowper felt when he said, "A heavenly mind may be indifferent to its house of clay, and slight the hovel as beneath its care. But how a dwelling, all fantastic, quaint and trim," and elegantly furnished (as the world says) like this, can suit "a heavenly mind, demands a doubt." I made some remarks on the inconsistency of the rich carpets and corresponding furniture, and the style of the building, as not accordant with Friends' principles of simplicity, but observed, that it was probably a hired or rented house. My painful reflections and feelings were increased on being told that the Friend had it built in that style, because it would sell better than a plain one, and they were now occupying it only till they could sell it. Alas! how the Mammon of this world blinds the eyes of those who yield to its influence. My comfort in the visit was marred; and no pleasant reflection on the subject has ever occurred since.

THE TRIAL OF THE PATRIARCH ABRAHAM:

WHEREIN IT IS CLEAR THAT THE ALMIGHTY NEITHER COMMANDED NOR INTENDED THAT HE SHOULD TAKE THE LIFE OF HIS SON ISAAC.

Without reciting the whole history of this faithful servant of God, as recorded by Moses, it may be noted that when Abraham was one hundred years old, and Sarah his wife was ninety, their son Isaac was born to them in that part of the land of Canaan which was then inhabited by the Philistines.

Some time after this event, a misunderstanding occurred between the servants of Abimelech, king of the Philistines, and Abraham's servants, about a well of water which the latter had digged; and Abimelech himself having let in some distrust toward Abraham, took with him the chief captain of his army, and went to Abraham in order to settle matters amicably between themselves. But Abimelech's jealousy, or want of confidence, induced him to require an oath of Abraham for the faithful observance of a treaty, or covenant of peace between them and their posterity. This treaty and settlement of all claims and matters in dispute between them and their servants, confirmed by the first oath on record, was made at a place thenceforward called Beersheba, or the well of the oath.

And Abraham planted a grove or rather a tree [as in the margin] by the well at Beersheba, and called there on the name of the Lord, the everlasting God.

"And it came to pass after these things that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."

Thus the direction and command of Jehovah to his servant Abraham, stand in our version of the Bible. But the word "tempt" should be rendered *try* or *prove*.

It is to be regretted that the translators did not make a more judicious and correct choice of the term here used. Anthony Purver translates it thus, "God *tried* Abraham." In the Epistle to the Hebrews, the inspired author says, "By faith, Abraham when he was *tried*, offered up Isaac."

So Moses said of Israel, "The Lord thy God led thee these forty years in the wilderness to humble thee, and to *prove* thee, to know what was in thine heart."

Other instances might be quoted to show that Divine wisdom and goodness sees meet to *try* and to *prove* his children, to test their fidelity and love to him, in various ways and by various means. This peculiar trial of Abraham's faithfulness, obedience, and love to his Supreme Benefactor, was not and

could not be in any sense a *temptation* to do evil or to sin against God. "For," as saith the apostle James, "God cannot be tempted with evil, neither tempteth he any man."

It may be admitted that the word *tempt* has sometimes been used as synonymous with *try* or *prove*. But in modern times universally the word *tempt* is used to convey the idea "to incite or entice to an evil or wicked act." The translators, however, (as many have since done,) might have associated the idea of *slaying* or taking the life of Isaac with the *act* of offering him for [in place of] a burnt-offering. And yet there is no such a cruel and unnatural act mentioned nor implied in the Divine command to "take now thy son, thine only son Isaac whom thou lovest, and offer him for a burnt-offering."

However Abraham might have understood the requisition to offer his darling son Isaac for a burnt-offering, it is clear the Lord *did not command him to slay his son*. But the act of offering him for that purpose, was an act of Abraham's mind and will, even before he set out with him and his servants to go to the land of Moriah. And the Divine requisition being clear and plain, Abraham staggered not, hesitated not to obey.

"And Abraham rose up early in the morning and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up and went toward the place of which God had told him. Then on the third day, Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt-offering, and laid it upon Isaac his son: and he took the fire in his hand and a knife; and they went both of them together."——"And they came to the place which God had told him of. And Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood."

Abraham had now substantially and essentially complied with all that was divinely required of him. He would have gone on further to complete the idea of a finished burnt-offering, by slaying the victim and consuming him with fire on the

altar. For this purpose, "Abraham stretched forth his hand, and took the knife to slay his son." But from this awful act he was stopped, as a thing not required of him. Having fully shown by his preceding acts that his heart was unreservedly devoted to perform the Divine will, even if it had required the life of his beloved son Isaac, (which it did not,) at this awful moment heaven interposed, and gave a clear and positive prohibitory command: "Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

The last clause shows clearly that when Abraham stretched forth his hand and took the knife, he had in heart, mind, and will fulfilled the Divine command, and thus had already offered his son Isaac for [that is, in place of] a burnt offering. His hand was therefore stayed by a heavenly mandate from any further demonstration of his fidelity and love to Jehovah his God.

The Divine will is steadfast—not one thing to-day and another thing to-morrow, to the same person in the same state. Hence, the prohibition or staying of the patriarch's hand, when he took the knife to slay his son, was a clear testimony that the act of taking his life never was commanded nor required. Because the omniscient Mind foreknew the integrity of his faithful servant Abraham, and therefore the trial and proving of his love and obedience was the object of the operations through which he passed.

Again, if we look at the clearness and precision of the Divine requisitions in this close proving and trial of his faithful Abraham, we may perceive that nothing was left ambiguous or doubtful, and therefore Abraham could make no mistake. "Take now thy son," not Ishmael, who had been sent away, but "thine only son, Isaac, whom thou lovest." And to give Abraham time for reflection, there was no haste required; he was not to move or act from any sudden or momentary impulse. He was therefore directed to get or travel into the country or land of Moriah, at the distance of three days' journey from the place where he then was. And further, as if in order to keep his mind watchfully attentive to the further

manifestation of the Divine will, the particular mountain, or place where this offering was to be made, was to be shown to him when he came into that land. Accordingly, on the third day's travelling, "Abraham lifted up his eyes and saw the place afar off." It was by Divine revelation that he saw it and knew it. It was then that he "said unto his servants, Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you." This economy and prophecy of the faithful patriarch is full of deep instruction to all dedicated spiritual worshippers, to whom the example of Abraham is opened in the true light.

From all which views and considerations it is evident that the Divine command given to Abraham to offer his son Isaac, whom he loved, (and perhaps was in danger of loving too much,) was a reality in which there was not, could not, be any temptation to do evil, or any wicked thing; but it was a requisition of duty, in order to test and prove the fidelity and obedience of the patriarch; and this was fully effected, insomuch that the Almighty Father said: "For, because thou hast done this thing," (offered thy son Isaac for a burnt offering,) "and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed, because *thou hast obeyed my voice*."

To which may be added the testimony of the author of the Hebrews: "By faith Abraham, when he was *tried*, offered up Isaac; and he that had received the promises *offered up* his only begotten son, of whom it was said, That in Isaac shall thy seed be called; accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure." Heb. xi. 17, 18, 19.

YEARLY MEETING, 1839.

Some parts of it painfully exercising. Too little solemn silence known and felt, even among ministers and elders. They appeared to come together like bottles filled with fermenting liquids, that want vent; and thus many made communications "for the relief of their own minds," to the burdening of others. Such was the quickness of rising, one after another, that it was difficult for those of slow speech and diffident minds to "get in a word edgewise." The meetings of ministers and elders on seventh-day, though favoured with some excellent communications, especially from strangers in attendance, were from this cause unsatisfactory to my mind. Oh! for a living silence; a stillness in which *God is known* and exalted in the soul, above the hills, and in all the earth.

During the two sittings of select meeting on seventh-day, the current of speaking was so strong and incessant that it seemed needful for some to be still, and bear the burden of the Word till there were ears to hear. This fell to the lot of some of us older ones; I say *some*, for others thrust in their burdens with the younger members, and if they all obtained relief of mind to themselves, they did not relieve others. Oh! when will solid deliberation, with few and savoury words, again crown these meetings?

On fourth-day morning, at eight o'clock, the ministers and elders held an adjourned sitting. Old Jacob Ritter, tottering with age, but green and lively in spirit, arose, and in a broken manner feelingly addressed the meeting, introducing the subject of the new birth, or birth of Christ in the soul, under the simile of the child Jesus, whom his parents brought into the temple; and good old Simeon, who had waited for the consolation of Israel, took him in his arms and blessed him. This he applied to the state of his own feelings, and attempted to repeat Simeon's expressions; but his recollection seemed inadequate, and he stopped in the first effort, finding he could

not proceed through, and saying, "No, this is not it; but my feelings, oh! my feelings, Friends!" I suppose every one knew what he intended to say, and it was with me to help him out, for his own sake and the sake of his living travail of spirit for our safety and instruction. Solemnity prevailed during his broken, tender communication, which to me seemed like taking his leave of us. But soon after he sat down, again the loquacious spirit of preaching prevailed to a painful extent, and I sat in suffering silence till the close. The dear old Friend's interesting and deeply instructive metaphor, opened in my view as an important reality, that might cure all the creaturely activity which in a little while seemed to sweep away the solemnity of feeling that accompanied his farewell allusions to "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."

Ah! would but the present disposition to teach others, which so abounds, even in some young ministers, but submit to have the "*little child*" placed in the midst of their hearts—the "holy child Jesus"—would these but bring this humble, teachable state into the temple, as the parents did the child Jesus, it would gladden the hearts of the Simeons of our day. This humble, teachable, little, lowly, childlike state, is the state of safety, of salvation, prepared (by whom?) by every one of all people who lay aside their creaturely activity, their willing, their running, and making haste. But for want of *our* thus *preparing* the temple of our own hearts, by submitting to the cross, and waiting in patience for the putting forth and going before of the *light* which is the glory of God's Israel, an active, forward zeal appears, very different from the state of a *little child*. Hence, in this Yearly Meeting of ministers and elders, young persons showed a forwardness to instruct others, and spoke several times; when, had the docile state of a little child been their abiding state, silence would have been their safety, their glory, their school of instruction.

My spirit was exercised on account of this forward, active, hasty, communicative disposition, especially in young ministers. I remembered the days of my youth—of my first sitting

in these solemn assemblies—of the silence that reigned among us children, young in experience: but, as little children, desirous of learning from the long experience of the elder members. Then the stepping member, the foot, was kept from running into activity, into words, into haste. Then the respect, the Christian deference was felt in the young toward their elder, experienced brethren and sisters. The order of Truth circumscribed the offerings made by way of vocal communication. The little child was brought into the temple; and a blessing rested on the little ones, who were more ready to *hear* than to *offer* the sacrifice of fools. I apprehend it was near seven years before my mouth was opened in these select Yearly Meetings. But now the case appears different. But mine inward eyes do not behold the salvation of God in the offerings so hastily uttered. I do not witness the glory of his people in the multitude of words. I see too much of a mixture of the warmth of human passions. I see the danger of mistaking the workings of the imagination for the motions of the pure Spirit of Truth. This danger is increased in the present day of loquacity, of much reading, and gathering stores of knowledge. It is increased in those who have become accustomed to speaking in public, and have fluency of expression at command, by reason of the want of faithful elders who can weigh communications in the sacred balance of Truth, and who are concerned to be honest in their awfully-important charge of guarding the ministry from the mixtures of human and Divine. The danger is increased in young ministers who are admired for graceful delivery, and who feel the warmth of animal passions and good desires, and therefore soon come to feel a life in preaching, which grows in proportion to the popular applause on which it feeds. Oh! how mournfully have I seen this exuberance of words, this fungus ministry, spread itself, and grow in leaves and branches; yet, like the fruitless fig tree, little can be found in it for the hungry, seeking soul to feed on, but leaves. Oh! popular applause, what unguarded heart of man is proof against its seeming sweet, seducing charms! Ah! the "*little child*," the humble, meek, lowly, watchful state—continually relying on Divine direction, support, and preservation—this is the state

of safety; in deep humility and watchful circumspection is salvation known, from all the dangers which surround us. As we abide in the light, and walk only in the light, following the leading thereof, and not running before it, we find a safe path, though narrow, yet wide enough for "a little child."

First-day, fifth month 19th.—On taking a retrospective view, the "exuberance of preaching" in Yearly Meeting was brought to my remembrance, and passed in review with inquiry into the cause of what appeared to be excess. All that is more than enough may be considered as degress of excess, till it becomes "over-abundant," or "superfluously plenteous." The Yearly Meeting has been witness of such an excess of vocal ministry, that the proverb was used in relation to it: "The full soul loatheth the honeycomb." The women's meeting in particular, was oppressed and hindered in the business by the "exuberance of preaching." The Select Yearly Meeting, and some of the public meetings, had very few minutes of solemn silence. Whence all this? In the Divine economy there must be *order*. All disorder is, therefore, from a state or spirit that is not under his government. But it is to be supposed, under the influence of Christian charity, that all the preachers were sincere, or wished to be found in the fulfillment of apprehended duties. Admit this to be the case, and that religious exercise was felt under which they might want "to relieve their minds" by expression; yet it does not follow that it was *right*. *Excess of preaching* cannot be in the line of Divine order, any more than other superfluity or excess in other things. There are some kinds of excess which are called *wickedness;* and we have read of "*spiritual wickedness* in high places." This is awful! Can it be that the "exuberance of preaching" which has been witnessed last week, was wickedness in the high place of professed spiritual worship, and professed gospel ministry?

"Come unto *me* all ye that labour and are heavy laden, and I will give you rest." Can this apply to ministers, acknowledged ministers of the gospel? We sometimes hear persons say they "have been labouring under an exercise," and that they "speak for the relief of their own minds." It may be well to consider and examine whether *speaking* for the *relief*

(rest) of their own minds, and coming to the state of taking the *yoke*, and learning under it the lesson of *meekness* and *lowliness of heart*, are not very different. Yet the latter state is undoubtedly the safe state, and the cure for the "exuberance of preaching." There may be a *burden of the Word*, a *right concern*, a "*labour*," and *exercise of mind*, profitable to the individual, and in the right order of Divine wisdom. It may become as a "*heavy*" burden with which the mind is "laden," and under it relief or "rest" may be desirable to the individual. Here is the point of danger to the active spirit of man. Here a degree of impatience under the *weight* of the exercise, may induce a belief that *relief* or *rest* can be obtained by expression, *before* the time of Divine *putting forth*. There may be much clearness in the *opening*, and much weight in the *exercise* or *labour* of the mind, and much desire to be doing good; but for want of the *yoke* of patience, for want of coming to the Divine anointing, and again learning the lesson of meekness and lowliness, and therein *waiting* for the clear discovery of his *going before*, saying, *follow* me—there is great danger of running before the alone sure guide—great danger of speaking "for the relief of their own minds," and burdening others with "exuberance of preaching," or rather of speaking. In this state the "yoke is *not* easy, and the *burden*" does not become "light." The *yoke* of *patience* is not taken upon the neck of desire for relief, nor upon the neck of creaturely activity. Hence haste in rising, even immediately after there may have been a right offering under the power and in the authority of Truth. And thus "spiritual wickedness" in the high and exalted place of gospel ministry may be offered to the people, but it is not to edification and instruction; it does not furnish comfort and consolation to the mourners in Zion; it does not baptize into the living substance of the name of the Father, Son, and Holy Spirit. Hence the truth of that Divine declaration in relation to such as preach without being commanded: "Therefore they shall not profit the people at all, saith the Lord."

But in all these operations, there may be a lack of dependence on the only true guide; and instead thereof, worldly wisdom, human contrivance, political expediency, creaturely

activity, and a hasty spirit, may prompt to actions that never produce that *pure* conscience which Paul found in himself, *after* he submitted to take the "yoke upon" him and learn the lesson of Christian meekness, humility, and child-like docility and obedience. Then, and not till that state attained by him which may be attained by all, can the evidence be certainly felt and inwardly realized of that "peace of God which passeth all understanding," and is the result of a *pure heart* and a *pure conscience*. Thus, the dedicated, obedient mind feels in itself the declaration of Christ, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you."

To speak *for the relief of our own minds*, is not a gospel warrant for preaching. It is not a motive lawful for a gospel minister to move upon. To burden *other* minds by this mode of relieving our *own* is not a fruit of brotherly love—it is selfish. To rise in a meeting immediately after a Friend has offered his gift by vocal communication, is a breach of good order; it is disrespectful to the preceding speaker, and to the whole meeting; it shows a want of even Indian good manners; and unless the subject of religious concern in the second is a continuation of that of the first, it is a species of disorder which requires the care of elders. To minds that are the objects of benefit from the exercise of vocal ministry, it precludes the opportunity of solemn, silent reflection, and devotional feeling. It turns the attention outward; to hearing, perhaps, entirely different views held up for consideration, before the mind of the hearers could possibly digest the preceding; and thus confusion instead of edification is the result of the multiplication of testimonies in quick succession.

Solemn, reverential silence is better than words to the sincere-hearted worshipper in spirit and in truth. Silence, solemn silence is a wholesome discipline to the activity of creaturely imagination. Ministers ought to be well assured of their commission to speak, to interrupt the silence of others, and to speak only as the oracles of God, in the renewings of the power of his love and the demonstration of his spirit. If this were the case, there would be no "exuberance of preaching"

in any of our meetings. Preaching would gather into a silence more sublime and edifying than vocal sounds, and God in all things would be glorified.

OBJECTS AND PROPER BUSINESS OF A YEARLY MEETING.

The proper province and business of a Yearly Meeting are subjects that have occupied my thoughts and consideration for years past; and however my views may be singular from others, every year adds proof and confirmation of their rectitude. At the Yearly Meeting of New York, last year, I was engaged to open this concern for the right order of such a body, under the simile of the operations of the second day's work of creation:—"And God made the firmament, and divided the waters which were *under* from the waters which were *above* the firmament." These *waters* appeared to me to comprehend subjects of a purely religious or spiritual character, and those of a secular or civil nature. By a proper division and separation between the two, we may understand the *firmament* called *heaven*, or heavenly-mindedness, when known in the mind, to regulate and keep things in order, each in its proper place; those things of a heavenly, spiritual, or purely religious character above, or uppermost, and as the proper business of a Yearly Meeting. Such are religious concerns for the support and advancement of the testimonies of Truth; such are religious concerns for the right order and government of the church, the formation of rules and advices of discipline, the right education of children, and the general care to preserve the body in a state of spiritual health. Among these *waters*, or religious concerns to be kept "above the firmament," may be reckoned the testimony to the truth and excellence of spiritual worship—the care and concern for the maintenance of love and unity—the testimonies of truth contained in the queries—the increase of Christian sympathy

and benevolence, and in general the exaltation of the standard of truth and righteousness in the earth. These views, which admit of much enlargement, constitute the proper business of Yearly Meetings, which may be compared to legislative bodies whose object is to promote the welfare and good order of the community.

But in carrying out these concerns of a religious character, there are necessarily connected with many of them, operations of a secular or civil nature. These are proper for quarterly and monthly meetings, as the executive departments of society, and may be called the *waters* which are *under* the *firmament;* that is, the application and carrying out of Truth's testimonies *under* heavenly direction, at home in the various departments of a well-regulated society. Of this executive class of duties is the active labour of faithful, concerned Friends, to stir up and encourage the delinquent, the weak, and the juvenile members in the attendance of our religious meetings—the care of Friends to preserve unity, harmony and peace in society and neighbourhoods—the care and guarded education of youth—proper provision for obtaining useful school-learning—industrious habits; reading the Scriptures and other instructive books; guarding against corrupting, unprofitable associations, pernicious publications, vain amusements, and many other things—also to carry out in practice the principles of temperance, true moderation, Christian sympathy, and active benevolence toward the poor, the afflicted, the oppressed—to guard, admonish and help one another in relation to the due support of the testimonies to justice, mercy, truth, humility, peace, honesty, punctuality, and all the fruits of the spirit of vital Christianity.

In a Yearly Meeting of faithful Friends, every religious concern or testimony of Truth that comes before it should be properly and deeply attended to. In the travail of spirit, and exercise of waiting, and moving only in the renewings of Divine life, the minds of Friends would be gathered into the same exercise, and mingle together in solid feeling; their words might be few and weighty, but they would be strengthened together; and if Truth opened a channel of communication to the constituent executive branches of society—either

by epistle or committee—on any particular subject, it would be seen in the light, and would be blessed. But if no such channel should be opened, the renewing of the minds of the living members thus mingling together would remain, and be individually carried home to their respective meetings and neighbourhoods, where it would find its proper avenue of useful operation, and be carried out in its civil application, for the benefit of others. Every right concern would, under the direction of the light of Truth, find a right course and proper channel of usefulness in society—the testimonies of Truth would be supported and exalted—and Yearly Meetings would be seasons of great solemnity, unity, and spiritual refreshment.

But when (as now) the *waters* which should be *under* the firmament are mixed with the waters *above* the firmament, the Divine order being perverted or not understood, confusion and a want of harmony are often the result. When a Yearly Meeting, after travailing in a religious concern, as a legislative body, till it spreads over the minds of Friends assembled, uniting them in the travail for the promotion of a good work, and then undertakes the executive part of carrying out this concern in its secular or civil application, here is a mixture that very often produces a variety of views and plans—takes off the solid weight of religious exercises, sometimes introduces discordant sentiments and feelings, and opens a door for that kind of human policy and management which obtains among men of the world. Of this class of subjects, having their origin in religious concern proper for a Yearly Meeting to travail in, but mixed with the executive plans of operation, under the imposing authority and supposed weight of influence of such a body, are Yearly Meeting boarding-schools—civilization of the Indians—petitioning legislative bodies—having the care and application of charitable donations—real estate, and institutions of a civil but humane and benevolent character—all of which may be good works, if kept in their proper places, under right government and direction, *under* the firmament of Heaven.

But in these views I am met by intelligent men who object to the propriety of excluding Yearly Meetings from engaging

in these good works. They allege that inasmuch as the zeal, the talents, and religious weight and influence of society, are brought together in a Yearly Meeting capacity, it is the proper and efficient body to engage in works of benevolence, of mercy, and of general utility. Because, also, that when separated there are so few of this character in any single monthly or even quarterly meeting, that their energies and their influence become paralyzed, and inadequate to the prosecution of these good works; they therefore, it is alleged, could not be accomplished on behalf of society, especially where funds are necessary in carrying them on.

This objection, resulting from long usage, and having a specious appearance, requires a careful examination. We are liable to fall into habits and customs inherited from our ancestors, without proper investigation. The example of the mixture of business in Yearly Meetings, to which I have alluded, was introduced into the Yearly Meeting held in London not far from the time of George Fox's death. In the decline of the society it increased. Yearly Meetings presented addresses to kings and queens. (See Sewel's History, 1702 to 1717.) These outside works are often splendid in appearance, and carry an imposing aspect to superficial observers. The world admires what appears to be disinterested plans of benevolence—promotion of the public good—works of charity carried out by Yearly Meeting committees—raising large funds by professed voluntary contributions—legacies, &c., for the endowment of public schools and other humane institutions—to which may be added, the imposing weight of a whole Yearly Meeting in memorializing legislative bodies, when only one-tenth part, or much less, of the members of society, have any cognizance of the memorial sent in their names.

I have considered the primary object of holding a Yearly Meeting to be, the consideration, diffusion, and advancement of those kinds of religious exercise and concern which embrace the testimonies of Truth, and the promotion of the spiritual health and welfare of the society. There is an excellent Christian order and liberty in the Truth recognised in the organization of our meetings for discipline. What we call

Truth's testimonies, have their beginnings in society from the *little seed* sown by the heavenly Husbandman in the minds of his obedient little children. These feel *scruples* or *impressions* of the Spirit of Truth, as they think, in relation to its progressive discoveries made to their sincere, obedient minds. They travail under these, without making haste; they bear their burdens till the concern becomes ripe for opening to their friends—in the mean time conforming their lives to what they believe is divinely required of them, though it may be somewhat singular from others. But when opened in a monthly meeting, it is, or should be, deliberately considered, weighed in the balance of Truth; and when its rectitude is felt by the members generally, from the convincement of Truth in their understandings, it having thus spread in this monthly meeting circle of Friends, becomes *their* concern, and at the proper time may be, and should be, spread before the quarterly meeting. It has now a larger field of mind to spread in; and may take *time* for so many to unite in the concern as a right one owned by the Truth. But the *ownings* or *mind of Truth*, being the standard of weighing and judging of religious concerns for the reformation and improvement of society, or advancement of its own testimonies, if prejudices and long-established habits of thinking and acting are laid aside, the concern spreads among the faithful and sincere-hearted members, till it embraces the body of the quarterly meeting; and thus the way opens in unity and harmony to bring it before the Yearly Meeting. Here the sphere is enlarged; but the faithful, baptized members in attendance, being deep and weighty in their spirits, and *feeling after the mind of Truth*, in order to promote the real welfare of the body, and the exaltation of the standard of truth and righteousness among the human family—after due deliberation, may feel the ownings of Truth in this concern, and in wisdom and prudence be directed in the further spreading of it among all the members of the other quarters; until at length it obtains the unity of the body, and becomes added to the list of its testimonies for the Truth.

But, in the present state and organization of our religious society, there is another important channel for individual con-

cern, in relation to acknowledged principles of righteousness, or testimonies of Truth, to be diffused among the members. An epitome of these principles and testimonies is contained in the queries, the answers to which are intended to give the state of society, in relation to Friends living up to the fulfilment or due observance of them, or their delinquency. Here is, or should be, a season of deep religious exercise, and travail of spirit; in which the concerns of faithful Friends being deliberately, and under the influence of Truth, thrown as into general stock, most or all present may be baptized into the concern of rightly-exercised individuals, to their own benefit, and the spreading and enlargement of principles and testimonies of Truth, in the society at large, as before adverted to.

Admitting that they were rightly drawn into deep religious concern for the promotion of truth and righteousness, the family of which they are a part would surely open as the first field of labour for diffusing these concerns.

A Yearly Meeting, or its representatives, a few years ago, among whom were talents, zeal, respectability of character and weight of influence, by its committee, with an official address to a neighbouring state legislature, endeavoured to avert the passing of a militia law, that was thought to be of an oppressive character to Friends. This legislative body considered their interference as an intrusion, a meddling with state affairs of a civil character, that did not properly belong to a religious society composed of citizens from three or four state governments. They rejected their memorial, and regarded not their talents nor weight of influence. But after this ineffectual effort in the prosecution of what had been a custom of long standing, a few *concerned Friends*, who felt the weight of religious exercise, for holding up the principles of peace and the exaltation of our Christian testimony against war and military operations, a *few*, perhaps two or three, went to the legislature under the influence of this concern, and found such place in the minds of the members, that they not only abandoned the contemplated militia law, but took hold of the concern and testimony of these faithful Friends against warlike measures, and introduced a bill for exempting con-

scientious persons from being called on for military trainings. This bill was nearly on the point of being passed into a law, and lost only by a very small majority.

Many more cases of the effect of individual faithfulness might be brought into view. We might cite the example of a Friend now living, who, by being obedient to the concern and requisition of Truth in his own mind, independent of Yearly Meeting appointment and Yearly Meeting committees, has done, and would have done more toward carrying out practically the concern for the civilization and improvement of the Indian natives, than all the labours and reports of committees, and all the plans and operations of Yearly Meetings. Nor would pecuniary means have been lacking in monthly and quarterly meetings, or Friends individually, who felt united with this benevolent concern. Voluntary contributions from those who feel a religious concern for promoting works of charity, of humanity, of Christian sympathy and benevolence, are much more freely given, especially by the poorer class, than when collected under the imposing authority of a Yearly Meeting minute of direction.

But while Yearly Meetings come together and act in this mixture of religious and civil concerns, while our example through the medium of an epistolary correspondence, goes to encourage the same thing in other Yearly Meetings; while we sit and patiently hear reports and letters read in Yearly Meetings giving a detail of agricultural improvements, quantity of lands cultivated, crops gathered or blasted with mildew, number of scholars attending schools, moneys expended, mechanics wanted, &c. &c., or reports of embassies to Washington, views of operations in governments, intrigues and fraudulent conduct of speculators, land agents and government officers, &c. &c.; while all these and numerous other details are considered as the proper business of Yearly Meetings, individual members may be neglecting the occupancy of their gifts, may be looking to these popular means of doing good, these combined efforts to carry on concerns of a benevolent character, and so bury their talents in the fair napkin of professed zeal for these general operations, or conceal them

under the bushel (the measure) of society prescriptions, public charities, Yearly Meeting concerns, &c.

When I look at the effects, even in Yearly Meetings while sitting, of these mixtures of religious and more civil concerns, I glance over a long period of years and not a few solitary cases. When religious testimonies and concerns engross the attention of the body (as in our late annual assembly) on the subject of spiritual and public social worship, a deep and feeling exercise is mercifully felt, a harmonious labour for the honour of Truth prevails in many minds. There is edification, there is a sharpening of one another's best feelings and interests, and evidence is furnished of a right engagement in the proper business of such an assembly. So when other testimonies are under consideration, and are kept distinct from civil matters, the same feeling of united exercise more or less abounds; but only let some outside builder introduce his ways and means of carrying the religious concern into effect by acts of the Yearly Meeting, and soon the ark jostles, especially if money should be wanted. Let some civil concern, growing out of religious feeling, say, sympathy and tender compassion for suffering, oppressed humanity, &c., be proposed as a Yearly Meeting business, a committee appointed to carry this civil application into effect, and how often a *Yearly Meeting* becomes transformed into a scene of human policy, management, and planning. How often the weight of religious solemnity is dissipated when a proposal is made to memorialize Congress, convention or other political body, in order to obtain their aid in carrying on the exaltation of the testimonies of Truth, and the work of righteousness in the earth.

It may be that a Yearly Meeting may, under a right religious concern, find its duty to hold up some particular testimony of Truth to the eyes of nations, by a written appeal to the Holy Witness in the hearts of others without the pale of our society, as well as within our own borders. But if we neglect our own vineyard and harvest-field, to prune, to dress, to take out the stones, and tares, and briers thereof, so that the pure substance may grow and flourish, we may incur the reproof "Who hath required this at your hands?" In vain

shall we attempt to carry on the work of reformation without, while "the wedge of gold, the Babylonish garment, and the shekels of silver" remain within our own camp, unattended to, winked at, or even tolerated and encouraged. We may slide into a state of self-complacency, we may feed upon our respectability of standing in the general community, we may claim to ourselves the purity of our principles, the exalted profession we are making, and be ready to persuade ourselves that the Lord is among us, no very serious evil can befall us. But there needs a deep and close search, a narrow scrutiny and minute investigation. If we have more light and a clearer perception and understanding of Divine things, of gospel Truths and gospel order; if we have been brought out of the bondage of shadows and the shackles of priestcraft; if our views of the purity, simplicity, and spirituality of the Christian religion are more enlarged, more rational, and more easily understood than other professors of the name of Christ, how greatly does it behoove us to live answerably to this advanced state! how needful to avail ourselves of the inestimable privileges we enjoy! How awfully are we called upon to cleanse our own houses from all idolatry, and again return to Bethel, where God met with us at the first—again return to the first principles of our holy profession, of our Christian discipline, and care one over another. Oh! what a field for a Yearly Meeting of deeply concerned Friends to travail in! But, alas! my house, my people, my brethren and sisters, are not so *with God* in their annual gatherings. We are weak. We are children in understanding, whereas we ought to be men. Father of mercies, yet spare thy people, thy living seed, thy deeply baptized little ones, and give not thy heritage to reproach. Oh! leave us not in the wilderness, in the mixtures, the briers and thorns; but gather us, O Lord, as from the four winds of heaven, into thy garner of salvation.

PRINCIPLES OF BIRTH-RIGHT MEMBERSHIP.

When Jesus said "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God;" I believe this expression may be applied to all who should humble themselves, and come into the meek, docile state of a little child. And he gave this plain, but comprehensive reason, because "of such is the kingdom of God."

Now, I believe that every subject of the kingdom of God, is a member of the church of Christ. Else why did Jesus say, "Suffer" such little children to come unto me? And why did he give the charge "and forbid them not," hinder them not from coming unto me? Why, also, did he give practical demonstration of his love to little children,—humble, teachable minds,—by taking those little ones in his arms and blessing them?

Jesus did not say, in regard to those infants, of such will be the kingdom of God, or the church of Christ composed, for he spake in the present tense. He did not call for their godfathers or godmothers, nor inquire whether they had been devoted in baptism to be members of the church of Christ. He did not ask whether their sponsors had solemnly pledged, in the name of the child, that they would renounce the devil and all his works, the pomps and vanities of this wicked world, with all the sinful lusts of the flesh; and that they should keep all God's holy commandments all the days of their lives. No! he took them as they were, and as all little children come into the world, in a state of pure innocence, meekness and docility,—as they were made by a pure and benevolent Creator.

In the figurative or metaphorical application of the principle of approbation thus manifested by Jesus, in the case of "little children," there is a perfect consistency and harmony with his doctrine of the new birth, or birth of the Divine life in man. Thus he says to the unconverted souls:

"Except ye be converted, and become *as little children*, ye shall not enter into the kingdom of heaven." Again, "Whosoever shall not receive the kingdom of God *as a little child*, shall in no wise enter therein." Other references were made by Jesus to the state of a *little child*, as essential for the members of his church to be like.

Hence I consider it a fair conclusion, deducible from the premises, and the authority of Christ, that innocent little children come into the world in a state of purity of soul, free from all taint or effect of the sin of our first parents, Adam and Eve, and of every intermediate parent through all the successive generations of men.

As therefore no taint of original sin, and no "total" or even partial "depravity" can attach to the soul of a pure, innocent infant, coming into the world created by a pure and holy God, so little children must be considered in that state, as subjects of the kingdom of God and real members of the church of Christ. They need no sprinkling or baptizing with elementary water to wash away a guilt or corruption, of which they are already free and uncontaminated. From all which, it appears clear to my mind, that the Society of Friends, through the illuminating influence of the Spirit of Truth, regarded little children as members of the body or church of Christ; and, therefore, that they were properly members of the meetings to which the parents belonged, that is, members of the Society of Friends.

In adopting this principle, there appears to be several important considerations connected with it. The Church of England, so called, had a form and ceremony of initiating infants into their community, by means of the priest's dipping the child in water, or sprinkling a little water in its face, and crossing its forehead and repeating a ceremony of words.

Other societies had some other forms of admitting members, but generally it was an office assigned to the priests; and had become a fruitful source of their imposition upon the credulity of the people. Friends coming to see, in the light of Divine truth, the inconsistency of these customs and opinions, and their entire opposition to the nature and simplicity of the gospel dispensation, could not conform thereunto for

conscience' sake. They saw, as before stated, that innocent infants were in a state of purity which needed not the ceremony of baptism with water, and the authority of a priest, to make them members of the church of Christ, of whose church they already were; and their thus declining to have their infants baptized, was their testimony to the truth of the gospel on this subject. At the same time it was a firm and decided testimony against the power and influence of the clergy, and the craft and domination of the priests over the minds and property of the people.

But Friends did not stop with a negative testimony against the impositions and usurpations of priestcraft, in relation to infants; they saw a practical duty assigned to parents, in the first place, and the care of society in the next, on the subjects connected with a guarded care and religious concern to preserve the purity of infant innocence. Hence, in the education of their children they were led into great watchfulness and circumspection. The principles of the right education of children, were found to be the emanations of Divine truth; and as Friends waited for and sought the wisdom that cometh from above, they were favoured to see the responsibility resting on them to train up their children in the way they should go, and through Divine assistance they were enabled to discharge this important duty to the benefit and preservation of the rising youth. To illustrate the principles of a practical, religious education, a few remarks may be added—

ON EDUCATION.

In the account of man, as represented in the second chapter of Genesis, it is said "Out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food." It is afterward said, "The man was put into the garden to dress it and to keep it."

The "garden" and the "ground," are evidently the heart of man, if the allegory is rightly and instructively understood; and these trees that God made to grow are the deve-

lopments of the seeds planted in the garden by God himself. In dressing this garden, and keeping it clean and in order, Jesus said, "Every plant which my heavenly Father hath *not planted* shall be rooted up."

Again in the parable of the field, "Didst not thou sow good seed in thy field? Whence then hath it tares?" The answer was, "An enemy hath done this, while men slept." And again: "A good tree cannot bring forth evil fruit, neither can a corrupt or evil tree bring forth good fruit."

In these references we may trace the subject of education, or the training up of children in the way they should go.

They are all at first in a state of innocence. It is the spring-time of life. In the garden of every heart, God sows good seed that springs up like plants of his own right hand planting, all good. These he makes to grow, and they are pleasant to the sight; amiable, lovely, beautiful to behold, and good for food to the immortal mind.

But among the developments of infant innocence, we find, also, animal passions and propensities. These are the subjects of watchful care in parents and care-takers of little children. And this care is represented by *dressing, and keeping the garden* in such order that the seeds of goodness, or every amiable quality springing up as plants of the heavenly Father's right hand planting, may not be hindered in their growth and good fruit, by any thing comparable to tares among the pure wheat, or weeds in the garden of the heart, or briers and thorns in the field.

Men may be said to be asleep when they are unwatchful. If parents do not maintain a steady, watchful care over the innocent, infant mind, its animal passions and natural propensities may spring up and grow strong, unchecked, unrestrained. But the watchful parent who is careful to dress the garden, the nursery, and to keep it innocent, pure, lovely and in right order, is furnished with wisdom, prudence, and discretion to know how to discipline, restrain, regulate, and keep in right order all the passions and inclinations of animal nature, that would be likely to obstruct the growth of the good seed, the plants of the heavenly Father's right hand planting. And thus parental duty, honestly performed, brings the

infant mind, the innocent little children, to Christ the principle of light and truth within them; and Heaven blesses the labour, the care, the discipline, the watchfulness, and the prayers of such godly parents, as well as the little children thus nurtured and brought to Him.

SELECT MEETINGS OF MINISTERS AND ELDERS.

Among the early converts to Christianity, there was a certain Jew, named Apollos, who was "an eloquent man, and mighty in the Scriptures." This man had come so far in the first rudiments of preparation for the gospel state, as is implied in the dispensation of John the Baptist, for thus it is said: "The beginning of the gospel of Jesus Christ, the Son of God, is as it is written in the prophets, Behold I send my messenger before thy face (or appearance) which shall *prepare thy way* before thee." Mark i.

Hence it is said of Apollos, that he "was instructed in *the way of the Lord*," "knowing only the baptism of John." Yet in this his incipient state, he became "fervent in the spirit, and spake and taught diligently the things of the Lord." It was in this state of childhood, but of great sincerity, that he was heard by the more experienced Aquila and Priscilla, as "he spake boldly in the synagogue." These more advanced and enlightened members of the church, in great tenderness and kindness toward Apollos, "took him unto them," and in a select opportunity between him and them alone, explained and expounded unto him the way of God more perfectly.

This Christian care of Aquila and Priscilla appears to have been blessed, not only to Apollos in his enlargement of Divine knowledge and understanding in the gospel and "things of God," but it was the means of increasing his usefulness in the exercise of his gift in the ministry, as well as of preserving the unity of the gospel spirit among the disciples and brethren. Hence we find that when Apollos was disposed to tra-

vel, or felt a concern to go into Achaia, the brethren gave him a certificate, in order to show that he was in unity, and to open his way among the disciples where he came. This had the proper effect; for those who had believed through grace were helped by his labours; and further, his services, through the powerful influence of the Spirit sanctifying his eloquence, were effectual to the convincement of the Jews, showing and demonstrating "by the Scriptures, that Jesus was the Christ."

Had this select opportunity not been had with Apollos, or, being had, found and left Apollos in a confident, self-justifying state, able by his eloquent reasoning to confute all the arguments or instructions of the two elders, where might he have run to in his own will? And where would have been the unity of the one pure gospel Spirit? But his childlike meekness and docility—his willingness to be instructed—brought him near in gospel affection and fellowship with those who were in Christ before him, and he became a powerful *waterer of the seed of life;* and the less eloquent but not less deeply-experienced Paul said of him, "We are labourers together." 1 Cor. iii. 9.

AN EXAMINATION OF THE CUSTOM OF RISING, AND THE MEN UNCOVERING THEIR HEADS IN TIME OF VOCAL SUPPLICATION.

There is a difference between addressing a person or an assembly of human beings like ourselves, and addressing the invisible Being whom we call God. Men have similar and material organs for hearing, adapted to the reception of vocal sounds; but God (with reverence be it said) has no material ears to receive articulate and vocal sounds. As he is a Spirit, he hears spiritually, and not materially. Therefore vocal sounds are unnecessary in relation to Him who knows and hears the desires of the sincere heart, without their being vocally uttered. Vocal supplication to this adorable Being

must then necessarily have a twofold object. Because words are not needful to induce him to hear, they must have reference to ourselves and our fellow-beings. The object of inquiry is, what is the relation that vocal prayer has to us, the speaker and the hearers?

We perceive a difference in our feelings when a person addresses us in a public discourse, by way of lecture or preaching, and when the Almighty is vocally addressed in our hearing by way of supplication. Whence arises this difference? Do we conceive it a more solemn and awful act to speak to the invisible, all-knowing, and holy God, than to speak to visible, frail, mortal men? The general feeling of sensible minds assents to this as a fact that such a difference exists; and one of its causes is from the reverence due to our great Creator, that is not reckoned in an equal degree due to our fellow-men. To give a significant expression to this feeling of awe and reverence toward our great and gracious Benefactor, when he is personally addressed in our presence, we rise on our feet. The very act of rising in reverent adoration of God tends to increase the solemnity of our feelings, and thus prepare our minds for the reception of instruction, comfort, or edification, through the medium of vocal supplication. But this presupposes vocal supplication to have its origin and qualification, from the immediate operation of the Divine gift in him or her who vocally prays, equally, or even in a greater and clearer degree, than when engaged in living gospel ministry. This is evident, because the feeling of solemn reverence toward God diminishes in the hearers in the progress of the uttering of words addressed to him, in proportion to the lifelessness or formality of the performance; and though the form of standing, (or, with some, of kneeling,) at the time of public vocal prayer is observed, the edification and comfort is not experienced.

God has so formed the human frame, that expression is given to numerous feelings of the mind, by means of the elasticity of the nervous and muscular parts of our system of organized matter. This expression is almost involuntary in many instances. Thus, the muscles of the eye give expression to joy or grief, pleasure or pain, without the medium of words.

These indications are heightened by the addition of other muscles in the face or countenance acting in concert, to produce a smile, a tear, laughter, grief, sadness, mourning. Other feelings of the mind have corresponding expressions in various ways. Thus, reverence and respect were formerly expressed by falling on the earth with the face to the ground. It is also probable that the feelings of reverence and prayer found part of their expression in bending the knees and falling on the earth. Thus, under an awful, reverential feeling, "Moses and Aaron fell on their faces." See Numbers xiv. 5, and xvi. 22. Joshua also "fell on his face to the earth," under similar feelings. Many other instances might be adduced of expression by gestures, where words either could not be uttered, or were inadequate to the occasion.

A person duly impressed with the awfulness and reverence of approaching the omniscient Being, must feel solemn, humble, prostrate; and when vocal expression is necessary, the corresponding expression of these feelings by the countenance, the position of the body, and uncovering the head, all tend to increase the solemnity, and the reverent humility of the suppliant.

Now, whether the congregation or company present are considered as uniting in the act of prayer with the one who kneels in vocal supplication; or whether they are considered as having unity with him or her who vocally addresses the majesty of Heaven—the act of rising and uncovering the head has a tendency to solemnize, and produce or increase a reverent feeling in the minds of all who are duly impressed with the awfulness of calling on Almighty God in vocal supplication. If he that vocally prays, and they that hear, are thus brought into greater humility, awfulness, and reverence of the Divine Being by these outward expressions of feeling, surely they are in a better state of preparation to be edified and comforted, than might be the case if he that prays and they that hear all kept their seats, or either or any of them.

We have before adverted to the circumstance that vocal sounds are unnecessary to him who hears in secret, or knows the secret desires of the heart, without this outward medium. Public, vocal prayer must therefore have special

reference to the edification, instruction, consolation, and solemnization of those who are present. That this is the effect of fervent prayer, when vocally uttered under right qualification, there can be no reasonable doubt. It is a solemn occasion, and produces solemn, awful feelings in all who are capable of feeling and participating in the exercise. In proof of the influence of vocal prayer, we will adduce the case of J. McDonald, the murderer of Katharine Kreamer. After he had premeditated the dreadful deed, and announced it to her in the dead of the night, with a murderous weapon in his hand, ready to execute his horrid purpose, he says: "She went to her prayers, while he stood still listening to her." And so softening, if not solemnizing, was the effect on his hard heart, that he altered his purpose, and told her he would spare her life if she would give him what money and other things he wanted. She arose and waited on him; but when she told him there was no money in the house, his disappointment again roused his malignant feelings, and he executed his cruel purpose. Now, if the awfulness and solemnity of vocal prayer had such an effect on such a desperate, hardened mind for only fifteen minutes or half an hour, how much more beneficial, solemnizing, instructive, and lastingly-edifying must it be to minds that are humble, tender, and more susceptible of Divine good.

There may be a state of such inward purity and spiritual-mindedness attained, wherein no outward form or outward sound may be needful to increase the solemnity, or the attention of the mind to the object of adoration, worship, or prayer. But it is believed, in a mixed assembly there are few of this character in proportion to others, who, from the childish state of their religious experience, need some outward aid to draw their minds into greater reverence, and thereby prepare them for that instruction and edification which the heavenly Father dispenses to his humble and contrite ones. If, therefore, this class of children in religious attainment are benefited, through condescending Goodness, by the custom or act of rising and uncovering the head; if additional solemnity and reverent awe are the effects on their minds, by means of this outward sign of approaching the majesty of Heaven, surely those of

greater experience, who may need less of such outward helps, ought to bear with the weak and childish state of those, for whom Heaven condescends to adapt means for their furtherance in the great attainment of worshipping the Father, in spirit and in truth.

But objections may arise to the practice of rising in time of vocal supplication in meetings, because those who undertake to offer up vocal prayer, may not be divinely gifted or properly qualified for so awful a part of worship. If no prayers were publicly uttered in the assemblies of the people, but such as carried the evidence of their being rightly authorized—if life and power were felt to accompany the words uttered—perhaps all would be satisfied with the corresponding expression of feeling, in the act of rising and uncovering the head. No noise or interruption to the solemnity would then occur, an increase of reverent awe would be felt to pervade all minds, and public vocal prayer would be edifying, solemnizing, comfortable and instructive. The words uttered would be often few, powerful, direct to the point, and baptizing or gathering all into the house of prayer.

But ministers may mistake their gifts and feelings, and thus be induced to offer vocally what is not divinely called for; and so either burden tender minds or pray in their own wills, to the scattering rather than the gathering of the minds of the inexperienced children, and hence the practice of rising on such occasions may not have the solemnizing effect intended. And through impatience, or for want of a clear discerning, goodly minds may attribute to the custom of rising, an effect that ought to be charged to the want of proper qualification in him or her, who thus vocally addresses the Holy One. Here we find the need of experienced elders, that can "try words (and spirits too) as the mouth tasteth meat." Ministers who mistake their feelings, and are induced thus to "build altars under every green tree," or appear in vocal prayer from the flash or warmth of their zeal, need careful and prompt admonition from those who discover their mistake. They should be duly impressed with the awfulness of the weight of responsibility that rests on them, as the instruments of calling on an assembly to rise on their feet in testimony of worship

to the Almighty Being to whom all hearts are open. They should be well and livingly assured that their offerings are prepared by God himself, and required by him to be publicly offered, for the help, benefit, and edification of the people, before they attempt to appear in vocal supplication. Were this care and caution duly maintained by ministers, elders and rightly concerned Friends, although there might be much less public vocal praying, there would be less objection to rising and uncovering the head at such solemn seasons: nor would the act of rising disturb, but rather increase the solemnity of the meeting. The baptizing power of Truth would be more livingly felt, and public vocal intercession would furnish seals of order, consolation, and edification to the minds of all who were capable of feeling "where words come from."

When John Woolman visited the Indians, he says his heart was "filled with a heavenly care for their good," and feeling the current of love run strong, he told the interpreters he believed some of the people would understand him without their aid, so went on in his communication to them, and says he believed "the Holy Ghost wrought on some hearts to edification, where all the words were not understood." So when he felt the spirit of vocal supplication, he was willing they should omit interpreting; and Papunchang being very tender, said to one of the interpreters, "I love to feel where words come from." If such was the effect on *Indians*, why are not professing *Christians* more alive to those feelings of the operation of Divine life and love in their souls? "That which is of God, gathers to God." Oh! for more of a living, inward, spiritual travail of soul, for the arising of that life into dominion, in which all acceptable worship, preaching and praying is performed. No substitute for this can ever be found in the change of outward forms or modes of worship. And where Divine life accompanies and sanctifies a form, like that of rising in time of vocal supplication, in condescension to the little children of the Father's family, who will say, it had better be renounced as a useless custom?

First Month, 21st, 1840.

"And God divided between the light and the darkness.

"And God made two great lights: the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

"And God set them in the firmament of heaven, to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good."

By this act of creation may be beautifully and instructively illustrated the spirituality and reality of the state of the soul of man, in this his probationary mode of being.

"And God said, Let there be light; and there was light." "God, who commanded the light, hath shined in our hearts," says the inspired writer; and the beneficent object of this *shining of light*, the manifestation of himself who is LIGHT, is to give *us* the light of the knowledge of the glory of God; and this "in the face (or appearance) of Jesus Christ," (the Divine "Light that lighteth every man that cometh into the world.")

The diurnal revolution of the material earth or world continually presents this metaphor or figure outwardly to our view. The sun (considered the "greater light") shines by and through the medium of its own rays, "to give light upon the earth," and "to rule the day." It shines, or diffuses its own unborrowed light, emanating from itself only. It is thus far, as to us, the constant symbol of God himself, shining in our hearts to give us the light of the knowledge of himself, and to rule over the heart in its illuminating power and presence, dividing between itself and its opposite—darkness.

As the material sun, the greater light, by its rays, enables us to distinguish things in the natural world of matter, so the spiritual light, or light of the Holy Spirit of God, discriminates by its shining *in the heart* of man, among spiritual things that appertain to the soul or spiritual being of man.

"And God called the light day." Jesus said, "While ye

have the light, believe in the light; walk in the light, that ye may be the children of the light, and of the *day*." Again, "I must work the works of Him that sent me while it is *day*."

"The Lord's day," and "the day of the Lord," and "the light of the Lord," with numerous other synonymical expressions, are used to signify the light of the Spirit of God shining in the soul and enlightening the mind of man, to give knowledge, wisdom, power, and Divine understanding in the things of God, and his kingdom, rule, or government in the soul, that he may work the works of God. But, as in the revolutions of day and night outwardly, so spiritually, as Jesus said, "the night cometh when no man can work." And again, "He that walketh in darkness knoweth not whither he goeth." If a man walk in the night he stumbleth, because there is no light in him.

But, in the metaphor, "the lesser light" (admitted to be the moon) is given to "rule the night;" and, in addition thereto, "he made the stars also."

When David was divinely enlightened and inspired to speak of this excellent order and provision in the Divine economy, he calls to his fellow-probationers in this emphatic language: "Oh! give thanks unto the Lord for *he is good*, for his mercy endureth for ever;—to Him that by wisdom made the heavens, for his mercy endureth for ever;—to Him that made great lights, for his mercy endureth for ever;—the *sun* to rule by *day*, for his mercy endureth for ever;—the *moon* and *stars* to rule by *night*, for his mercy endureth for ever."

David also, in his devotional psalms, when speaking of his own state, describes the night season, "when no man can work;" but when the moon, by its reflected light, so ruled as to stay his soul in confidence upon God, the ruler of the day, that he could say, "The day is thine; the night also is thine; thou hast prepared the light and the sun." Again he says: "In the day of my trouble I sought the Lord: my sore ran in the *night* and ceased not; my soul refused to be comforted. I remembered God and was troubled, and my spirit was overwhelmed. I was so troubled that I could not speak. I considered the days of old, the years of ancient times. I call to remembrance my song in the *night*. I commune with mine

own heart, and my spirit made diligent search. Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies? Selah. And I said, This is my infirmity; but I will *remember* the years of the *right hand* of the Most High. I will *remember the works* of the Lord; surely I will *remember* thy wonders of old."

Can we not perceive in this description of the night season, in David's mind, how the reflected light of the moon calmed and stayed his soul? Memory recalled or reflected the *works of the Lord*, the wonders formerly known in *the day* of the Lord's power; and his troubled mind was stayed so that he could say to himself, "Why art thou cast down, O my soul! and why art thou disquieted within me? Trust thou in God, for I shall yet praise him for the help of his countenance." For in his countenance (his presence) there is light. Sorrow may endure for a night, but joy cometh with the morning, the return of light, and of the day of Divine Power.

APPENDIX.

AN ADDRESS TO FRIENDS WITHIN THE COMPASS OF THE YEARLY MEETING HELD IN PHILADELPHIA.

At a meeting of a large number of Friends, from the different branches of the Yearly Meeting held in Philadelphia, convened at Green-street meeting-house, on the 19th of the fourth month, 1827, to confer together on the present unsettled state of the Society of Friends, and to consider what measures it may be proper to take, in the openings of Truth, to remedy the distressing evil: after a solemn pause, and under a deep sense of the weighty subject, it was unitedly concluded to address the members of this Yearly Meeting on the affecting occasion; for which purpose an essay being produced, and some progress made in the consideration thereof, the meeting adjourned, to meet again, by Divine permission, to-morrow evening.

Fourth month 20th.—Friends again met, and resumed the consideration of the aforesaid Address; which, after deliberate attention, was, with some alterations, unanimously adopted, when the meeting adjourned, to meet again to-morrow.

Fourth month 21st.—Friends assembled, pursuant to adjournment. The essay of an Address being again read, and weightily considered, it was agreed that it be signed on behalf of this meeting, and that a suitable number of copies thereof be printed for distribution.

To Friends within the compass of the Yearly Meeting held in Philadelphia.

Dear Friends:—The members of the Society of Friends have been permitted, in time past, to be partakers together, under the Divine blessing, of the excellent effects produced by the power of that gospel which was professed and lived in by the apostles; and which, after a long night of apostacy, was embraced by our worthy ancestors. We are prepared to record our full conviction that this same gospel continues to be open to us, and to all men, and is "the power of God unto salvation" to those that believe in and obey it. Its blessed fruits are love to God and love to man, manifested in life and conduct: and our early Friends

gave ample proofs of the tendency and influence of the "new commandment" which Christ gave to his disciples when he said: "A new commandment I give unto you, that ye love one another: as I have loved you, that ye also love one another." Through an obedience to it, they became known and distinguished; acting under its sacred influence and government, they were made powerful instruments in opening the door of gospel liberty, and removing many of the fetters that had been formed in the dark night of superstition and error that preceded them. Hence they were prepared to promulgate the glorious truth, that GOD ALONE IS THE SOVEREIGN LORD OF CONSCIENCE, and that with this unalienable right, no power, civil or ecclesiastical, should ever interfere. This blessed liberty was amply enjoyed among themselves; and through faithfulness—not to speculative opinions, but to the light of CHRIST within—they were thus united in the one eternal, unchangeable spirit, and by it became of one heart and one mind. In this truly Christian state, they were lights in the world, and as a city set on an hill which cannot be hid. Through their instrumentality, with the blessing of the Almighty upon their labours, our religious society became possessed of this very important spiritual inheritance; and we feel bound to endeavour to preserve it, unfettered by the hand of man, and unalloyed with prescribed modes of faith, framed in the will and wisdom of the creature.

With this great object in view, our attention has been turned to the present condition of this Yearly Meeting and its different branches: and, by evidence on every hand, we are constrained to declare that the unity of this body is interrupted—that a division exists among us, developing in its progress, views which appear incompatible with each other, and feelings averse to a reconciliation. Doctrines held by one part of society, and which we believe to be sound and edifying, are pronounced by the other part to be unsound and spurious. From this has resulted a state of things that has proved destructive of peace and tranquillity, and in which the fruits of love and condescension have been blasted, and the comforts and enjoyments even of social intercourse greatly diminished. Measures have been pursued which we deem oppressive, and in their nature and tendency calculated to undermine and destroy those benefits, to establish and perpetuate which should be the purpose of every religious association.

It is only under the influence of "the peaceable spirit and wisdom of JESUS" that discipline can be properly administered, or the affairs of the church transacted "with decency" and in order. This blessed influence is a wall of defence, on the right hand and on the left, protecting all, even the weakest of the flock; and within this sacred enclosure our rights and privileges repose, as in the bosom of society, in perfect security. On this foundation has rested that excellent order which the Society

of Friends has been favoured, in a good degree, to maintain in its transactions; this is the bond that has united its members together, and enabled them to manage all their concerns in "forbearance and love of each other." But this blessed order has been infringed, both in the present Yearly Meeting, (producing unexampled disorder in some of its sittings,) and in many of its subordinate branches, and has proved a fruitful source of the difficulties that now exist.

It is under a solemn and deliberate view of this painful state of our affairs, that we feel bound to express to you, under a settled conviction of mind, that the period has fully come in which we ought to look toward making a quiet retreat from this scene of confusion, and we therefore recommend to you deeply to weigh the momentous subject, and to adopt such a course as Truth, under solid and solemn deliberation, may point to, in furtherance of this object, that our society may again enjoy the free exercise of its rights and privileges. And we think proper to remind you that we have no new gospel to preach, nor any other foundation to lay than that already laid, and proclaimed by our forefathers, even "Christ within, the hope of glory"—"the power of God, and the wisdom of God." Neither have we any other system of discipline to propose than that which we already possess, believing that whilst we sincerely endeavour to live and walk consistently with our holy profession, and to administer it in the spirit of forbearance and love, it will be found sufficient for the government of the church. And whilst we cherish a reasonable hope to see our Zion, under the Divine blessing, loosen herself "from the bands of her neck," and put on her strength, and Jerusalem her "beautiful garments," and our annual and other assemblies again crowned with that quietude and peace which become our Christian profession, we feel an ardent desire that in all our proceedings tending to this end, our conduct toward all our brethren may, on every occasion, be marked with love and forbearance; that when reviled, we bless; when defamed, we entreat; and when persecuted, that we suffer it.

Finally, brethren, we beseech you, "by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together, in the same mind, and in the same judgment." And, now, we "commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

Signed by direction and on behalf of the meeting by—

John Comly	Joshua Lippincott,
Robert Moore,	John Hunt,
William Mode,	Stephen Stephens,
Richard Barnard,	Joseph G. Rowland,
John Watson, (Buckingham.)	William Wharton.

Having experienced, in the several sittings of this conference, a comfortable evidence of Divine regard, imparting strength and encouragement to look forward to another friendly meeting together, this meeting agrees to adjourn to the first second-day in the sixth month next, at ten o'clock in the morning, at Green-street meeting-house, Philadelphia, if the Lord permit.

At a general meeting of Friends, held by adjournments, at Green-street meeting-house, in the city of Philadelphia, on the fourth and fifth days of the sixth month, 1827, pursuant to an adjournment in the fourth month last, the following epistle was adopted:—

AN EPISTLE TO FRIENDS OF THE QUARTERLY AND MONTHLY MEETINGS WITHIN THE COMPASS OF THE YEARLY MEETING HELD IN PHILADELPHIA.

Dear Friends:—Having, through Divine favour, been permitted to meet together, pursuant to adjournment in the fourth month last, the state of our religious society was again brought into view. The wing of Ancient Goodness being sensibly extended over the several sittings of this meeting, we have been enabled weightily to consider the subjects that came before us. After solemn deliberation, and a free interchange of sentiment, it was, with much unanimity, agreed to recommend the following views and propositions for your serious consideration.

The principal objects of our religious association, are the public worship of God; the edification and comfort of each other; the strengthening of the weak, and the recovery of those who have wandered from the way of peace and safety.

It is only under the blessed influence of gospel love that these objects can be attained. Whenever any among us so far forsake this *fundamental principle* of our union as to act in the spirit of strife and discord, and to oppose and condemn their brethren who may conscientiously differ from them in opinion, they break the bond of gospel fellowship, and, as far as their influence extends, frustrate the design of religious society. If such, after the use of proper means, cannot be reclaimed, the peace, and harmony, and welfare of the body require that they should be separated from our communion.

The apostle, aware of the evils arising from contention in religious communities, warned his brethren against it, declaring that "where

envying and strife is, there is confusion and every evil work;" and they were exhorted to withdraw from every brother who walked disorderly. And we know from experience, that wherever this evil spirit has appeared in any of our meetings, weakness, and jealousy, and divisions have been introduced; and that excellent order has been subverted which has not only preserved us in love and concord, but protected the rights and privileges of all our members.

With deep concern and sorrow we have observed the introduction and increase of this desolating spirit. It is now about five years since it made its appearance in our hitherto favoured society, so as to become a subject of general concern. For some time it was mostly confined to individuals acting as officers in the church. In this stage of its progress its consequences were grievous. Some who became infected by it, disregarding the wholesome order established by our Yearly Meeting, which directs, in the first place, *private* labour with such as give cause of concern, and afterward, that *monthly meetings* should treat with them, formed combinations among themselves, unauthorized by the society, and unknown to its discipline. Friends travelling in the ministry, with certificates from their monthly and quarterly meetings, were interrupted in their labours, and in some instances publicly opposed in our meetings for Divine worship. They, and other faithful Friends in the ministry, were unjustly charged with preaching infidel doctrines, denying the Divinity of Christ, and undervaluing the Scriptures; together with divers other things, generally known to you, and equally unfounded.

It was not long, however, before the contagion spread, and made its appearance in some of our meetings for discipline, opening to the exercised members of the society scenes of the most painful nature. Measures of a party character were introduced, and the established order of society was infringed, by carrying those measures into execution, against the judgment and contrary to the voice of the larger part of Friends present.

At length the infection, taking a wider range, appeared in our Yearly Meeting, where its deplorable effects were equally conspicuous. Means were recently taken therein to overrule the greater part of the representatives, and a clerk was imposed upon the meeting without their concurrence or consent. A committee was there appointed to visit the quarterly and monthly meetings, without the unity of the meeting, and contrary to the solid sense and judgment of much the larger number of the members in attendance; and several important subjects were necessarily dismissed, owing to the disunity and discord prevalent in that body.

Friends have viewed this state of things among us with deep concern and exercise, patiently waiting in the hope, that time and reflection would convince our brethren of the impropriety of such a course, and that, being

favoured to see the evil consequences of such conduct, they might retrace their steps. But hitherto, we have waited in vain. Time and opportunity for reflection have been amply afforded, but have not produced these desirable results. On the contrary, the spirit of discord and confusion has gained strength; and to us there now appears no way to regain the harmony and tranquillity of the body, but by withdrawing ourselves—not from the Society of Friends, nor from the exercise of its salutary discipline—but from religious communion with those who have introduced, and seem disposed to continue, such disorders among us.

The quiet and solemnity of our meetings for Divine worship—the blessings of a gospel ministry unshackled by human authority—the preservation of our religious liberty—the advancement of our Christian testimonies—and the prosperity of Truth, so far as it is connected with our labours, we believe, very much depend upon the early adoption of this measure.

We therefore, under a solemn and weighty sense of the importance of this concern, and with ardent desires that all our movements may be under the guidance of Him who only can lead us in safety, have agreed to propose for your consideration, the propriety and expediency of holding a Yearly Meeting for Friends in unity with us, residing within the limits of those quarterly meetings, heretofore represented in the Yearly Meeting held in Philadelphia; for which purpose, it is recommended that quarterly and monthly meetings, which may be prepared for such a measure, should appoint representatives to meet in Philadelphia, on the third second-day in the tenth month next, at ten o'clock in the morning, in company with other members favourable to our views, there to hold a Yearly Meeting of men and women Friends, upon the principles of the early professors of our name, and for the same purposes that brought them together in a religious capacity—to exalt the standard of Truth—promote righteousness and peace in the earth—edify the churches—and generally to attend to all such concerns as relate to the welfare of religious society, and the cause of our holy Redeemer, who is God over all, blessed for ever. Amen.

Extracted from the minutes of the aforesaid meeting.

WILLIAM GIBBONS,
BENJ. FERRIS, } *Clerks.*

AN EPISTLE FROM THE YEARLY MEETING OF FRIENDS,

Held at Philadelphia, by adjournments from the 15th of the tenth month to the 19th of the same, inclusive, 1827, to the Quarterly, Monthly, and Particular Meetings of Friends within the compass of the said Yearly Meeting.

Dear Friends:—Having convened in this Yearly Meeting under very peculiar and trying circumstances, in order to transact the business of the church, our minds have been comforted and strengthened in the evidence afforded that we are still mercifully regarded by our Holy Head, whose heavenly wing has graciously overshadowed this meeting, to the humbling of our spirits; and tender sympathy has flowed toward our absent brethren and sisters, whom we affectionately salute in the love of the everlasting gospel.

We fervently desire that all may be increasingly concerned to retire from the noises, the contentions, and the confusions that are in the world —that we may individually submit to the government of the Prince of Peace, who gathered our forefathers to be a people, and committed to them important testimonies.

These testimonies have been felt to be near and dear to us, and a living travail has been known that our Zion may arise and shine in her ancient brightness, as in the morning of the day, when her sons and her daughters were despised and persecuted, yet inherited the blessing pronounced by our Divine Master: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you *falsely*, for my sake."

Beloved friends, we feel the awful responsibility of our present standing, and the necessity of abiding, individually, in the meekness and simplicity of the Truth as it is in Jesus—avoiding all doubtful disputations which engender strife, and earnestly endeavouring to show forth, by a godly life and conversation, that we are his humble followers, who, "when he was reviled, reviled not again," and whose religion enjoins that we resist not evil, but overcome evil with good.

We believe there never was a period in our society, when it was more important for those who feel bound to the law and the testimony to stand faithful at their posts; having on "the whole armour of God," which only can protect from the dangers that surround us. But if we keep a single eye to the Captain of our salvation, humbly waiting for him to put forth and go before us, we have nothing to fear—hard things will be made

easy, and bitter things sweet; for "greater is he that is in you than he that is in the world."

In the present agitated state of society, its living members must be led into exercise and suffering; and we earnestly desire that all may be preserved in the spirit of patience, gentleness, and forbearance, under every provocation and trial. And in the exercise of the salutary discipline of the church, oh! that we may seek for a right qualification to treat with offenders in the spirit of restoring love—most carefully guarding against the influence of party feeling, which may, almost imperceptibly, entwine itself in movements professedly designed to support the discipline of society. Let us remember that its original and primary object is to seek and to save—not to destroy. If we in a spirit of violence seize the discipline as a sword, to be wielded in the will and wisdom of man, we thereby depart from our ancient and Christian principle, and wound the cause of Truth and righteousness.

Our profession is high and holy, and let us be increasingly concerned to walk consistently therewith. The patient sufferings of our faithful predecessors finally established for them an excellent name, even among their persecutors. They held up with *practical* clearness a peaceable testimony against "wars and fightings," and by a scrupulous adherence to the principles of justice, became proverbial for their integrity.

In the present afflicting state of things, we feel deeply concerned that their example in these respects may be kept steadily in view—that our religious testimonies may never be wounded by contending for property and asserting our rights;—that no course be pursued, although sanctioned by the laws of the excellent civil government under which we live, that may be at variance with the spirit of that holy Lawgiver, who taught his disciples, "If any man will sue thee at the law and take away thy coat, let him have thy cloak also;" and who set forth his own situation, as it related to this world, when he said, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head."

And we tenderly exhort, that in places where our members constitute the larger part of any meeting, their conduct may be regulated by the rule laid down by our blessed Lord: "Whatsoever ye would that men should do to you, do ye even so to them."

The discipline under which we act, positively discourages members of our society from suing each other at law. To violate this discipline in a meeting capacity, is not only a departure from our established order, but is calculated to injure us in the eyes of sober inquirers after Truth, and to disturb the peace of our own minds.

Dearly beloved young friends! how shall we address you in language sufficiently expressive of the tender solicitude which we feel for your welfare? We are fully aware that many of you have witnessed scenes

of contention, painfully affecting to the inexperienced mind, and calculated to produce the inquiry, "Who shall show us any good?" But remember, dear children, that truth is truth, though all men forsake it. "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his." Although there may have been seasons when, as amidst the raging of the billows, you have been ready to cry out, Lord save us or we perish, yet may you remember that the Almighty Power which rebuked the winds and the waves, is the same that ever it was, and is still graciously disposed to say to the humble, tossed mind, "Peace, be still."

Retire, then, we entreat you, from all airy speculations on religious subjects—from all light and chaffy conversation. Enter into your closets —shut the door—commune with your own hearts, and be still. Thus you will learn in the school of Christ. Your religious experience will be gradually enlarged, and as you continue humble and obedient, you will be raised up a righteous generation, and will stand as faithful advocates for the law and the testimony of our God. There will arise from among you judges as at the first, and counsellors, as at the beginning. Instead of the fathers there will be the sons, and instead of the mothers there will be the daughters.

The language of the Meeting for Sufferings, in the introduction to the Book of Advices published under the direction of our Yearly Meeting in 1808, appears peculiarly adapted to our present situation, and is as follows:—

"The following extracts have been compiled for the benefit of the members of our Yearly Meeting, that observing the travail of the church under various concerns which in Divine wisdom have been communicated for its weighty attention, they may be drawn to the principle of life and light manifested in the mind, which points out the path of duty and can alone preserve therein.

"Our ancient Friends, and their faithful successors to the present day, have earnestly laboured to turn the attention of all to this pure spirit, knowing from experience that it is the means appointed by God for effecting our salvation, and the only foundation of all true religion and worship. As by this we have been led into divers testimonies, which have distinguished us from most other professors of the Christian name, we fervently desire that all our members may walk by the same rule, and mind the same thing; thus every one filling his place in the body, we shall grow up into Him in all things who is the Head, even Christ."

We recommend these advices to the weighty attention of all our members.

Finally, beloved friends, may we all remember that the gospel of Christ stands not in speculative opinions, nor in the will and wisdom of man, but in the power of the one true and living God. Our blessed Lord gave

ample proof of its simplicity in selecting illiterate fishermen to be among its promulgators. And as we are engaged humbly to abide in this power, no divination nor enchantment can prevail against us.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Signed by direction, and on behalf of the meeting, by

BENJAMIN FERRIS,
Clerk of the Men's Meeting.
REBECCA B. COMLY,
Clerk of the Women's Meeting.

For the information of Friends, the clerk was directed to add that the Yearly Meeting adjourned to meet again in the city of Philadelphia, on the second second-day in the fourth month next. The meeting of ministers and elders on the seventh-day preceding. Both to begin at ten o'clock in the morning.

EPISTLE FROM THE YEARLY MEETING OF FRIENDS,

Held in Philadelphia, by adjournments from the 14th of the fourth month to the 18th of the same, inclusive, 1828. *To the Yearly Meeting of Friends held in London.*

DEAR FRIENDS:—Having, through Divine favour, been permitted again to assemble in the capacity of a Yearly Meeting, we have had gratefully to acknowledge the merciful regard of our heavenly Father, baptizing us together into the unity of the one Spirit. Under this precious influence we have been concerned to address you in the love of the gospel of Christ.

For a long course of years, through the prevailing influence of Christian love, Friends had been enabled to stand a united body, and prosecute their religious concerns in harmony and mutual condescension. From a variety of causes, originating, as we believe, in unfaithfulness to the clear discoveries of that heavenly light which eminently dawned on our society in the beginning, this blessed harmony has been interrupted. In this part of the vineyard, that Divine charity which stands pre-eminent among the fruits of the Holy Spirit, was very much lost, and a spirit of judgment, out of the Truth, usurped its place, producing divisions and contentions, not only destructive to the peace of the church, but subversive of its order and discipline.

In this very afflictive state of society, its deeply exercised members, appealing from the partial tribunal of human decision to the merciful seat of Divine judgment, where purity of motive always finds acceptance, and bowing in awfulness and humility before Him who has promised to lead his devoted children "in paths that they have not known," they were favoured to discover a way cast up for their deliverance. It is with unfeigned gratitude to the God of all our sure mercies we are bound to acknowledge that he not only opened the way, but led us on step by step, and endued us with power to advance therein, until he has brought us, as a people, into the possession of love, and harmony, and peace.

Under these circumstances, the present Yearly Meeting has convened, in which a united travail has been experienced, that through faithfulness to the power of the heavenly principle, Zion may arise and shine; that she may shake herself from the dust of the earth, and put on the beautiful garments of humility, purity and love; that the present time may not only be memorable as a period of trial and affliction, but as the dawning of a brighter and more glorious day. And, dear friends, if this should not prove the happy result of our present exercises, we are assured the fault will be our own; because we believe that God has arisen, in great mercy, to shake terribly the earth; and not the earth only, but the heavens also, in order that those things only which cannot be shaken, may remain. And we have indubitable evidence that he is visiting his people with renewed manifestations of his love and power—calling them away from the vain customs of a luxurious age—from the sordid pursuits and deadening gratifications of this world—from the airy speculations of the professors of an outward religion to the *one holy principle of Divine life and light in themselves*, which is the only means of salvation, the unlimited *word of grace and truth*, that can alone build us up in the true faith, and give us an inheritance among them that are sanctified.

It is this *Divine principle* ruling in the heart, and producing its proper influence in life and conversation, which is the bond and cement of our religious society. From this source have flowed those feelings of brotherly kindness and condescension that characterized our worthy predecessors, and united them together in one body, with a capacity to edify itself in love. A departure from this fundamental principle and bond of our union, has, in this as in former ages, involved the church in darkness and distress. It is only by a hearty return, and unqualified submission to its sanctifying power, that we can be restored to the blessed privileges and heavenly enjoyment of the gospel state.

In this day of shaking among the nations, we believe an awakening call from the highest authority has gone forth, addressed to the professors of the Christian name, saying, Come out of Babylon, my people; retire from the confusion that is in the world; turn inward to the gift of Divine grace; tarry, as at Jerusalem, until ye be endued with power from on

high. By obedience to this heavenly call, they would be qualified to come forth as witnesses to the purity and spirituality of the gospel of Christ, which stands not in *word* but in *power;* and by faithfully abiding under its influence, would be enabled to carry on the glorious work of reformation in his church.

This Yearly Meeting has been large, and graciously owned by the Divine presence, to the humbling of our souls; and with gratitude of heart we can acknowledge that he has united us together in brotherly affection, wherein we have been enabled to transact the affairs of the society in much harmony and condescension. The present state of our Yearly Meeting has engaged our deliberate attention, and much lively and pertinent counsel has been administered in the authority of Truth, exciting Friends to support our Christian testimonies with faithfulness, and to administer the discipline in the restoring and healing spirit of gospel love. We have had the company of a number of our dear friends from adjacent Yearly Meetings, to our edification and comfort. With the salutation of love unfeigned, we are your friends.

Signed, on behalf and by direction of the aforesaid Yearly Meeting,

BENJAMIN FERRIS, }
REBECCA B. COMLY, } *Clerks.*

EPISTLE FROM THE YEARLY MEETING OF FRIENDS,

Held in Philadelphia, by adjournments, from the 12*th of the fourth month to the* 17*th of the same, inclusive,* 1830. *To the Yearly Meeting of Friends held in London.*

DEAR FRIENDS:—Your communication, under cover of a letter from Josiah Forster to the clerk of this meeting, was duly received; and, notwithstanding the obstacles you have placed in the way of our communion, we have thought it right, on mature deliberation, again to address you in the language of brotherly love, with desires that, on further reflection, you may be induced to open the channel of Christian intercourse between us.

On looking over the annals of our religious society, it is pleasing to perceive that for more than one hundred and forty years the Yearly Meeting of London and that of Pennsylvania preserved the most cordial relations. During this time an affectionate interchange of their views and sentiments was maintained, to their mutual edification and comfort, binding them more firmly together in the bonds of gospel fellowship. Greatly desiring to preserve such an intercourse uninterrupted, this meeting, in

the fourth month, 1828, addressed to you an affectionate epistle, in which we adverted to the division which had taken place in the Yearly Meeting of Philadelphia, and stated our views of the causes which had led to that event. We did this in the hope that by making you acquainted with our case as we understood it ourselves, you might be preserved from any improper bias, and be induced to suspend your decision on the subject, until time and a further investigation of circumstances might enable you to form an impartial judgment. By your answer to this friendly effort for the preservation of harmony between us, we perceive, that on the *ex parte* evidence of a committee, acting as the representatives of a small minority of Friends in this section of our country, you have pronounced us "separatists," and have declared it the judgment of your meeting, "neither to read, nor accept the communication" we sent you!

We would affectionately request you to review the course you have adopted on this occasion; to consider whether it comports with the precepts of the Christian religion—the practice of early Friends—or even with common justice—to condemn your brethren and sisters *unheard*. "Whatsoever ye would that men should do to you, do ye even so to them." (Matt. vii. 12.) This is the positive precept of Christ, whose friends we are only so far as we do whatsoever he commands us. By this act, if you persevere in the course you have prescribed, you will cut yourselves off from religious communion with upward of eighteen thousand of your fellow-professors of the gospel of Christ within this one Yearly Meeting! You will separate yourselves from a religious community whose aim is to exalt the standard of Truth and righteousness; whose ardent desire is to promote peace on earth and good-will to men.

We are aware, dear friends, that our opponents have pronounced us infidels and deists! They have said we have departed from the Christian faith, and renounced the religion of our worthy predecessors in the Truth. Nothing is easier than to make such charges as these; but, in the present case, we are happily assured that nothing is harder than to prove them. We are not sensible of any dereliction on our part from the principles laid down by our blessed Lord. The history of the birth, life, acts, death, and resurrection of the holy Jesus, as in the volume of the book it is written of him, we reverently believe. "We are not ashamed of the gospel of Christ, because it is the power of God unto salvation to all them that believe." Neither do we hesitate to acknowledge the divinity of its author; because we know from living experience that he is the *power* of God and the *wisdom* of God; that, under the present glorious dispensation, he is the *one* holy principle of Divine *life* and *light*—the unlimited *word* of grace and truth, which only can build us up in the true faith, and give us an inheritance among all those who are sanctified.

Neither are we sensible of any departure from the faith or principles of our primitive Friends. We are not ignorant that on some points of a

speculative nature, they had different views, and expressed themselves diversely; but notwithstanding this was the case, such were the aboundings of the love of God and of one another, that these differences did not interrupt the excellent harmony that existed among them. In the fundamental principle of the Christian faith, "*the light of Christ within, as God's gift for man's salvation,*" and which, as William Penn declares, "is as the root of the goodly tree of doctrines, which grew and branched out from it," *they were all united.* And in that which united them we are united with them; believing in the *same fundamental principle,* and in all *the blessed doctrines* which grow from it as their root, both as they are laid down in the Scriptures of Truth, and in their writings; desiring above all things the growth and advancement of this principle in ourselves, and in the world at large.

The peculiar testimonies which the Society of Friends have borne from the beginning, are near and dear to us; not only because of the blessed Root from which they spring, but because we believe, that as they are faithfully supported, they will be a means of advancing that glorious day, spoken of by the Lord's prophets, when the people "shall beat their swords into ploughshares, and their spears into pruning-hooks; when nation shall not lift up sword against nation, neither shall they learn war any more; but they shall sit, every man under his vine and under his fig-tree, and none shall make them afraid." (Mic. iv. 4.)

The charges brought against *us* by our opposers, to injure and invalidate our character as a Christian people, are the same that were preferred against our primitive Friends; and, we apprehend, upon the same grounds. In that day, those who, like Diotrephes, loved to have the preeminence, could not bear to see a people rising up and bearing testimony to the truth and practical importance of that humbling doctrine, "Be not ye called Rabbi; for one is your master, even Christ, and all ye are brethren." (Matt. xxiii. 8.) We do not believe that the dissensions which have appeared among us, had their origin so much in differences of opinion on doctrinal points, as in a disposition, apparent in some, to exercise an oppressive authority in the church. These, in our meetings for discipline, although a small minority of the whole, assumed the power to direct a course of measures, painful to the feelings and contrary to the deliberate judgment of their brethren. Thus the few usurped a power over the many, subversive of our established order, and destructive to the peace and harmony of society. After long and patient forbearance, in the hope that our opposing brethren might see the impropriety of such a course, the great body of the Yearly Meeting saw no way to regain a state of tranquillity, but by a *disconnection* with those who had produced, and were promoting such disorders among us.

After much painful exercise on our part, through all which we had abundant evidence of the extension of Divine regard, affording strength

proportioned to the labour of the day—such a *disconnection* was effected. And, with gratitude to our heavenly Father, we are now enabled to say, that harmony and brotherly love abound among us; under the feeling of which, we have often experienced the Divine presence to be the crown and diadem of our solemn assemblies.

By official accounts (which we believe to be nearly correct) from all parts of this Yearly Meeting, it appears that out of about *twenty-five* thousand adults and children, which composed it at the time of the division, about *eighteen thousand* remain in connection with this body.

Finally, brethren and sisters, we are concerned to express, in the language of the apostle, the desire for ourselves and for you, that we may "give all diligence to add to our faith virtue; and to virtue, *knowledge;* and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, *charity.*" For if these things be in us, and abound, they will make us that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

With the salutation of love, we remain your friends.

Signed by direction, and on behalf of said meeting, by

JOHN COMLY,
Clerk to the Men's Meeting.
LUCRETIA MOTT,
Clerk to the Women's Meeting.

FROM OUR YEARLY MEETING OF MINISTERS AND ELDERS,

Held in Philadelphia, by adjournments, from the 9th day of the fourth month, to the 16th of the same, inclusive, 1831. *To the Quarterly and Preparative Meetings of Ministers and Elders belonging thereto.*

DEAR FRIENDS:—Through the several sittings of this meeting, a living exercise and travail have been felt for the welfare and preservation of the members of this part of the family; that our lights may so shine with clearness and brightness, that others, seeing our good works, and witnessing our chaste conversation, coupled with fear, may glorify the Father, through the help and encouragement administered by means of our example and labours of love.

We have witnessed a season of awful shaking and scattering. We have also known deliverance by the outstretched arm of Divine mercy and goodness. Oh! let us not forget his works, and the marvellous

things he hath done for us; nor yet our covenants in the day of sore trial.

It is believed to be of great importance to ourselves, and to the flock and family at large, that ministers and elders should keep their ranks in righteousness, in stability, in patience, and in the unity of the Spirit, which is the bond of peace. And how shall this firmness be maintained so as to be a blessing to others, and especially to the dear visited children, as well as the unstable and wavering, but by a steadfast, upright walking before them, and a faithful discharge of those duties which, in our several stations, and according to the gifts conferred on us, the Head of the church hath designed for the edification of the body?

Among these duties, we feel engaged to encourage all our members who are of ability, to the diligent attendance of all our religious meetings, both for worship and for the exercise of the discipline; and also, to set a good example in this reasonable service, by bringing our families, as much as may be, and encouraging others to the faithful maintenance of this testimony of our love to God and one unto another. Where any remissness appears on this subject, it is of discouraging and weakening tendency, and demands the exercise of tender sympathy and brotherly care, tending to heal and restore, like the precious ointment poured upon the head of Aaron.

In the exercises prevailing in this meeting on the subject of the ministry, we have felt ardently desirous that the blessings of a free, gospel ministry, may be continued among us. The primary institution of these meetings of ministers and elders, we believe to have been in the wisdom of Truth, that a living, baptizing ministry might be preserved in the church; and that those who are called to the exercise of the gift, may be preachers of righteousness in life and conduct as well as in public testimony.

"Let the prophets speak, two or three, and let the others judge." Where the gift is exercised in the assemblies of the people, in the fresh openings of life, and in the ability which God immediately furnishes, it answers to the life in those that hear, if there is no obstruction. The tendency of a living ministry is to gather and solemnize the minds of the people; but where any thing to the contrary appears, it is an evidence that something is wanting, that some obstruction exists, either in the speaker or the hearers. If the meeting is not solemnized, is it likely it can be edified in love? We stand in awfully responsible stations in this respect. It requires the putting off all our own wisdom and mere creaturely activity, in order that the pure feeling of *Divine life* may be unobstructed, the cause of defection discovered, and a remedy applied in the wisdom that cometh from above.

May we ever remember, dear friends, that it is only *that* which is of God, that gathers to God. How needful, then, that ministers should be

watchful and weighty in their spirits, keeping the eye single to the Divine guide, and thus move only as the light gives a clear opening; and when it putteth forth and goeth before, that they follow it faithfully and carefully, and attend to its closing as well as opening. In this watchful state all would be preserved from extending their communications beyond the *life*, and from burdening or standing in the way of others.

From the feeling of renewed concern for the health and welfare of the body at large, as well as the preservation of those who apprehend themselves sometimes called upon to act as mouth to the people, we affectionately call their attention to a renewed consideration of the subject of public, vocal supplication. How awful, how solemn the responsibility attached to the exercise of this gift! especially when a whole assembly, composed of various states and feelings, are expected to manifest their unity therewith! How needful to dwell deep in the pure travail, and to know the clear discerning between the operations of the pure gift and the warmth of our own feelings; lest we should compass ourselves about with sparks of our own kindling, and thereby our offerings not profit the people nor our own souls.

We know the holy One does not need vocal sounds in order to reach his holy ear. We believe he graciously regards the prayer in secret which is offered in his name; and we desire for all that this gathering into the name and vital spirit of prayer, may more and more abound. It is a precious habitation; and we believe the call is going forth to the livingly-exercised members of the church, that they gather to the state of pure, inward prayer, and their dwelling is safe. We are far from intending to discourage any rightly-qualified mind, when called to the exercise of the gift of vocal supplication. Our concern is for the preservation of the pure life—the support of order—the unity of the body, and the welfare of every member; and that, while we rejoice in the labours that tend to the gathering, the settlement, the comfort and edification of our religious meetings, we may carefully guard against every thing of a contrary nature.

There are dangers and temptations which require not only our individual watchfulness to avoid, but also the "watching over one another for good." And herein ministers and elders who dwell together in unity may be greatly helpful, not only to one another, but also to others, and particularly to those young in the ministry, "to help them forward in the right line." Oh! let these be the objects of our tender care and sympathy. Though the order and discipline of our religious society do not admit of their being introduced into the regular meetings of ministers and elders, until they are acknowledged by their monthly and select quarterly meetings, yet the order and law of pure love, rightly exercised, will be sufficient to meet their various cases; not only prudently and tenderly to discourage "forward spirits that run into words without life"

and savour, but also "to speak a word in season to them that are weary," and to lay on the gentle hand of encouragement, by which the spirit of right dedication may be increased. Thus not only these, but all may be preserved in the holy order of the gospel, and learn to distinguish between openings that may be for their own benefit and instruction, and those designed for communication to the people. A due regard for one another's services, and a care not improperly to make additions after the meeting has been well left, will be maintained, and a harmonious labour for the honour of Truth will be witnessed.

An exercise has been felt that elders may be deep and weighty in their spirits; and that they may seek and wait for the holy anointing to qualify them to fill the station with dignity and propriety, with advantage to themselves, to ministers, and to meetings. It is believed that much depends on the upright example, the solid deportment, and the faithful occupancy of the gifts and qualifications of these, toward promoting the health and settlement of the body, the maintenance of discipline and order in the church, and the preservation of a living ministry. Dear elders, "be ye therefore steadfast, immovable, always abounding in the work of the Lord; forasmuch as ye know, that" however trials and sufferings for the body's sake may attend you, yet "your labours in the Lord are not in vain."

We have felt living desires that all may dwell in *that life and power* which gives ability to labour for the good of one another—for the health, the peace, and the unity of the church—that we may be as ensamples to the flock, and our lives and conversations among men clean and blameless, adorning our profession; and that, by manifesting the fruits of uprightness, temperance, and moderation in all things, we may remove the stumbling-blocks out of the way of the people. Thus, maintaining the unity of the Spirit in the bond of peace, among ourselves and with the meetings we belong to, we shall be qualified to act our part faithfully in support of the discipline and order of our religious society, and to exercise a godly care for the restoration of all who may wander from the path of peace and safety. The precious testimonies of Truth may thus be advanced and supported with consistency, and Zion arise and shake herself from the dust of the earth, and more and more put on her beautiful garments, and become the joy of many generations.

In the love of the gospel we affectionately salute you.

Signed on behalf and by direction of the meeting aforesaid, by—

Halliday Jackson, *Clerk.*

NOTE REFERRED TO ON PAGE 329.

The Southern quarterly meeting had appointed new representatives to the Meeting for Sufferings, but in that body the dominant party contended that they held their stations by a permanent appointment; and the old representatives of the Southern quarter being thus encouraged, refused to give up their seats.

They maintained that the usage of the society for a long period, in continuing the same members of the Meeting for Sufferings without reappointment, had virtually denied to the quarterly meeting the power of changing their representatives. This, however, was an erroneous conclusion, as appears by the following minute of Philadelphia Yearly Meeting, held 1761.

Joseph Turner, in his letter containing the following extract, says:— "These extracts appear to be in the handwriting of James Pemberton, who was clerk to the [Yearly] Meeting that year, [1761.] I shall give the words verbatim."

Extracts from the Minutes of the Yearly Meeting for Pennsylvania and New Jersey, held at Philadelphia, by adjournments from the 26th day of the ninth month, 1761, *to the 30th of the same, inclusive.*

"Began business on the 26th, at the meeting-house in Pine street, at three o'clock in the afternoon, after a seasonable time of silence and supplication.

"On the 29th, the minutes of the Meeting for Sufferings, for the year past, being laid before this meeting, were, by direction, read over, and Friends expressed their satisfaction with the proceedings thereof, and agreed to continue the said meeting in the same manner it is now constituted, reserving to each quarterly meeting their privilege of changing their representatives when they may think proper."

Extracted and compared with the original minutes, by

JAMES PEMBERTON,
Clerk to the Meeting this year.

Copy examined by
GEORGE CHURCHMAN.

THE END.

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